

# 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.*

Volume 23

Milwaukee, Wisconsin, August 16, 1936

Number 17

## ST. PAUL'S TESTIMONY OF HIS LIFE OF FAITH

And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. 2: 20.

Speaking of his life in the flesh the Apostle, in the first place, certainly does not here mean a life in the sinful flesh or the original corrupt state of human nature. Such a life would be incompatible with the life of faith he bears testimony of. What he does mean is life in the body, his temporal and physical life. "Flesh" is used here in the same sense as when Paul is speaking to the Philippians, "nevertheless to abide in the flesh is more needful to you." It is the state of being in the present life as contrasted with the future life.

Such state of being is, of course, inclusive of all that is common, to this bodily life — eating, drinking, sleeping, labor, business, professional activities, etc., all of which Paul participated in during his sojourn on earth. And though he was never unmindful of the fact that this life is exposed to many moral risks and dangers, simply because it is life in the flesh, that is, in a body with passions and appetites, prone to evil, as if it were the sole cause of the soul's troubles. The same Apostle speaks of the body as God's wonderful workmanship, as the temple of the Holy Ghost, which is kept undefiled. Thus he very properly speaks of the lives he lives in the flesh, that is, in his body, as one which as such is pleasing unto God. Paul knew that this life on earth was given him of God as a temporal abode in which he was at liberty to make use of and enjoy all the necessities of life. No need of treating this life with ascetic aversion, denying himself the things common to it, and secluding himself from the world. Yet he never regarded this temporal life as the chief purpose of his being and the acquiring of material benefits as its highest aim. All this he knew was not of lasting value but perishable. Far above all temporal life to him was spiritual life with its eternal blessings.

May we not gather a lesson from the apostle's conception of this bodily life? We, too, are living a life in the flesh; we have our temporal abode on earth; God has given us this life to enjoy and to utilize all its possibilities — its material benefits, its progress,

improvements, etc. But let us never, as does the modern religious world, regard this present life in the world as the sole purpose of our being nor to face the problems of this life, and to improve and better conditions in the world as the highest goal we are to strive after. All this is but vain glorious worship of our bodily life, placing it above that which is God's.

Neither should we permit ourselves to be deluded by so-called anchorites or ascetic, ancient and modern, who, in their decent, deny themselves the very necessities of life for the purpose of gaining a special degree of favor before God or to make amends for sins committed. No need of leading a life of gloom and melancholy, void of joy and purpose, as if this life were not worth living. Rather should we make full use of this life and its possibilities for the welfare of men and to the glory of God.

### The Life of Faith

But more than this. It is the life of faith above all which St. Paul bears testimony of. "The life which I now live in the flesh I live by the faith of the Son of God," he declares. We know what the life of faith meant to the apostle. Centered as it was in the Son of God, in the God-man Jesus Christ the Savior of sinners, of whom he reckoned himself chief, it was the principle which permeated his whole life, the motive power which ruled and controlled his actions, the one and only cause which he lived and worked for during the whole of his private and public life since the days of his conversion.

What made this life of faith so precious to him and especially efficacious was the fact that it was a personal matter with him. "I live by the faith of the Son of God, who loved me, and gave himself for me," he avows. Faith in the Son of God, a belief that Christ has died for the world, would have been of little avail to him, had he not by the grace of God appropriated the redemption of Christ through faith. It is his personal life of faith which means so much to the great Apostle.

Yes, the Son of God loved me," Paul avows. He has loved me even before the foundation of the world, loved me in the fullness of time, and loves me still as He sits at the right hand of God. In this love He gave Himself for me, dying in my stead on the cross to redeem me from all sin, thus reconciling me unto

God. It is on this love and death of Christ the Son of God St. Paul rests his faith as upon a firm rock.

For this faith he would suffer all things, as he says, "I am willing to suffer the loss of all things that I may win Christ and be found in him." In this faith he lived, not to himself, but to Christ his Lord, in the promotion of His will to the eternal salvation of men.

Thus briefly Paul's life of faith. What is the secret of all this. Why recorded in Scriptures? Is it not this that every individual Christian is called to live Paul's life of faith? Most assuredly. The very language of Scriptures inculcates the thought. Time and again we Christians are reminded there: "We live by faith"; we "walk by faith"; we "stand by faith"; we "are justified by faith"; we "are sanctified by faith"; we "are kept by faith" through the power of God unto final salvation. Faith in the Son of God our Redeemer is the principle of our Christian life, and the realization of spiritual blessings in time and eternity.

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.

(Conclusion)

#### III

#### Certain Obligations that Devolve Upon Us Who Maintain New Testament Preaching

There rests a tremendous responsibility upon us who are members of the one visible Church of today which holds inviolate, officially and in practice, the foolishness of preaching by which God is pleased to save them that believe. And we must recognize that such responsibility exceeds the mere obligation of continuing this preaching. Until now that duty has not been made unduly difficult or hazardous. Neither has the pressure of the world been exerted directly to stop our mouths, nor have we felt any inclination to abandon Gospel-preaching in favor of the new style of pulpitering. But to content ourselves with this evidence of faithfulness would be a sorry sign of decadence. If the Gospel of Christ is worth proclaiming, then it is worthy of being well done. Our earnest attention should be given to this requirement of the God-given work. If our preaching is divine foolishness, it behooves us to conduct it in such a way that they who wish to mock and despise it may be compelled to make God, and not us, the object of their mockery. Let them deride the Almighty if they so

desire; for the preaching unto salvation is His foolish invention, and He is in a position to defend it against the scoffers. We on our part may not draw down the scorn of the world upon ourselves by injecting human foolishness into the divine folly of preaching. Rather, let us reverently place our preaching upon the highest possible plane. Intrinsicly let it be foolishness to the world and to all human reasoning; but formally and in its presentation let it be a thing of beauty and a joy forever.

In order to expand more fully upon this subject, let us address ourselves first to the pastors. We of the ministry are the active representatives of true preaching. Through the Church we have received the commission of publicly proclaiming the saving Gospel. The responsibility for its proper and adequate promulgation therefore rests primarily upon our shoulders. If God shall today save men by the foolishness of preaching, it must be done through us. What may He expect of us? Searchingly we offer the answer: He may expect more of us than purity of doctrine and a readiness to speak in season and out of season. He may expect more than that we fill our pulpits regularly and well prepared. He may expect that we bring to the task every ounce of scholarship and every gift of the human spirit and frame which he makes available to us.

To obviate any possible misunderstanding, it may be well to repeat what has been previously stated: Because of its premises, nature and purpose, Gospel-preaching is a foolish thing in the eyes of the world, and nothing can alter that fact. It will remain a foolish thing in spite of all we could do to smoothen its radical angles; and by no means do we presume it necessary to wrap a sugar-coating around the Gospel to make it palatable. Such efforts are treasonable in themselves, and must become utterly ludicrous, as in the classic example of the preacher who eased the shock of his message upon a fashionable audience by delivering himself of the sober conviction that "if you do not repent, in a measure, and be converted, as it were, you will, I regret to say, be damned to some extent." That resembles the feat of Balaam who tried to utter upon Israel a blessing that would sound as much like a curse as possible. We further hold to the principle that true Gospel-preaching is always at par, and that its form does not determine its effectiveness.

Yet notwithstanding these truth, it must still be insistently demanded that the Gospel preacher adorn his preaching with every grace of which he is capable. Mounting a flawless ruby upon a setting of brass will not impair the value of the stone; yet who would so abase the gem? Do we not surround it with metal of similar nobility? In like manner it behooves us to enhance our preaching with every means at our disposal.

Certain gifts are not within the reach of all; and the Master does not expect that which He has not given us. But let us beware of false humility at the expense of our preaching. A pastor may not have the gift of oratory; yet that is no reason for afflicting his people with "a still, small voice" or a "Kanzelton." Such mannerism are habits which must be ferreted out and conscientiously eliminated. Failure to make every effort in that direction is to be ascribed to laziness and indifference, or to the impossible theory that anything is good enough for the Gospel because, after all, it is foolishness to the world, and after all, its efficacy does not depend upon the preacher. Why shall parishioners be compelled to strain their ears to catch the precious Word, simply because the preacher will not cultivate a speaking voice? Or why should those who believe listen to the message of their salvation proclaimed to them in the sing-song cadence of unnatural delivery? We repeat that if the foolishness of preaching is worth carrying on, it is worth doing well, and must be dignified by the finest modulation and presentation of which we are capable. Every pastor should bear in mind that there is room for improvement in his preaching, and that if he were to bring to his pulpit that which Bryan brought to politics and Ingersoll brought to the shrine of unbelief, it would still be less than good enough for the Gospel of Christ.

The very cream of speaking ability, however, is but a poor substitute for inadequate scholarship. Here we touch upon the most vital spot in our obligation to preaching. In passing, we not briefly the few commendable features displayed in the ministry of those who preach a perverted, false Gospel. Among them, you will recall, was a brilliance of mind and learning with which these men glorify their abortive evangelism. Their sermons sparkle with masterful handling of the subject-matter. They play symphonies upon the key-board of language, they paint word-pictures with the colors of their palette of knowledge drawn from every age and every realm of human endeavor. You may mock at their Ph. D's as so much alphabet soup and at their university training as so much window-dressing; yet when their learning is true learning, it must be admitted that they use it with telling effect. A course in reading of sectarian theological magazines will verify this impression already gained from listening to Catholic priests and social gospelists on the radio.

Among the small minority of pastors outside our church who, though heterodox, are faithful exponents of divinely foolish Gospel preaching, we find the same rich abundance of versatile erudition applied to the service of Christ. From the seed of Spurgeon and Maclaren and Taylor have sprung men like McCartney, Machen, Hallock, Robertson, Schroeder, Finegan and others of equal stature. If we analyze the preach-

ing of these men with a view toward determining precisely in what respects it differs from our own, we may find that it abounds in one outstanding feature, often lacking in our pulpits. From the far corners of the earth, from the vast empire of human art, literature and science, these ministers of Christ have garnered and brought the riches of Ophir, and like the Wise Men of the East they lay them at His feet. The gold of language, the frankincense of widely-read minds, the myrrh of broad learning — these are woven into sermons that bear the Word of Life, making of them costly tapestries and windows of stained art-glass in which the hearers may behold their Savior's figure centered and enthroned.

By way of contrast our sermons too often present a drab and colorless appearance. Where this is the case, the evidence points to a lack which every pastor should be at pains to supply. The necessity of a learned clergy in our day must become apparent to anyone who weighs the subject carefully. There have been eras of the Christian Church, when, owing to the great scarcity of preachers and the great demand for them, the Church sent out men with not much more preparation than a hasty foundation in doctrine and in Scripture knowledge. They preached the Gospel simply and effectively. The foolishness of preaching asserted its divine force by their feeble efforts. Already in the Apostolic era we have the case of Apollos, who came from Alexandria to Ephesus preaching, yet knowing only the Baptism of John. He was tutored by Aquila and Priscilla, and then was sent on to Greece as a missionary. Certainly his equipment was elementary; yet under the circumstances it had to serve. In Luther's day, as we all know, the ignorance of the clergy was abysmal. But Luther distributed his small Catechism and told the pastors to preach it. We can imagine the depth and quality of those sermons; but poor as they were, they were messages of the purest Gospel, and they prevailed over the powers of Satan.

No one would venture to contend that such preaching could be considered adequate today. For the preparation of our ministerial candidates we demand four years of high school, four years of college and three years of theological seminary training. With these compulsory eleven years of schooling our Church concedes that an educated clergy is imperative. But we feel justified in going a step farther and saying that the blessed foolishness of preaching deserves a learned clergy, a clergy each member of which bears the high wisdom, if not the affectitious title, of Doctor of Philosophy and Literature. Aside from a possible fourth year of post-graduate theology, it may be unwise and even impossible farther to extend the school training of candidates. But certainly their education need not and dare not stop there.

The tragic truth is that we are too ready to assume

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House, of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter at the Post Office of Milwaukee, Wis.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all news items to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 937-937 North Fourth Street, Milwaukee, Wis.

that it does stop there. As pastors, ordained and installed in our field of labor, we settle down to a life of leveling off. Having been on the upgrade, we top the hill of learning and coast across level prairie. Though week by week we improve and grow in knowledge of the Scriptures, we forget that we may do more, yes, that true devotion to our office demands that we do more. Our modern world is steeped in multiple wisdom. Much of it is mere sophistication, but much is also true human learnedness. In 6,000 years this earth has produced fabulous quantities of material with which to build in the workshop of the mind. America is going to school to learn how to use the material. In that stratum of society into which the world reckons the clergy, we stand on a level with millions of men and women who may easily match our educational standard and then leave us gaping as they produce quantities of knowledge into which we have barely dipped.

It is all very well to quote the Apostle and excuse our narrow scope of learning with his famous apology: "I have determined to know nothing among you save Christ and Him crucified." But that comes much too pat; the excuse does not hold water. We are discussing the advantages of a broader, wider education, not as a personal, selfish and perhaps prideful acquisition, but as a contribution which we may make to the glory of our foolish preaching. We are content to let the world deride the foolishness of what we are doing, but it must be unbearable to be told that we are doing it in a foolish, ignorant and uninspiring manner.

The world today expects men to be experts in their particular field of labor, and the demand is justifiable. It is an age of specialization, and therefore productive of the finest workmanship in every branch of human enterprise. The clergy offers no exception to this trend. In order not to bring shame

upon the Gospel, we must increasingly become Masters. And this involves a tremendous amount of hard application. Primarily it demands of us a penetration of the Holy Scriptures and Theology to a depth not exceeded by anyone outside of the profession. One would take this, indeed, to be self-evident; yet it is to be feared that we do not always appreciate the compelling impact of the fact upon the disposition of our working-hours: However, our knowledge and understanding of the Word that we preach is only the first and most essential requisite of our equipment. Beyond that lies the world and all that is therein. Our preaching deals with the enormous ramifications of the human mind, spirit and history. The moment we open our mouths to proclaim the simplest Gospel truth, we challenge all man has ever done or stood for. We condemn his nature, we deprecate his achievements, we deplore his development toward the ultimate pinnacle that stands on the brink of destruction; we profess to judge man by the words he speaks, by the philosophy of materialism in which he constructs his life and destiny; we carry on vigorous polemics against every shade and fashion of false religion, whether it be a relict from a long-gone age or a re-furbished model with modernistic trimmings. Is it not a needless presumption on our part when we attack and assail these forces of earth with no more than a superficial, general knowledge of their implications and mechanics? Evolution, philosophy, metaphysics, fraternalism, cultism — these and many more excrescences of human thought must be penetrated with the sword of the Word. How is it possible for us to do this parrot-like, leaning upon the knowledge of others and echoing their denunciations? The deft stroke of a verbal rapier wielded by a man of the world could puncture such a preacher and expose him as a wind-bag, a bluff who is unable to meet competition because he is ignorant of the enemy which he professes to attack, belittle and destroy.

The Apostle Paul was not such a one. He became all things to all men; he was on home ground alike in the forum of Philosophers at Athens, before Agrippa, and in the home of Lydia, because he understood these several shades of men and the workings of their mind. He knew to the point of extemporaneous quotation the heathen poets, the Greek mythology, the history of the Herods, the laws of Rome. Though his Gospel was foolish, he at least honored his office by bringing to it a mind brilliant, up-to-date and informed. In his image we should make our mark upon a world far more diversified than that of the Apostolic age. There is not a chance that we would ever have occasion to speak in our sermons of the categorical imperative of Kant; yet we should possess a personal acquaintance with it. The complicated system of modern psychiatry lies apparently far distant from the realm of sin and grace; yet our world moves

in this mesh of psychology, laws are based upon its principles, courts act by its theories, our educational and penal systems swear by it. For the sake of efficiency we needs must become students of psychiatry and psychology. Durant and Bergson ask to be read; so do Karl Marx and H. G. Wells. Include a few modern novels each year, a thorough course in current events, a study of Roman and Reformed Theology, of Ethics, of Archaeology and Ethnology and the organic evolution of Huxley, Darwin and their modern successors — even the list becomes wearying.

Frankly, it reduces itself to the statement that the preacher must be a Jack of all trades and a Master of One. He cannot strive after less without compromising the sacred privilege of his calling. Naturally, the attainment of the goal will be a relative matter, depending upon the extent to which he parish makes demand upon the time and strength of the individual pastor. Naturally, also, the program calls for work, faithful work, and much work. It cannot be achieved by the reading of newspapers, making elaborate vegetable gardens or raising prize chickens. But it is our reasonable service to the Christ and Savior. Inasmuch as we have dedicated ourselves to His foolish preaching, He holds an equity in the capacity of our minds as well as our hearts. Whoso heareth us, heareth Him; and into His mouth the Prophet Isaiah laid these words: "The Lord God hath given me the tongue of the **learned**, that I should know how to speak a word in season to him that is weary." Isa. 50: 4.

If it behooves the clergy in this manner to glorify and adorn the foolishness of preaching, what shall be said of our laymen, our church members? Theirs is a responsibility no less explicit and definite than that of their pastors, and it calls for equal devotion. A certain movement known among us as Unionism has developed large force in the church world of today. Now unionism in a general way is the plan to unite all churches into one body. The idea is that there shall be no smaller units, such as Baptists and Methodists and Lutherans, but simply one great visible so-called Christian Church. The purpose of such a union is variously expressed by various proponents of the idea. It will eliminate what they call competition between churches. It will make the church strong, on the principle that united we stand, divided we fall, and in union there is strength. But no matter what men may expect to gain by uniting the churches, one result such amalgamation would most surely have, namely, the suppression of the true foolishness of preaching. In such a union by far the great majority of churches, ministers and perhaps people would be of those who have given up the pure Gospel and have adopted the modern Social Gospel. There can be no possible doubt of that. How long does anyone suppose that true preaching could continue in such a body? We few would be crushed by the many, we

would be lambs fallen among wolves. The surest way to stifle that by which God has purposed to save men is to join the union of churches. If our people were to vote today to unite with Methodists and Congregationalists, they would in a few years time find themselves forced either to give up the Gospel preaching which they love, or to withdraw and become again as they are today, separate and small and alone.

Leaving aside, therefore, for the moment, all other arguments against unionism, such as its falseness and the denial of the Truth which it would involve, our people must oppose it as one man, forming a wall of protection for the preservation of the foolishness of preaching. Not only should they, as we noted before, refuse to recognize the preaching of other churches, in order to guard themselves and their children against the fraud of modernism, but it is the obligation of our Christians openly, fearlessly and firmly to oppose every whisper and effort of unionism, because they know that it cannot prevail without destroying true preaching among us. It is sad to say that here and there in our congregations we do find those who regard the idea of uniting the churches with favorable eyes. These people see only the outward advantages, which are really imaginary, and do not realize that everything that is truly valuable to us, our pure Gospel sermons and our precious Sacraments in their true form, would swiftly be lost to us and to our children, as soon as we offered the hand of brotherhood and fellowship to those who at heart are not our brothers and who despise our old-fashioned, much-hated Gospel.

We know that we have the message of Christ, and that we represent in the world that preaching which can save men's souls. This truth can best be driven home to the world by the faithfulness with which our people defend and uphold it. In a sense God has placed the life of the foolishness of preaching into the hands of the common people. Pastors can only do the work as best they may; they can neither support it alone nor can they be the bearers. And the Gospel must have both support and hearers. These will not be drawn from the bulk of the human race, but from the few who believe. Our Lutheran Christians must give to the world concrete evidence of their appreciation and love for their preaching. While hundreds of churches stand silent and deserted in the land because they have lost both their message and their support, not a single one of our congregations must be left to dwindle and die. The honor of our foolish preaching shall move the believers to share their means liberally, almost desperately, to uphold even the tiniest of those places where God has recorded His name, and where He comes to bless with the glorious message of Sin and Grace. While other hundreds of churches are clinging to life by depending upon charity of the world through the medium of

church suppers and bazaars, our people must take pride personally, by outright and adequate gifts, supporting their preaching to the last penny. We must show the world that we honor our Gospel stewardship enough so as to be ready to back it with our last resources, and that we will not and need not ask a farthing from anyone who does not love and respect and believe our message. While yet other hundreds of churches present to the man in the pulpit a huddle of half-empty benches, empty because the man in the pulpit has no message fit for human ears, our Lutheran people should pack their churches to the doors. The least they can do for the glory of the foolishness of preaching is to proclaim its value by attending services. Each time a Christian, for no good cause, neglects coming to services, he is supporting the opinion of the world that Gospel-preaching is foolishness unworthy of intelligent people. Every vacant seat in your house of worship is a point won for the enemies of Christ.

We spoke at length on the duty of pastors toward preaching, and no doubt our laymen listened to that with some interest. Everyone wishes that in his church the Gospel may be preached as beautifully, as wonderfully as it deserves to be preached. Let our people be advised, then, that they may greatly reduce or enhance the quality of their pastor's work. No minister of Christ, highly skilled and learned though he may be, can do his best when he must preach to a wood-pile. And a church full of empty benches is indeed no more than a wood-pile. No enmity, no danger, no hatred or threat can so effectively turn your pastor's enthusiasm into a luke-warm soup and discourage his best efforts as a congregation which is conspicuous by its absence at scheduled services. It is not so much the empty church which saps the pastor's strength and joy; for if the congregation has only five members, and cannot fill the church, its vacant spaces mean nothing. As a rule, however, empty pews indicate a lack of love, of faith, of desire for the precious Word, and a lack of due respect for the servant of the Lord. They mean that the people who are missing are not interested. You may perhaps say that this should not affect the minister; that he is serving Christ, not the people; that he should preach for those who are there, and who deserve the best. But such reasoning will not set aside the fact that your unoccupied seat in church is a slap into the pastor's face when he arises in the pulpit to proclaim that message which during the week he has been faithfully preparing for you. And though the slap glances off the pastor's cheek and bruises the heart of Christ, neither does it do the pastor any good. It chokes his throat and quenches his fire. If you feel that the sermons in your church are not what they might be, do not be too ready to blame the preacher until you have examined the attitude of the congregation. If a

visiting pastor makes a church-going people, a church-going people can do wonders making fine sermons and glorifying the foolishness of preaching.

One other suggestion deserves mention. No one will dispute the truth that learning comes by study, and studying is dependent upon books. The pastor striving to become expert is compelled to add to his library exactly as a progressive mechanic must constantly invest in tools. It may be conservatively estimated that, in order to do justice to himself and his congregation, a pastor should spend an average of not less than \$50 annually in reading matter of all kinds. This cost will vary from year to year, depending upon the type of books and magazines required. Though to many people such a sum may seem exorbitant, every clergyman knows that books are among the highest-priced tools in the world. And intelligent members will realize that, under present salary conditions, it is almost impossible for their pastor to spare the funds for such necessary investments.

The congregation, if it has the love of Christ in rich measure, can here lend a helping hand and bring an offering the rewards of which will be out of all proportion to its cost. In many of our parishes, a dollar a year as a special gift from each member would establish a book fund of fifty dollars or more. With what glowing hearts and gratitude would not our pastors dip into this fund and replenish their shelves with those things that they should read and study. Where the minister himself cannot in any way divert such share of his income into tools, the members would hardly notice the cost of these books by their united effort. And theirs would be the benefit; they would gain a pastor more richly imbued with knowledge and perhaps more surely appreciate of the many human problems which arise in the varied lives of his people. His sermons would acquire new luster, his advice and counsel would carry greater weight. There is no substitute for a learned clergy, and with but a small effort our people could greatly aid in its development.

Yet these are all but details of the greater obligation to which the foolishness of preaching binds us, pastors and laymen all, alike. We are dedicated to it, and therefore must be consecrated to it. Given such consideration, individual needs and requirements will be met. The emphasis, however, must be laid upon the indisputable fact that, in every way, we face the necessity of extending our efforts beyond their traditional bounds. The circumstances which we have pointed out — the rapid decay of preaching outside our Church, the intensive competition of the Social Gospel — these present a challenge the reply of which will drain our heart-blood and run us gaunt. The clergy must train itself to a fine edge; the Church must meet and fill out of its pocket the vacancies caused by the defection of those pastors who have left

the Truth. Where once a sectarian pastor, though heterodox, still preached the Crucified Christ, there is today a man who preaches economic salvation. There is nothing for it but that we, the Church that has the true foolishness of preaching, take up the burden which the sectarian has dropped. In his place one of our men must be sent. We do not begin to have enough candidates for such immense coverage; we do not even remotely have enough money. Yet there it is — the unmistakable demand which our sacred charter makes of us. It is not, as we often seem to suppose, simply a case of meeting the expenses of our institutions and opening enough fields to supply our candidates with work. The work lies open for us, as indeed it always has; but today we tremble in the knowledge that if we, we Lutherans, do not fill it with Christ's salvation, nobody will. That situation is new, as new as the modernism which has created it by paralyzing millions of pulpits. The task of gathering in the sheaves is so exclusively ours that it amounts almost to a monopoly. The voice of the Lord bears a desperate sound today as He cries: Whom shall I send? Let us fully appreciate what it involves, and well appraise the cost, when we renew our ancient offer: Here we are; send us, O Lord.

E. S.

## Comments

**"Moralistic Preaching"** Under this heading Reinhold Niebuhr, professor of social ethics and the philosophy of religion at Union Theological Seminary, in the *Christian Century* flays the modern preachers who are constantly holding up to their people the golden rule from the Sermon on the Mount, Christ as the ideal man whom they are to follow, and other demands of the law of God. He calls this moralistic preaching and has among other things this to say about it:

"This moralism, which consists in holding up high ideals of brotherhood and love to men and nations on the supposition that nothing more than their continued reiteration will ultimately effect their realization, is a disease of the American church. Moralistic preaching, praising ideals, identifying ideals with Christ and Christ with ideals, comparing ideals favorably with the brutal realities of life and exhorting congregations to be true to the highest ideals — this is the thinnest kind of preaching. . . . What is more: It is thoroughly unconvincing. The most stupid member of the congregation knows instinctively that the world does not

live by these ideals which the minister preaches and which he calls 'the gospel.'"

"What is missing first of all in moralistic preaching is a proper sense of contrition, a realization of the fact of sin. The ideals about which the minister speaks are indeed various expressions of the very law of life, 'Thou shalt love thy neighbor as thyself.' But preaching does not begin to be Gospel preaching until the whole human situation is revealed, and to that situation belongs the fact of sin."

Reinhold Niebuhr is a modernistic teacher of theology. No doubt he has helped in his way, unwittingly perhaps, to destroy that very sense of sin which he now demands to be preached. This can be seen from the rest of his article in which there is not a single word about the Christ who came to take away our sin. This true gospel he ignores while he criticises the legalistic preaching of the American sectarian pulpites. Where the law is not preached as the school-master unto Christ the true Gospel cannot enter. The Gospel of Salvation is for sinners, for those who confess that by their sinful deeds they have merited everlasting punishment, that they can be saved by the grace of God in Jesus Christ alone, and that even after they have come to Christ in faith they must confess with St. Paul: "For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Romans 7: 22-24.

Thus it is the forgiveness of sin, not merely the existence of sin as an undeniable fact and mighty power, that must be proclaimed to us if we are to live up to the high ideals of Christian character, even in a small measure and imperfectly. But if the Christian never becomes perfect in his Christian living, what can be expected of the unbelieving world that knows not Christ as the sinbearer? All holding up of Christ as a fine moral example is vain and shall change the world not a jot.

Z.

\* \* \* \*

**To Be Sure** Does the average Christian in the pew ever tire of the sermons preached at him weekly? The pastor seldom has anything new to say and he seems to repeat the old things of Christian faith and life over and over again. If he is a strong preacher, he may be able to hook up these eternal truths with the Christian's daily life, his troubles, his fears, his worries, his temptations and his cares. If these latter have made the hearer very hungry for the bread of life, he will indeed be thankful that his pastor does not come to him of a Sunday morning with the so-called new things but with the old words of life. If the sermon contains these the hearer will not complain of the dryness of the dis-

course, for he is getting the food that his soul needs if it is to live.

But not all in the pew are thus hungry, and not all in the pulpit know how to present the heavenly food so temptingly that the hearer feels his need keenly. Let not the faithful preacher despair, however. St. Paul felt called upon to remind his Philipians: "To write the same things to you, to me indeed is not grievous, but for you it is safe." Phil. 3:1. The safeness that is meant by St. Paul is this that by such persistent preaching of the same truths unto salvation his hearers are made sure in their belief, in their hope, and in their life. To be sure that God's Word is the truth, that it is everlasting truth, that it can never change, that no new word or message for life eternal shall be given unto the end of days; to be sure that what one believes is the final and only truth, the saving truth, and that any other word or message purporting to bring life is therefore a lie — this is in very deed the aim of all right and true preaching. No shilly-shallying: It may be so, it is reasonable to assume, it may well be, will do. The constant and unvarying reiteration of the one message unto life is necessary to perfect us in our faith and to guard us against error.

How necessary that is! That is next to the heart of Paul when he writes to the Colossians that they be "Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanks-giving." Col. 2:7. That is the burden of the warning in Hebrews 13:9: "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."

And the only means to make men sure in their faith is the word of faith, the "more sure word of prophecy" of which St. Peter speaks in his second letter, 1:19. To teach this word again and again is to make us sure of our hope of salvation. That alone can do it. We call that indoctrination, which big word means only this, that the teachings of our Lord must be preached into our minds and hearts again and again to overcome our proneness to forget and to lazily neglect to fight against the thousandfold errors all about us, in the very air, so to speak. Z.

\* \* \* \*

**School Bells** will soon be ringing out again. Our children will be withdrawn for six hours a day from the direct control of the parents and placed into the care of other guides. It certainly should make a difference to parents, who have been entrusted by God with the solemn duty to bring up their children in the nurture and admonition of the Lord, as to who is molding the character of their children dur-

ing the greater part of the waking hours each day in their most plastic and impressionable years.

Character is certainly being molded even in the irreligious school. In fact, the building of character is now being considered one of the major objectives also in the public schools and, in some states at least, is compulsory. To the Bible Christian it should be evident that it is impossible to build character successfully without the only means which God has appointed — the Gospel of Jesus Christ, for Jesus says, "Without me ye can do nothing."

The Christian day school is fully equipped for true character-building. It does not subscribe to the modern psychology that the child is good by nature and that it is merely the duty of the teacher to bring out and develop the naturally good tendencies of the child. I recognize the truth that the imagination of man's heart is evil from his youth and realizes that regeneration or rebirth is possible only through the Gospel of Christ. Like the Scriptures, which permeate all its teaching and training, the Christian day school makes wise unto salvation through faith which is in Christ Jesus, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works."

That there are black sheep among the products of the Christian day school, a charge which is often made, does not disprove the fact that it has the only means that can save and regenerate, for in the Christian day school as well as elsewhere there are those who receive the Word of God in vain. It has the means, which irreligious schools have not, to make wise unto salvation and throughly furnish unto good works.

And yet many within the church fail to avail themselves of this blessed institution for the Christian training and education of their children, though they could easily do so. Some chafe under the criticism of the world that it is an un-American institution. Some pass it up because it would put them to some trouble, inconvenience and expense to get their children there. Some do not even hesitate to send their children right past the doors of the Christian school to another. Some parents are so indifferent and so unappreciative of the spiritual advantages which it offers to their children that they say to the pastor or teacher canvassing for children: "They don't want to go there. If you can persuade them to go to your school, it is all right with me." How little such parents realize their great and sacred responsibility!

One wonders how there can possibly be any hesitation on the part of Christian parents in making a choice for their children between a school in which the Bible stories are taught, where the fundamental truths of God as summed up in Luther's Small Catechism are inculcated and all the branches are taught from a positive Christian viewpoint, and a school in



which all these things so precious in the sight of God are totally lacking. How can that be harmonized with the warning of Jesus, "What is a man profited if he shall gain the whole world and lose his own soul?"

Jesus shed his blood also for children. They are dear unto Him. He calls out, "Suffer the little children to come unto me and forbid them not." That call He will send out from the doors of the Christian day school when the school bells ring again.

I. P. F.



#### NOTICE

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

### WEST WISCONSIN DISTRICT SESSIONS June 22-26, 1936

At Northwestern College, Watertown, Wisconsin, where most pastors of our Synod were cradled and nursed in the fundamentals upon which they were to build their theological training and where they received their first lasting inspiration toward becoming watch-men on the Church's walls, the West Wisconsin District held its Tenth Biennial Convention. On June 22, at 2 P. M. sharp, the vanguard of the 92 pastors, 18 teachers, and 51 delegates, as later reported present, gathered for a short devotional service conducted by President William Nommensen, and after formal opening of the sessions, listened with mingled feelings of regret over past faults and failures and with renewed determination to lift up their voices with strength in the Lord's vineyard to the opening words of the Presidential Report: O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

From this Report we cull the following:

1. To the joy and satisfaction of all we look forward to the conclusion of the Ft. Atkinson Case and the Suspensions along the lines indicated by the Joint Synod at New Ulm.
2. The readmission into our District of the congregation at Platteville supplying it with one of our pastors and subsidizing it, to only a very small amount, from our mission budget.
3. The application by a number of members of the Elroy congregation for service from our District.

4. Touching on the life of the clergy: Ordinations and Installations: 4 candidates, 3 teachers. Changes in Pastorates: 8. Resignations: 1 pastor, 3 teachers. Retirements: 2 pastors and 1 professor. Anniversaries: 2 professors, 5 pastors, 1 teacher, 7 congregations. Three pastors have entered the Church Triumphant — their memory was properly honored.

The greater share of two days, including an evening pastoral conference, was applied to the discussion of two doctrinal essays. "The Holy Ministry and the Divine Call," Prof. Schumann essayist, was occasioned by repeated flagrant violations of the nobility of the call on the part of various congregations and pastors throughout the Synod. Hence, the essayist's contention: the mere assignment of the paper involves both an accusation against all such fleshly practices and a confession that the nobility of the Ministry and the Call must be maintained. It was from the soteriological point of view that Prof. Schumann proceeded to explore the subject, pointing out from numerous scriptural references and from apt Lutheresque quotations 1) the definition of the Church, 2) the Church, the source from which the ministry derives its authority and its functions, 3) the causes contributed towards the rise of such abuses among us (our lack of knowledge concerning the nature of the Church). In vain would one look for any casuistry the essayist might have brought forward in direct reference to the abuses, and yet from the doctrinal principles set forth, it must follow without the slightest misunderstanding that nepotism, church politics and the shameful practice of offering one's self to a congregation must not only cause but be abhorrent to anyone appreciating the glory of the ministerial office and the sanctity of the call. It is in point here to call attention to the memorial endorsed and altered by our District:

1. That the pastor receiving a call immediately notify his District President of the receipt of the call, and also inform him as soon as a decision has been made in the matter.
2. That the congregation in which the vacancy occurred notify the District President of such vacancy as soon as feasible. That this be done either through its secretary or through the vacancy pastor, when there is one, or through the Visitor.
3. That the District President then take steps immediately to assist such congregation in filling the vacancy by asking it to call a meeting for that purpose and by offering his advice to the congregation in choosing a pastor.
4. That all nominations be submitted to the District President. Nominations originating in the congregation must be approved by the congregation. We deem it advisable, however, that

such nominations be submitted to the President, if at all possible. Suggestions by others must never be submitted directly to the congregation, but to the President of the District before the date of such meeting.

5. That the President of the District personally, or through a representative delegated by him for that purpose, submit the list of nominees to the congregation prior to or at the meeting held for the purpose of calling a pastor.
6. That, in cases where there has been a flagrant violation of the divinity of the call, authorization of the installation should be withheld and the matter thoroughly investigated with a view of exercising proper discipline in case of such violation.
7. That the Synod, in this convention, adopt the necessary provisions to bring this mode of procedure to the attention of all congregation in, or affiliated with, our Synod, and urge them officially to declare their adherence to the same.

Pastor K. Timmel's essay, "The Missions of Lutheranism in Modern America," though not following such detailed and heavy doctrinal lines, abounded in much scholarly research and practical translations of doctrine into our modern life as Lutheran Christians. Here are some salient points gleaned from the paper: Our forefathers had their problems — problems mostly of a physical nature, problems of conquering the fastnesses of the wilderness and of traversing miles upon miles of unsettled country in order to gather and to mold the emigrants from foreign countries into a congregational unit. Modern America presents also its problems — problems more difficult of solution and of a decidedly more spiritual nature —, the problem of bringing Lutheranism to the sectarian, lodge-ridden, irreligious masses of our country. Lutheranism is God's legacy to us, summed up in the doctrine of Justification by Faith, compressed into those few words of Paul: Therefore we conclude that a man is justified by faith without the deeds of the law (Rom. 3:28). Ours is the mission of bringing that Lutheranism to others who have it not. But ours is not a mission of coercion, but a mission of preaching to others the Gospel of Jesus Christ in its truth and simplicity. Pastor Timmel called attention to these applications: 1) We dare not let the language question stand in the way of our mission as Lutherans in modern America; 2) We must learn to evaluate the Christian day-school as the most wonderful means towards the attainment of that goal. Again it is in place here to remind the brethren and to bring to the knowledge of our congregations the resolution of the District which virtually extends an invitation to the various School Visitors to confer with pastors of such congregations not as yet enjoying the blessings of a

Christian school relative to the possible founding of the same.

From the Mission Report it appears that both Board and missionaries, of which there are fifteen in our District, appreciate the haste required in the execution of God's business. In spite of adverse financial conditions prevailing among us, and in spite of the severe winters of the past two years, our missionaries report a steady gain in souls and in attendance upon divine services. There is still many an open door beckoning us onward and forward. But we dare not enter. The huge synodical debt is paralyzing our work, is stultifying the inner longings of our hearts. Only when we all feel as the layman who, when giving his share toward debt liquidation, said: "No need for a thank you. The debt is mine as much as yours," will we succeed in this our supreme effort towards liberation from the weight that hangs heavily upon us. Prof. Kowalke, Chairman of the Debt Retirement Committee, from whose report the above quotation has been taken, states that in some localities systematic effort is being made for complete annihilation of the debt, and wherever such work has been begun, results are heartening and encouraging. May God give us all the understanding and the willingness of the above mentioned layman.

It may interest some to note that Prof. Huth has announced his retirement from the professorship at Northwestern College after 25 years of faithful service, and that Candidate Martin Franzmann will fill the vacancy thus created. The Lord of the Harvest give the one a restful and blessed eventide, and provide the other with patience, strength and growth in his new calling. The manner in which Mr. Leonard Umnus, Physical Training Director at Northwestern, has given account of himself give rise to higher hopes of better things to come.

Immeasurably aided by a competent Steering Committee, the District was able to close its sessions Thursday afternoon, after three and one-half days of steady work. Before adjournment the motion prevailed to extend our gratitude to the personnel of Northwestern College, to the local pastors, and to the St. Mark's Congregation, where divine services were conducted, for the hospitality offered. It was also decided to make Northwestern College our permanent meeting place, should we receive no invitation from our congregations. The conditional clause in this last resolution is important and must not be overlooked. We welcome every opportunity to assemble in the midst of our people, realizing how wholesome it is for the continued growth of the Church that pastors and people remain in close contact with one another.

During the sessions two chaplains served us, Pastor Tarras in the German, and Pastor Marquardt in the English devotionals. Two services were con-

ducted, the opening service on Monday evening in the German language by Secretary Paap who based his theme: "The Life of the Early Christian Congregation at Jerusalem" on Acts 2:42; and the closing service in the English on Thursday evening with a confessional by Pastor Walter Gutzke on Hebrews 12:1,2, while Pastor Koch took his theme: "Our Work in the Light of Judgment Day" from Matthew 24:14. The shades of evening are falling slowly and surely about us, and the light of Judgment Day bids us pray the more fervently:

Lord Jesus Christ, with us abide;  
For round us falls the eventide;  
Let not Thy Word, that heav'nly light,  
For us be ever veiled in night.

R. W. M.

### NEBRASKA DISTRICT CONVENTION

Although separated at its extreme frontiers by the appreciable distance of 700 miles from east to west and 450 miles from north to south, the various members of the Nebraska District, pastors, teachers and congregational delegates, nevertheless assembled almost to a man at Hadar, Nebraska, from June 24 till June 29 in the midst of Immanuel Congregation, George Tiefel, pastor, for their biennial convention. The weather was hot, and it was dry and dusty, but this fact in no way cast a baneful influence over the assembled group. It cannot be denied that these gatherings are hungrily anticipated by the isolated workers as a rare opportunity to enjoy the fellowship of their kind. But before them, towering almost in mountainous proportions, was a busy program that must receive their first consideration. So all personal predilections were relegated to the background in favor of performing the task that lured them from their various outposts and strongholds, i. e., deliberating on vital matters that affect the weal and woe of the Church of Jesus Christ in general, and the Joint Synod and the Nebraska District with its widely-scattered conferences in particular.

Spiritual food was abundantly provided not only at the opening and the closing of every session, but as well in the special services that were held in conjunction with the convention. First Vice-President E. C. Monhard delivered the opening sermon Wednesday morning, based on Rev. 3:1-6, in which he applied the note of warning against laxness and the encouragement of God's blessing to the faithful, as it was once addressed to the Sardis congregation, to the church of today. On Friday evening Pastor W. Siffing endeavored to stimulate interest in Christian education, using Joh. 5, 39 as the basis of his address. Immanuel Congregation celebrated its annual mission festival on Sunday in two well-attended festival services. Prof. F. Brenner preached in the German language in the morning, portraying from Rom. 1:8-13,

the model missionary spirit. In the afternoon Pastor H. Schulz expounded Ps. 110:1-3a, showing that God's people is a willing people. Pastor L. Sabrowsky conducted the closing communion service Monday evening, demonstrating from 1 Tim. 3:15b that the Church cannot perish, since it is the Church of the living God and is built upon the truth.

Prof. F. Brenner of the Theological Seminary at Thiensville, Wisconsin, held the undivided attention of the assembly for several sessions with his essay on, "Elijah, the story of a man of spirit and power." The applications interwoven and interspersed throughout the essay were striking and went home. Unfortunately, another timely essay, on Paul, a model missionary, begun by Pastor H. H. Spaude, could not be completed, owing to lack of time.

The convention was opened officially by the President J. Witt, Wednesday afternoon with the delivery of the presidential and statistical report. The result of the ensuing elections was that virtually all the offices were filled by re-electing the present incumbents. On the Mission Board Pastor A. Schumann replaced Pastor Wm. P. Holzhausen. The Colorado Conference was given an advisory member on the Mission Board, in the person of Pastor A. C. Baumann, with the right and duty to attend all sessions. The Report for District Conventions, or Program, was turned over to a number of committees, appointed by the President. After much tireless labor and thoughtful consideration, these committees reported to the convention, calling forth in many instances lively interest and discussion. It was deeply deplored and sincerely regretted that a report on general missions was missing from the Program. The local Mission Board Chairman, Pastor G. Tiefel, delivered a very comprehensive report on our extensive mission fields. It was noted with sincere thanksgiving that God was with us also in this important work, so that it was possible for us to make sturdy progress in all fields, and even enlarge our borders. Especially gratifying was the fact that much concentrated effort and loyal devotion were expended in adequately instructing candidates for confirmation, both children and adults.

An item that occupied much of our time and was thoroughly discussed from every possible angle was the issuing of a District paper. It finally was resolved to launch such a paper provided 1,000 subscribers first be secured. An editor, Pastor L. Sabrowsky; 4 associate editors, to be appointed, and a business manager, Pastor Wm. P. Holzhausen, were entrusted with the responsibility of bringing such a paper into being and guiding its destiny.

In all, ten well-crowded sessions were devoted to the doctrinal and business matters that lay before the body. Monday evening, about completely exhausted physically by their arduous labors and efforts, a condition somewhat aggravated by the oppressive, swelt-

ering heat, the various delegates made preparations to return to their respective posts. But we had not come together in vain. All hands and hearts were visibly strengthened, cheered and comforted. The work of the Lord would go on, and we would re-apply ourselves to our several God-appointed tasks with spiritually-renewed energy and zeal. It was a pleasant experience to meet with the brethren and deliberate with them, and it will be equally pleasant to put the lessons learned to practical use in our private study and meditations, as well as in our official acts as shepherds of Christ's flocks.

W. P. H.

### GENERAL TEACHERS CONFERENCE

This well known body of teachers of the Synodical Conference held its annual session from July 7 to 10 at Concordia Teachers College, River Forest, Illinois. For years the college has housed and taken care of the members attending the conference.

Of the 16 papers which were read during the 8 sessions I will select two which I consider of the utmost importance at this time. Professor F. E. Mayer of Concordia Seminary at Springfield, Illinois, read a paper entitled: "Does Graduation from the Lutheran Parochial School Terminate the Religious Training of the Child?" His answer was, of course, that it does not.

Only about 40% of the children of that Synod attended the parochial schools. The other 60% receive their religious training in the Sunday School, which can not indoctrinate the pupils as firmly as does the parochial school. After graduation the most important period of life begins. During this period almost all pupils are forced to attend the public high schools. The Synodical Conference has hardly half a dozen high school of its own. Now our young people are exposed to all the dangers of "modernism" in its manifold forms. Unless serious efforts are made at this time to give the young folks systematic instruction in Christian doctrine, many will fall by the wayside and become lost to our church. Let anyone who may doubt this look over a list of those confirmed 10 years after confirmation and he will find that not all are still attending the services.

The speaker asked if we are today giving these young folks the proper training, since the old time "Christenlehre" has given place to some newer forms of indoctrinating our graduates in our faith. The question whether our Bible classes are sufficient to take the place of the "Christenlehre" was not answered in the affirmative with assurance. The sermon, of course, is also a mode of keeping our young people in our faith; but it is alone not able to confirm the young generation in our faith.

More time was taken up with the discussion of the paper than had been necessary to read the paper. A sign that a deep interest was aroused. This is as it should be. I wish that the reading of papers at other conferences would arouse similar interest.

The second paper of which I will write was on "Modern Tendencies in School Organization in Germany." This is timely because so many erroneous ideas prevail in our country, the result of poor and often purposely misleading reports in our American press.

The most marked tendency is the tendency to centralize education; to make it an object of the "Reich" instead of leaving it to the numerous parts of the "Reich." The constitution of 1871 does not mention education, but the constitution of 1929, called the "Weimar Constitution" contains 8 articles which deal exclusively with "Bildung und Schule." By this constitution education was made a national matter. While formerly there were 26 ministries of education there is now but one single ministry, the "Ministerium fuer Erziehung, Kunst und Wissenschaft."

Since Hitler came into power, great activity is shown by the ministry. All children are now trained in one common school, the "Grundschule," which has a course of 4 years. At the age of 10, those who are able to continue higher education are put into a "Mittelschule," "Gymnasium" or "Realschule." The others are to continue for four years in the Volksschule. Only the ability of the pupil is taken into account, not the wish or the position or the wealth of the parents. The State refuses to put a 10,000 Mark education on a 1,000 Mark head.

In all schools character training is stressed as it has never been before. The number of those permitted to go to the university has been limited. Instead of 35,000 as formerly, only 15,000 are permitted annually to go to the university. The number of women at universities has been greatly cut down. All those going from a "Mittelschule" to the university, must have first served the State in what is called "Freier Arbeitsdienst," where they work for six months in draining swamps, building roads, reclaiming desert lands, filling valleys and digging down hills. Girls are also forced to work for the community for six months, before they are admitted to a higher institution.

The object of this service is to create in the young people love and respect for the community. "Gemeinnutz vor Eigennutz" is the motto.

Teachers of all grades are now trained in the universities or in special institutes called "Hochschulen fuer Lehrerbildung." Teachers now have the education of pastors, physicians, lawyers, chemists and all special professions. They will have 4 years of Grundschule, 7 or 8 years of "Gymnasium" or "Realschule," followed by 3 or 4 years of university training. John Eiselmeier.

### FIFTIETH ANNIVERSARY

On the first Sunday past Trinity Sunday St. John's Church at Renville, Minn., was privileged by the grace of God to celebrate its fiftieth anniversary of its organization. Four sermons were delivered by former pastors of the congregation. Rev. P. Burkholz of Thiensville, Wis., being the first resident pastor, spoke in the German

language and Rev. P. Korn of Lewiston, Minn., in the English. In the afternoon Rev. M. Schuetze, Litchfield, Minn., and Rev. R. Schierenbeck of Sanborn, Minn., were the speakers. In the evening the neighboring pastors gave short addresses of congratulations and encouragement, and then a few suitable remarks by the present pastor closed the celebration.

During the day as well as in the evening services several musical groups of the congregation rendered suitable songs and anthems to enhance the beauty of the worship so that the whole day was one great day of jubilee in praise and adoration to the Lord of Grace. Many of the organizers of St. John's are asleep in Jesus, but a few could be with us on this day, viz. C. F. Diekow and Mrs. Diekow, M. Zarske, A. L. Bratsch, Mrs. E. Leistikow, Mrs. Wm. Goetz and Mrs. G. Dusterhoft. May the good and gracious God guard and keep all of the members of our beloved St. John's Congregation in the true faith so that we all may be found at the right hand of Jesus when He shall come to call us all for the great eternal Jubilee in heaven.

Aug. Sauer.

#### DEDICATION

On June 7, 1936, Our Savior's Lutheran Congregation at Jamestown, No. Dak., dedicated its church to the service of the Triune God. Three services were held. Pastor S. Baer of Zeeland, No. Dak., conducted the morning and afternoon service and Rev. E. Hinderer of Tappen, No. Dak., the first pastor of the congregation, the evening service.

The first service was conducted in Jamestown on August 2, 1931, by Pastor E. Hinderer. The first resident pastor was Rev. H. Mutterer. In July, 1934, Pastor J. B. Erhart began working in this field. In August of 1934 a church building was purchased from the Free Lutheran Church, which, however, had never been completed. As time went on and the Lord made it possible, the basement was refinished, the building stuccoed and the grounds surrounding the building beautified. Everything was done without any financial aid from the Synod's treasury. Today this congregation numbers about 15 voting members, 200 souls and 50 communicants. Surely the Lord has blessed the work of His servants. Unto Him all glory and honor.

S. B.

#### GOLDEN JUBILEE

By the grace of God Trinity Ev. Luth. Congregation of Bay City, Mich., was privileged to celebrate the fiftieth anniversary of its organization June 14. Three services were held. Sunday forenoon — German, and the Rev. W. F. Zink of Dale, Wis., preached the sermon. Afternoon — English, and the Rev. Fred A. Schroeder of Berlin, Wis., preached the sermon. Evening — English, and the Rev. C. F. Lederer of Conklin, Mich., preached. Tuesday evening the congregation celebrated Holy Com-

munion. Wednesday evening the choir gave a Cantata "Zion."

The Trinity Congregation was organized in the spring of 1886 by the Rev. John G. Oehlert, then pastor of Bethel Lutheran Church, with twenty voting members. The young congregation immediately build a church and a school house, and in the fall of that year called F. Bertling as teacher.

During these fifty years the following pastors served the congregation: J. G. Oehlert until July 1887; G. Bergemann 1887 to 1892; G. Sauer 1892 to 1895, H. Hoffmann from July, 1895 to January, 1896, A. C. Haase 1897 to 1906, C. F. Lederer 1906 to 1913, H. Eggert 1914 to 1918, 1918 up to the present time the undersigned.

In these fifty years the following teachers have taught in our school: Messrs. F. Bertling, G. Schultz, L. Wyncken, A. Neuenkirch and P. Mehnert. Lady teachers: Misses E. Meyer, H. Wallhausen, L. Haase, T. Lederer, A. Sievert, F. Henning, G. Hoenecke, E. Zink, D. Richter, G. Richter, E. Buchholz, M. Engel, and E. von Stein.

At present the congregation has 125 voting members, 33 lady members, 449 souls, and 338 communicant members.

During these fifty years 841 children have received the Sacrament of Holy Baptism, 524 Catechumens have been confirmed, 235 couples have received the blessing of the church, and 258 members have been given a Christian burial.

For the occasion the interior of the church had been newly renovated, redecorated and recarpeted by the Ladies' Aid, new altar and pulpit cloths by the Sunday school and young people, new lights installed as memorials by some members of the congregation.

May the Lord, our God, who guided and held His protecting hand over our fathers, also lead us and our children, that we may abide in His grace.

J. F. Zink.

#### ANNIVERSARY

The St. James Ev. Luth. Congregation near Cambridge, Wis., held a special anniversary service on July 12, 1936, in the forenoon, in honor of Mr. August Falk who has served the congregation for twenty-five years as trustee and secretary. The undersigned delivered the sermon and on behalf of the members gave him appropriate gifts and a certificate of recognition. Text: Luke 5: 1-11.

Robert F. F. Wolff.

#### MICHIGAN LUTHERAN SEMINARY

The new school-year at Michigan Lutheran Seminary, D. v., will begin on September 8. Please announce new scholars before September 1. For catalogs and other information apply to

Dir. Otto J. R. Hoenecke,  
2204 Court St.,  
Saginaw, Mich.

**WINNEBAGO LUTHERAN ACADEMY**

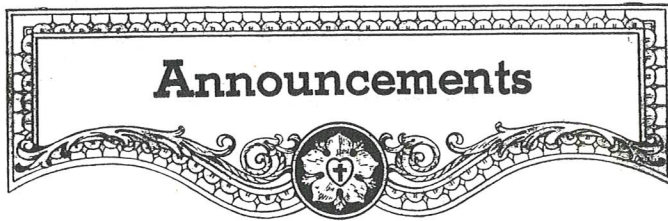
The new school year of this Lutheran High School begins September 1, at 9 A. M. Tuition: \$27.00 the first year, each succeeding year \$30.00, additional \$10.00 for business course. Scholars from beyond Fond du Lac can be accommodated in Lutheran homes at reasonable rates. In all matters pertaining to the Academy address

G. E. Bergemaann,  
229 E. Second St.,  
Fond du Lac, Wis.

**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.

**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.

**ST. CROIX VALLEY PASTORAL CONFERENCE**

The St. Croix Valley Pastoral Conference will meet on September 9, at 10:00 A. M., in Town Woodbury, Minn., Pastor H. Lietzau.

Essays: "Common Errors in Exegesis," A. C. Haase; "Shall We Merge?" C. Kock.

O. P. Medenwald, Sec'y.

**NORTHERN PASTORAL CONFERENCE**

The Northern Pastoral Conference of the Michigan District will meet September 22 and 23, 9 A. M., at Frankenthum, Mich., with Pastor A. Kehrberg.

Papers: Operation of the Holy Spirit in repentance and faith, D. Rohda; Das Verhalten des Pastors beim Krankenbesuch, C. Binhammer; Wie ist Luthers Bibeluebersetzung und die King James Version einzuschätzen? Dir. Hoenecke. Ex. Joh. 3: 16-36, A. Hueschen.

Confessional Address: D. Rohda, L. Meyer.

Sermon: G. Schmelzer, M. Schroeder.

Remarks: Kindly announce in due time with Rev. Kehrberg.  
C. J. Kionka, Sec'y.

**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.

**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.

**ANNOUNCEMENT**

In the future all requests for available women teachers are to be sent to the undersigned.

F. W. Meyer,  
2663 N. Palmer St.  
Milwaukee, Wis.

**CORRECTIONS**

An item of \$16.00 from St. Matthew's Congregation (Rev. F. Zarling), Iron Ridge, Wis., appeared in the issues of the Gemeinde-Blatt of July 26 and in the issue of the Northwestern Lutheran of August 2. It should read: From St. John's Congregation, Woodland, Wis., \$16.00 for Budgetary account, sent in by Rev. F. Zarling, vacancy pastor.

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In the last issue of the Northwestern Lutheran it was stated that the installation of Rev. A. W. Hueschen at Pigeon, Mich., took place on July 12. It should have read July 5.

E. Wenk.

**MISSION FESTIVALS**

Morgan, Minn., Zion's (W. Frank). Off'g: \$120.00.  
White Butte, S. D., Redeemer (E. C. Kuehl). Off'g: \$34.12.

**First Sunday after Trinity**

Johnson, Minn., (Chr. Albrecht). Off'g: \$73.83.  
Frontenac, Minn., St. John's (K. A. Nolting). Off'g: \$164.73.

**Second Sunday after Trinity**

Goodhue Twp., Goodhue, Minn., Grace (F. W. Weindorf).  
Off'g: \$83.83.  
Marshfield, Wis., St. Peter's (J. Carl Bast). Off'g: \$168.39.

**Third Sunday after Trinity**

Dempster, S. Dak., St. John's (A. Sippert). Off'g: \$61.96.  
Elkton, S. Dak., Trinity (Wm. Lindloff). Off'g: \$98.65.  
Town Weston, Wis. — Hatchville (Aug. W. Zarembo).  
Off'g: \$163.13.

West Florence, Minn., Immanuel (Karl A. Nolting). Off'g: \$173.29.

Town Weston, Wis., Hatchville (Aug. W. Sarembo). Off'g: \$163.13.

**Fourth Sunday after Trinity**

Goodhue Twp., Minn., St. John's (F. W. Weindorf). Off'g: \$162.30.

**Fifth Sunday after Trinity**

Wood, S. Dak., St. Peter's (L. Gruendemann). Off'g: \$29.50.  
Zumbrota, Minn., Christ (P. E. Horn). Off'g: \$219.61.

Watertown, S. D., Rauville Twp. (G. J. Schlegel). Off'g: \$113.67.

Town Norton, Winona Co., Minn., Trinity (A. Hanke). Off'g: \$202.00.

WEST WISCONSIN DISTRICT

Rev.	June, 1936
J. C. Bast, McMillan	\$ 150.00
J. C. Bast, March	50.00
Wm. Baumann, Neillsville	83.06
C. E. Berg, Ridgeville	38.93
L. C. Bernthal, T. Trenton	44.10
A. Dasler, Fox Lake	16.10
A. H. Dobberstein, Lime Ridge	11.15
A. G. Dornfeld, Richwood	34.05
A. G. Dornfeld, Hubbleton	38.00
M. F. Drews, Oak Grove	65.29
F. F. Ehlert, Eitzen	12.00
F. F. Ehlert, Eitzen	23.50
F. F. Ehlert, Eitzen	18.00
F. F. Ehlert, Eitzen	72.00
A. J. Engel, Pardeeville	45.90
Otto Engel, Bruce	5.00
Gerh. Fischer, Savanna	35.00
G. F. Fischer, Bloomer	93.70
G. F. Fischer, Eagleton	26.90
Wm. Fischer, R. 1, Merrill	38.00
E. C. Fredrich, Helenville	51.00
P. Froehлке, Winona	159.12
J. Gamm, La Crosse	208.65
G. Gerth, Greenfield	20.00
M. Glaeser, Hillsboro	15.70
M. Glaeser, Wonewoc	87.30
I. J. Habeck, Medford	66.91
A. Hanke, Rollingstone	41.00
John Henning, T. Dallas	23.47
John Henning, T. Prairie Farm	68.28
J. F. Henning, Auburn and Brush Prairie	12.30
M. J. Hillemann, Marshall	64.31
R. C. Hillemann, Eau Galle	43.50
R. C. Hillemann, Plum City	28.70
R. C. Hillemann, Waverly	4.40
O. E. Hoffmann, Beyer Settlement	25.50
O. E. Hoffmann, Poplar Creek	10.00
O. E. Hoffmann, Iron Creek	10.00
O. E. Hoffmann, Elk Mound	2.00
R. C. Horlamus, Hurley	28.06
P. Janke, Fort Atkinson	45.88
F. Kammholz, Rib Lake	9.45
Wm. Keturakat, Sun Prairie	173.39
H. C. Kirchner, Baraboo	285.00
L. C. Kirst, Beaver Dam	118.06
J. Klingmann and Wm. Eggert, Watertown	43.02
J. Klingmann and Wm. Eggert, Watertown	441.91
E. E. Kolander, Marathon	77.00
R. P. Korn, Lewiston	172.72
H. Kuckhahn, St. Charles	35.00
O. P. Kuehl, Rozellville	28.00
O. P. Kuehl, Green Valley	7.50
O. Kuhlow, Jefferson	200.00
F. W. Loeper, Whitewater	91.69
F. W. Loeper, Richmond	157.00
A. W. Loock, Shennington	10.00
A. W. Loock, T. Lincoln	10.00
A. W. Loock, T. Knapp	6.77
Theo. H. Mahnke, Madison	41.45
A. L. Mennicke, Doylestown	19.59
A. L. Mennicke, Fountain Prairie	12.44
A. L. Mennicke, Fall River	3.87
J. Mittelstaedt, Menomonie	61.87
P. Monhardt, South Ridge	94.00
Theo. J. Mueller, La Crosse	3.00
M. J. Nommensen, Juneau	378.44
W. O. Nommensen, Wausau	20.00
Wm. Nommensen, Columbus	271.50
A. W. Paap, Johnson Creek	55.00
Aug. Paetz, Dalton	8.50
Aug. Paetz, Friesland	84.13
E. H. Palechek, Chaseburg	208.50
J. H. Paustian, Barre Mills	270.00
E. E. Prenzlow, Cornell	27.65
M. E. Paustian, Oconomowoc	28.75
J. M. Raasch, Lake Mills	76.32
Christ Sauer, Ixonia	15.00
H. Schaller, Tomah	109.48
J. H. Schwartz, West Salem	97.70
F. H. Senger, Arcadia	56.06
C. W. Siegler, Portland	13.64
C. W. Siegler, Bangor	72.89
M. Taras, Lebanon	10.25

G. M. Thurow, Waterloo	165.00
K. A. Timmel, Watertown	182.00
G. Vater, North Freedom	89.00
Aug. Vollbrecht, Fountain City	55.10
W. Weissgerber, Minocqua	20.00
W. Weissgerber, Woodruff	14.00
A. A. Winter, New Lisbon	50.00
A. A. Winter, T. Summit	11.00
A. A. Winter, Mauston	75.00
L. A. Witte, Dorset Ridge	31.16
L. A. Witte, Kendall	133.94
R. F. Wolff, Cambridge	50.70
R. F. Wolff, Cold Spring	17.30
W. E. Zank, T. Deerfield	163.15
W. E. Zank, Newville	73.15
Emil Zarembo, R. 1, Wausau	52.65
H. R. Zimmermann, Randolph	61.48
H. R. Zimmermann, Randolph	67.28
Budgetary	\$7,134.51
Non-Budgetary	70
Total for June, 1936	\$7,135.21

Memorial Wreaths

For John Pfeifer from Family, Relatives and Ladies' Ladies' Aid (Rev. F. W. Loeper, Whitewater)....\$	10.50
For Paul Schlicht	2.00
For Albert Veglahn	4.50
For Mrs. Louis Seidel	2.00
(Rev. E. H. Palechek, Chaseburg)	
For Rob. Davis from Ladies' Sewing Circle, Bangor	2.00
For Mrs. August Zabel from Ladies' Sewing Circle, Bangor	2.00
From Fred Eickhoff and Wife, Fred Timan and Sons, Arnie Eickhoff and Wife, Wm. Eickhoff and Wife, Elmer Eickhoff and Wife, Edwin Eickhoff and Wife, Emil Eickhoff and Wife	7.00
From Mrs. Walter Schultz	1.00
(Rev. C. W. Siegler, Bangor)	
H. J. KOCH, Treasurer.	

MICHIGAN DISTRICT

April, May and June, 1936

Southwestern Conference

Rev.	Budgetary	Non-Budgetary
J. Roekle, Allegan	\$ 63.55	
H. C. Haase, Benton Harbor	825.00	
W. Franzmann, Coloma	94.35	
Dr. H. Wente, Crete, Ill.	36.00	
W. Westendorf, Dowagiac	123.09	
N. Engel, Eau Claire	25.00	
E. Lochner, Hopkins	126.46	
E. Lochner, Dorr	53.76	
A. Hoenecke, Muskegon	132.38	
A. Fischer, Sodus	117.60	
M. Haase, South Haven	92.17	
W. Essig, Stevensville	274.42	17.81
H. Hoenecke, Sturgis	187.08	

Southeastern Conference

J. Nicolai, Adrian	314.16	
H. Heyn and P. Heyn, Detroit, including gift of Mission Society and Sunday school	189.69	11.25
H. Richter, Detroit	31.28	
F. Stern, Detroit, including gift of Sunday school	65.00	
J. Gauss, Jenera, O.	367.79	
H. Zapf, Monroe, including \$25.00 from Mission Society and \$100.00 from Sunday school	592.50	
G. Ehnis, Monroe	144.20	
A. Maas, Northfield	155.00	
A. Maas, South Lyon	16.67	
E. Hoenecke, Plymouth	192.50	
C. Schmelzer, Riga	249.56	
A. Lederer, Saline, including \$6.00 Wedding Anniversary gift of Mr. and Mrs. J. F. Niethammer	386.21	

A. Wacker, Scio .....	213.80	
G. Luetke, Toledo, O., including gift of Sunday school .....	555.00	
R. Timmel, Toledo, O. ....	100.00	
E. Leyrer, Waterloo .....	94.85	
O. Peters, Wayne .....	136.95	5.95
O. Peters, Livonia .....	97.92	3.85

**Northern Conference**

M. Schroeder, Bay City .....	215.87	
A. Westendorf, Bay City .....	600.00	
J. Zink, Bay City .....	351.65	
H. Engel, Chesaning .....	67.44	
H. Engel, Brady .....	40.36	
C. Binhammer, Clare .....	113.61	
C. Binhammer, Elkton .....	14.80	
B. Westendorf, Flint .....	99.18	
D. Rohda, Flint .....	117.64	
Aug. Kehrberg, Frankenmuth .....	130.50	
E. Kasischke, Greenwood .....	46.85	
E. Kasischke, Mayville .....	7.95	
E. Kasischke, Silverwood .....	11.75	
K. Vertz, Hale .....	15.28	
G. Albrecht, Kawkawlin .....	19.30	
F. Krauss and K. Krauss, Lansing .....	845.48	
W. Steih, Lansing .....	68.59	5.00
E. Rupp, Manistee .....	76.90	
E. Rupp, Batcheller .....	27.05	
A. W. Hueschen, Owosso .....	154.49	
St. John's, Pigeon .....	172.80	
D. Metzger, Remus .....	23.21	5.00
D. Metzger, Broomfield .....	34.33	
O. Eckert and O. J. Eckert, Saginaw .....	419.69	
O. Frey, Saginaw .....	101.85	
H. Eckert, Saginaw .....	41.08	
G. Schmelzer, Sebewaing .....	103.82	
C. Leyrer, St. Louis .....	77.60	
L. Meyer, Sterling .....	33.32	
C. Kionka, Swan Creek .....	44.00	
C. Kionka, Hemlock .....	73.00	
W. Voss, Tawas City .....	172.60	
H. Zink, Tittabawassee .....	113.15	
R. Koch, Zilwaukee .....	180.39	
<b>Total .....</b>	<b>\$10,669.47</b>	<b>\$ 58.62</b>

**Memorial Wreaths**

The following Memorial Wreaths are included in above monies:

Scio, Mem. of Jacob Schaible .....	\$ 5.00
Remus, Mem. of Mrs. J. Wuertner .....	5.00
Tawas City, Mem. of Mrs. E. Schoenbeck .....	3.00
Zion's, Lansing, Mem. of Frederick Harke .....	5.00
St. Paul's, Saginaw, Mem. of Mrs. H. Kreutzfeld .....	1.00
Waterloo, Mem. of Christian Schumacher .....	19.50

**Corrections**

In my acknowledgment for January, February and March, please read:

Swan Creek .....	\$ 16.00	instead of \$ 23.00
Hemlock .....	23.00	instead of 16.00
Zion's, Lansing .....	27.54	instead of 42.69
Zion's, St. Louis .....	70.79	instead of 55.64
Scio .....	123.30	instead of 123.00

Broomfield should be credited with \$4.20 Non-Budgetary. In the Gemeinde-Blatt the last two items were correct.  
E. WENK, Cashier.

**DAKOTA-MONTANA DISTRICT**

July 10, 1935 to July 1, 1936

Rev.

A. Birner, Hendricks .....	\$ 161.83
A. Birner, Arco .....	31.40
M. Keturakat, Mazeppa .....	130.27
M. Keturakat, Germantown .....	38.69
L. Lehmann, Raymond .....	150.00
Vacant, Hidewood .....	139.10
Vacant, Havanna .....	140.61
W. Lindloff, Elkton .....	415.45
W. Lindloff, Ward .....	272.48
W. Meier, Watertown .....	959.82

R. Palmer, Willow Lake .....	133.85
R. Palmer, Hague .....	199.10
F. Reuter, White .....	81.54
F. Reuter, Argo .....	130.56
H. Rutz, Gary .....	160.36
H. Rutz, Clear Lake .....	56.21
G. Schlegel, Rauville .....	390.00
G. Schlegel, South Shore .....	146.07
W. Sprengeler, Grover .....	597.97
H. Sprenger, Marshall .....	241.10
H. Sprenger, Milroy .....	113.60
H. Lau, Aurora .....	123.25
H. Lau, Bruce .....	40.72
D. Rossin, Goodwin .....	127.87
D. Rossin, Altamont .....	107.06
G. Schmeling, Henry .....	155.04
G. Schmeling, Florence .....	73.30
G. Schmeling, Clark .....	36.70
A. Sippert, Estelline .....	48.03
A. Sippert, Dempster .....	98.38
P. Albrecht, Bowdle .....	347.81
P. Albrecht, Theodore .....	74.68
S. Baer, Zeeland .....	348.79
S. Baer, Hague .....	126.00
T. Bauer, Akaska .....	205.72
T. Bauer, Eales .....	70.03
E. Gamm, Mobridge .....	208.00
E. Gamm, Glenham .....	192.25
H. Schaar, Morrilstown .....	28.00
H. Schaar, Watauga .....	12.00
H. Schaar, Miner .....	4.86
E. Schaller, Mound City .....	131.12
E. Schaller, Gale .....	80.14
J. Scherf, Roscoe .....	258.50
M. Cowalsky, Timber Lake .....	.....
M. Cowalsky, Trail City .....	.....
M. Cowalsky, Isabel .....	.....
M. Cowalsky, Bader School .....	.....
W. Dorn, Windsor .....	26.85
W. Dorn, Cleveland .....	1.00
W. Dorn, Buchanan .....	.84
J. Erhart, Jamestown .....	84.00
J. Erhart, Valley City .....	15.26
O. Heier, Circle .....	76.43
O. Heier, Olanda .....	59.55
O. Heier, Watkins .....	35.69
O. Heier, Brockway .....	3.25
W. Herrmann, Tolstoy .....	135.03
W. Herrmann, Loyalton .....	5.70
E. Hinderer, Tappen .....	114.85
E. Hinderer, Streeter .....	28.13
R. Kettenacker, Terry .....	28.79
R. Kettenacker, Crow Rock .....	56.02
E. Krueger, Mandan .....	45.53
W. Krueger, Reeder .....	119.58
W. Krueger, Hettinger .....	46.89
E. Kuehl, Lemmon .....	145.36
E. Kuehl, White Butte .....	80.00
E. Kuehl, Shadehill .....	42.90
P. Kuske, Elgin .....	174.21
P. Kuske, Burt .....	107.03
W. Lange, Marmarth .....	7.50
W. Lange, Bierman .....	13.98
W. Lange, Ives School .....	8.36
H. Mutterer, Flasher .....	93.64
H. Mutterer, Carson .....	25.64
H. Mutterer, Carl .....	13.74
W. Schmidt, Faulkton .....	153.18
W. Schmidt, Ipswich .....	126.00
H. Schnitker, Faith .....	125.76
H. Schnitker, Dupree .....	48.98
H. Schultz, Hazelton .....	196.03
H. Wackerfuss, Bison .....	51.97
H. Wackerfuss, Drew .....	48.87
H. Wackerfuss, Athboy .....	40.21
H. Wackerfuss, Meadow .....	43.06
J. Wendland, McIntosh .....	72.46
I. Wendland, Paradise .....	85.62
J. Wendland, Walker .....	7.84
<b>Total .....</b>	<b>\$10,153.21</b>

S. E. JOHNSON,  
District Treasurer,  
Watertown, So. Dak.