

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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NOT ASHAMED OF THE GOSPEL

For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written. The Just shall live by faith. Rom. 1:16, 17.

Two men have rendered to humanity a service which is greater by far than any service rendered by men in any station of life. The one is St. Paul, the divinely inspired Apostle of Christ, the other Martin Luther, God's chosen instrument for the restoration of the Christian Church.

In associating these two men together in the most blessed cause for mankind we stand not alone. Even a secular historian of recent years like John Lord in a lecture on Luther, published in his "Beacon Lights of History," rises to the bold assertion, "who, since Paul, has rendered greater service to humanity than Luther? The whole race should be proud that such a man has lived," thus indicating that in his opinion the two greatest benefactors of mankind in the world's history were — Paul and Luther.

What made them such, however, is the fact that both men were not ashamed of the Gospel of Jesus Christ.

Paul's Glorious Testimony

Whether Paul stood on the Mars Hill at Athens confronted by Greek philosophers who ridiculed him at his message of the Gospel crying, "What will this babbler say?" or whether he was bound in chains as a prisoner in the great metropolis of the Roman Empire where the supercilious Romans might overwhelm him with contempt, he would dauntlessly confess, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Greater than the names of the illustrious philosophers of Greece and Rome — of Socrates, Aristotle, Plato, Seneca, is the name of Jesus whom the Apostle preached, and greater than the world-power of Rome with its wide-reaching law is the Gospel of the Savior which he proclaimed to all the world. That is the power of God unto salvation to every one that believeth, be he Jew or Gentile. It is the only power

which can save a sin-sick world from its misery and eternal destruction. Why, then, should Paul, its great propounder, be ashamed of the Gospel?

Luther's Fearless Confession

And so it was with Luther. Poor and insignificant a monk though he was, unknown to the world at large, yet having learned to know by divine grace the sum and center of the Gospel — the righteousness of God in Christ or the justification of a lost and condemned sinner before God through faith in the merits of Christ — Luther professed his faith in the Gospel before a world which, dominated as it was by the power of papacy, was hostile to such faith to the very core. Nailing his famous ninety-five Theses against Roman indulgences and abuses to the door of the castle church at Wittenberg on the 31st of October, 1517, this chosen man of God, at a single stroke, made in modesty and faith, had become the mouthpiece of all serious-minded people in Christendom — the leader of a mighty revolution — the Reformation of the Christian Church.

No power on earth could prevent this godly man from pursuing the course he, under divine guidance, had taken to restore the Church from its deepest degradation to its original apostolic purity by preaching the everlasting Gospel. Though the pope's bulls were hurled at him, though he was excommunicated as a heretic, even threatened with death, the Augustinian monk, by the help of God, stood his own. He was at issue with the whole papal regime, and all the world abuses him. They call him a glutton, a wine-bibber, an adulterer, a scoffer, an atheist, and imp of Satan, yet this witness for Christ and His cause is not ashamed of his testimony. And finally, when Luther is summoned to the Diet at Worms before the assembled powers of the earth to recant all that he had taught and preached, he challenged the pope, the emperor and all the world with this confession: "Unless I am convinced by proofs from Holy Scripture or by sound reasons, and my judgment by this means is commanded by God's Word, I cannot and will not retract anything: for a Christian cannot safely go contrary to his conscience." And, glancing over the august assembly, on whose will his life hung, he added in deep solemnity, those immortal words: "Here

I stand. I can do no otherwise. So help me God! Amen."

No, like Paul, the greatest of the apostles, Luther was not ashamed of the Gospel.

Not Ashamed of the Gospel

It is well for us on the eve of the Reformation festival on which we commemorate the great blessings of that event, to reaffirm our faith in the Gospel which both Paul and Luther so fearlessly taught and proclaimed before all the world. Or shall we, the heirs of that precious legacy, be ashamed of the Gospel? Shall we bow to so-called modern enlightenment which preaches "another gospel" which is not another, because it is not the Gospel at all — the gospel of humanitarianism and social service which would make our Christianity more humane. And more concerned for human interests in the world? Shall we surrender our faith in the saving truths of the everlasting Gospel for the soul-destroying delusions of modernism?

Ashamed of the Gospel? Is there anything in the world which asserts its Divine and preeminent claims upon us as does the Gospel of Jesus Christ? Wherein St. Paul glories, must also be our glory, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith."

There is indeed a grand and peculiar glory of the Gospel. It is the power of the living God unto salvation to every one that believeth; and it is so because it contains a revelation of the terms on which God forgives sins, or justifies men by pardon who are actually guilty. In other words, the Gospel is a divine institution, by which men are saved through the righteousness of God in the very exercise of mercy. And of such a Gospel we cannot and never shall be ashamed.

J. J.

Grow In Knowledge

OUR CHRISTIAN DAY SCHOOLS — THEIR WORTH AND THEIR PROGRESS

An essay read by Mr. Kurt Oswald at the Convention of the North Wisconsin District—published here by request.

(Conclusion)

Present Status

The last few years have witnessed a general awakening as regards our schools. The opposition and bitter feeling caused by the World War was the

starting point of this change. The years from 1910 to 1920, according to a study by Herbert H. Gross, published in the Lutheran School Journal during the last school-year, show a considerable decline in the number of schools of the Missouri Synod, especially of the one-room units. We may reasonably assume that the same condition obtained within our circles also. The very nature of the conflict forced us to relinquish our hold upon the German language. The crutch upon which we were resting was taken from us and we were forced to stand alone. Henceforth our schools were to exist by their own merits; thus we found ourselves faced with the necessity of discovering and emphasizing the real points at issue. The period through which our schools had passed in the years preceding is called by Mr. Gross in the beginning of his thesis a period of social adjustment, a period during which the schools transplanted from Europe became completely divorced from European influences. By the year 1920 the school system was entering upon a new phase of its existence. The beginning of this new era has been marked with interesting developments. Rural communities generally have discontinued the study of German entirely. Those still teaching German are only doing so in a very elementary way and the time allotment is very small. Another important change has been the co-operation with the public school system. Courses of study have been adjusted physically so as to harmonize with those of the particular kind of public schools from which our pupils come. Teachers' salaries have been increased in some cases so that their financial worries do not become a serious hindrance to their work, but there is still room for improvement. All these things are evidence of the fact that our schools are beginning to fit themselves into the new order of things.

Another interesting thing appearing upon our educational horizon has been a number of textbooks from the pen of some of our own men. These books are actually in use in our schools. Their character, in strict accordance with our Christian viewpoint, has had and will continue to have a wholesome influence on the schools of the future.

We have also been granted the satisfaction of seeing our Normal School at New Ulm remodeled into a modern teacher training institution, its course of study enlarged, and its facilities greatly improved. Only the retarding influence of the economic conditions of the past few years has kept Synod from completing plans to extend the course at this institution to full college standards. The practice school added to the pedagogical department at this institution enables us henceforth to send teachers into the field with actual experience under the guidance of trained men.

In addition to this our Synod has recognized the importance of our schools in establishing the basis

for their organization. A system of school visitation inaugurated first in the Minnesota District and thereafter in all other Districts where schools exist has already proved its value. Teachers in outlying communities, who have thus far had little contact with others of their profession, have been greatly benefited by the annual appearance of their visitor. Members of the congregation have realized that not only they but the whole Synod is interested in the growth and well-being of their school. Enthusiasm has thus been engendered where before only tolerance could be found.

Besides providing for the appointment of the executive secretary, the connecting link between the visitors and schools of all districts as well as between the visitors and the school committee, Synod also passed a resolution at the last convention encouraging mission boards to establish schools wherever practicable. This resolution, we hope, will not only remain a resolution on paper but will soon find its fulfillment.

An encouraging fact that may have been a direct result of these interesting developments is this that during the last decade in spite of many retrenchments due to economic stress the number of schools in our circles has remained constant and that the number of pupils attending our schools has actually increased. In view of the fact that such a lukewarm attitude has been shown toward our schools in many quarters, we might well have expected conditions to be reversed. But we may rest assured that the Lord is still with His children; His work will go on even though some of us might be neglectful. But let us be careful that we may not be found among those who are hindering His will as the disciples did when He would have laid His blessing upon the little ones. That there is still much to be done, is quite evident. Of this just a few more words.

Future Progress

Considering the number of students now enrolled in the lower classes of our Normal School at New Ulm there may soon again be a dearth of candidates for the teaching profession. With the rise of living conditions and the increase of momentum that our school situation has now acquired, the question of obtaining suitable men for our schools may again become serious. Are we all sufficiently conscious of this? Are we doing what is in our power to induce our children who show some inclination in this direction to enter our Lutheran institutions? In how many of our schools and confirmation classes is information concerning them being brought home to the pupils? No doubt a more intimate acquaintance of our pupils with our schools, their purposes, their buildings, their location, and their advantages might awaken at least in some the desire to make use of them. In this re-

spect the annual tour of the choirs of our institutions is surely doing its part.

No doubt the system of visitation which has already shown very satisfactory results, will in time become more and more potent as a factor in the progress of Christian education. Thus far we have few definite reports of cases where this system has been instrumental in the establishment of new schools. Still in its infancy its chief concern has been the promotion and welfare of those schools now in existence. Due to circumstances beyond our control visitors are not able to lend their assistance in this direction to any great degree. With the passing of the years, however, which should gradually bring more experience into the field, we may reasonably expect more activity in this respect. The co-operation of local pastors and teachers with the visitors, which we have every reason to assume will grow as the years bring about a more intimate acquaintance of both, has a promise of most excellent results for our schools.

In connection with this it might be well to take cognizance of the fact that there are still pastors and leaders of such congregations that have no schools in the neighborhood of those who are struggling valiantly to keep their schools in operation, of whom it may be said that they are not so much encouragement as discouragement to their neighbor. Their laxity and inactivity, if such be the case, may have its reasons, and it must remain their own responsibility before God. But may we not expect of them at least that they offer moral help to their neighbors, or at least that they avoid such action which may serve to hinder their work?

Another development of recent years that deserves more than passing attention at this time is the increasing proportion of women teachers engaged in our schools. As a rule they do not remain active in our schools longer than three to five years. It is not unreasonable to say that in consequence of this fact the average among them are not so deeply consecrated to their duty as our men teachers. That this must have some influence on our schools can hardly be doubted. Moreover, boys of the upper grades are usually handicapped when placed under the supervision of woman teachers. Emmet Albert Betts, Director of Teacher Education in a State Normal School of New York says in a recently published book: "It is the writer's belief that young men should be encouraged to choose elementary education for their life's work because there is a need for teachers who appreciate the special interests of boys." Evidently the reason why there are not more young men choosing the teaching profession for their vocation is that unlike the girls they some day will be expected to support a family. The demands for an adequate salary are therefore so great that few congregations venture to engage more than one teacher under those conditions. The demand for

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women has in recent years been equally as great if not greater than the demand for men. The best interests of our schools are not served by this condition; the sooner we can make such arrangements which will offer more of an inducement to men to become teachers the better for our schools in general.

These and other things that we might think of are important in the progress of our schools. But one thing that is more important and effective than all our planning and thinking is our prayer. For us it is quite natural to imagine that everything depends upon what we do or how well our plans are laid. We are always in danger to forget our mighty Master, who has all things under His feet, to whom is given all power in heaven and in earth. He it is who has commanded us to teach all nations. To Him we are privileged, yes, even invited to bring all our cares and worries, and we have the promise that He will hear us. Let us then resolve daily to approach His throne and confidently beseech Him to bestow His blessing upon all our schools. The God of all grace, who has been with us in the past will surely also hear this our prayer and further the cause of His Kingdom among us.



The New Ethiopia The Chicago Tribune has a new note dated from Vatican City to the effect that the Italian conquest of Ethiopia has now opened the way for energetic efforts in bringing the people of this unhappy land under the yoke of the Romish church. Since 326 when St. Frumentius, also called Abba Salama, or Father of Salvation, was consecrated bishop of Aksum, the Christian church of Ethiopia was an independent church. Repeatedly the Romish sect tried in the centuries gone by to gain a

foothold in Ethiopia, but failed signally. In the 14th century Portuguese colonizers converted the Negus Sisinnius, but could make no impression upon the body of the Ethiopian church.

It is true that this church held a number of heresies, among them the "monophysitic error" (which denied Jesus Christ's human nature, recognizing only His divine nature) under the leadership of the patriarchs of Alexandria who had adopted this heresy. But, at any rate, the Ethiopian church had persisted as a free church until the soldiers of Mussolini swept over the land.

All this is to be changed now. No longer are the Ethiopians to be left to worship God according to their old beliefs, but they are now to be enlightened by the teaching of a new error and false belief, the belief of salvation by works as proclaimed by the pope and his sect. It is claimed that this is to be done "not by imposing force" upon the natives but by the persuasive tongues of Capuchin monks, already on the ground. The whole effort of converting the Ethiopians to Catholicism is directed from Rome by the Sacred congregation for the propagation of the faith. What their methods are where there is no opposition — other missionaries of Protestant bodies have already been shoved aside — are well enough known to need no further description.

This missionary object in this conquered land explains quite fully the silence of the pope when the war was going on. He has spoken now on the Spanish civil slaughter, but had no word of pity for the slaughtered Ethiopians. Z.

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Theological Seminaries — Old and New From the time of the first theological seminary, conducted and taught by our Lord Jesus Christ Himself, the church has looked to these schools for its teachers in righteousness. Our Lord sought to train His disciples in the truth of the Scriptures as the revealed Word of God, to ground them in the saving faith and to prepare them for the job of preaching this Gospel of the saving faith to all the world. Following His example all truly faithful seminaries have kept this object of their training and teaching in view.

But the new theological seminaries are of a different opinion from that of Jesus Christ and His church. We have with us today protestant theological seminaries that make it their object to lead their disciples away from the Bible as the inspired Word of God. It is not necessary, as it is impossible, to name all these seminaries. The Christian Century reports that sixty seminaries have felt the need of getting together to settle the question of what these seminaries should teach. They seem universally agreed that "scientific methods are as applicable to

the study of religion — its literature, history and experience — as to literature, history and experience generally. "The curriculum is to be restudied. And the editor of the Christian Century ventures to hope that, "where it has not already occurred, the traditional Bible-centered curriculum may be replaced by a plan of study more balanced and comprehensive and more relevant to the needs of contemporary life."

The cry is then: Away from the Bible, forward with Science! Thus shall be trained the "leaders" that are to fill all the bread-baskets of the starving people, not with the bread from heaven for the soul dying in sin, but with the bread for the bellies of hungry men. That these new leaders cannot help but lead the world astray and away from the God as revealed in Christ Jesus, becomes increasingly clear. Are we as grateful to a merciful Savior who still supports through our feeble efforts theological seminaries that train men in the Bible to preach the Gospel of true righteousness as we should be? The bread of life is becoming rare on earth. Z.

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"Hollywood Versus Wittenberg" Under this caption Gerard Donnelly, S. J., in the August 29 issue of America discusses the stand that moral men are to take toward so many of the moving pictures. We quote from the News Bulletin of the National Lutheran Council.

"Threats of united religious opinion have little force as long as the threateners are free, each man to form his own code of morals. Hollywood cannot be frightened into evangelical piety by a crusade of Wittenberg or Geneva. Indeed, it is to be feared that non-Catholics will have no efficient Legion until they have an infallible church.

"Catholic Legionnaires follow lists. These lists are drawn up by a board. This board applies a yardstick when it judges pictures. The yardstick is the code of morals taught by the Catholic church.

"But Protestant churches teach no unified code of morals. Hence a Protestant film board can apply no common yardstick, nor can it logically issue lists acceptable to all. And even if it issued them, individual Protestants are free in conscience to disobey them. The result is a Disunited Front."

Thus does the Catholic hierarchy enslave the individual conscience of its followers. Moral judgment is left to the church alone and not to the individual conscience. What that morality is, any reader of Jesuit morals as laid down in their textbooks should know. It is not based upon the Bible but upon the laws of men. On the other hand, the Christian Century, that tries to prescribe what plays to see and rejects others, should be properly rebuked. Wittenberg has nothing

to do with it, however Geneva may be affected. We Lutherans try to sharpen the individual conscience on the law of God alone, so that every Christian may know that, as a whole, the mass of pictures from Hollywood are damnable from a Christian moral standpoint, with but few exceptions. It is the world, the flesh, the devil that is preached in most moving pictures. A conscientious Lutheran Christian stays away from them, and above all, keeps his children away. Good and edifying moving pictures are rare and rarely come out of Hollywood. A Lutheran Christian needs no censoring board to tell him that. Z.

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Peace and War Ever since the time of Cain and his family, wars have been upon the earth. All the honest efforts of peace-loving and peace-abiding peoples have not been successful in staving off war. In these days of wars and rumors of wars the lovers of peace, often misunderstanding, or patently ignoring, the true state of affairs on earth among sinful men, try desperately to lay the burden of keeping the peace upon the church. That the church cannot do that, that it has neither the equipment nor the commission from its Lord to keep the world peace, does not seem to bother these enthusiasts at all. It is refreshing, therefore, to read in the Lutheran Herald its views on this question.

"It was said during the last war that the churches were to blame for the war. It has been repeated that, if another war comes, it will be the churches that must take the blame. The Christians were also accused of setting fire to Rome in the days of Nero. It is true that the churches fall far short of reaching their ideals of Christianizing the world. The churches are not in control of the nations. **There is no Christian nation.** (Bold type ours, the ed.) Wars are not started by the churches. The means through which the church works for peace are spiritual, the Means of Grace. It must continue to point out the folly, futility, and sin of aggressive wars, protest and warn against them, but the power to act lies in the hands of the leaders of the nations. Stalin, Mussolini, Hitler, and the prime ministers and rulers will decide for or against war. Resolutions by a world convention of churches may be helpful, but they have no power to settle anything, because the churches cannot resort to force. The jungle law of 'the survival of the fittest' dominates the nations today."

Exactly so. War is a calamity that falls upon the wicked aggressors as well as upon the defenders of their home land. It is a calamity which, in the hands of God, is used for the chastisement of this world of men because they have not accepted the peace of the Prince of Peace. The church can proclaim this peace with God, but cannot force men to accept it. Z.

Fearfully and Wonderfully Made Dr. Alexis Carrel is one of the outstanding medical authorities of our day. As a member of the Rockefeller Institute, winner of the Nobel Prize in 1912 and as a collaborator with Colonel Lindbergh in perfecting an artificial heart he is not only widely known but qualifies as an expert on the intricacies of the human body. He has written a book on "Man, the Unknown," the contents of which often remind the Christian reader of the statement of the psalmist, "I am fearfully and wonderfully made." We give below only a few brief excerpts from the book, which perhaps unintentionally on the part of the author, substantiate the statement of the psalmist concerning the wonders of the human body:

"Man is composed of a soft, alterable matter, susceptible of disintegrating in a few hours. However, he lasts longer than if made of steel. . . . Instead of wearing out, the body changes. Our organs always improvise means of meeting every new situation. . . . Each element of the body adjusts itself to the others, and the others to it through a correlation of the organic fluids and the nervous system. Each part seems to know the present and the future needs of the whole, and acts accordingly. The body perceives the remote as well as the present."

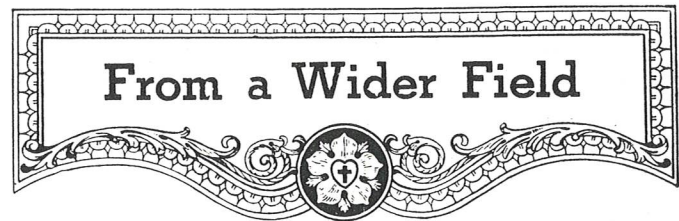
Speaking of the development of the eye in the unborn child, he says: "During the entire history of the embryo the tissues prepare for the future. The component parts of the eye, for example, associate for a definite, although future, purpose. The brain causes a part of itself, the optic nerve and the retina, to shoot out toward the surface. The skin overlying the young retina undergoes an astonishing modification. It becomes transparent, forms the cornea and the crystalline lens, building up the prodigious optical system which we call the eye. By what means does the future retina induce the skin to manufacture a lens capable of projecting upon its nerve endings the image of the outer world? In front of the lens, the iris shapes itself into a diaphragm. The diaphragm dilates or contracts according to the intensity of the light. In addition the form of the lens automatically adjusts itself to near or distant vision. These correlations cannot be explained."

Speaking of glands he says: "They are true chemical transformers. In this way, substances indispensable for the nutrition of cells and organs, and for physiological and mental activities, are produced. Such a phenomenon is as strange as if certain parts of a motor should create the oil used by other parts of the machine, the substances accelerating the combustion of the fuel, and even the thoughts of the engineer."

Notwithstanding the technical terms and the big words used here and there, even the ordinary Christian reader must be moved by a reading of the above brief

descriptions of certain functions of the human body to exclaim with the psalmist, "I am fearfully and wonderfully made." Even Dr. Carrel, who has made such a thorough study of the human body, is at a loss how to account for much that he sees going on there. How is it possible for certain portions of the human body to anticipate and provide in advance for the needs of other portions of the human body? The theory of evolution which ascribes the development of the human body to blind accident certainly does not account for it in a satisfactory manner. The only explanation is that the almighty and all-wise God fashioned our bodies, as the Bible tells us, and that their functions and processes are guided and controlled by the divine Preserver without whose will not even a hair can fall from the head.

I. P. F.



From a Wider Field

CHAOS IN SPAIN

Nothing comparable with the conditions reported to exist in Spain has occurred in the last century, that is, since the French revolution. It appears that an epidemic of barbarity has seized the citizens which like a pestilence affects them without regard to sex, occupation, and religion. Mob madness and the hysteria of anger out of control have reached a stage where only mutual destruction is pursued by the two parties to the conflict. No doubt there are grievances of long standing that led to the dispute in its earlier stages, but the settlement of these has at this time completely disappeared from the minds of the contestants. The only objective of battle and massacre is the survival of one and the death of the other of the combatants. Only when the strong have murdered the weak will the conflict end.

The only ray of cheer from the situation is the reaction of other countries to becoming involved. Six months ago such an excuse to use the vast armaments that neighbor nations have provided as the Spanish conflict offers for interference would have been thought irresistible. It was gravely feared that Italy's and Germany's dictators would encourage the rebels and that France and Russia would become allies of the existent government. That all these nations are neutral — really neutral to the extent that authority can hold profiteers and adventurers in check proves that hatred of war is stronger in Europe than external signs would indicate. Doubtless the masses of the people in the several countries named above know how to dictate non-intrusion to their rulers.

— The Lutheran.

Cornelius Vanderbilt, Jr., From the Front at Irun, characterizes the Spanish strife as follows: "Not only is this revolt from Bolshevism something new politically, but it is also the most sanguinary religious war the centuries have seen. Wherever I went I realized more and more that the whole thing hinged upon the right of the individual to worship as he pleased, and of the church to collect its dues. In town after town the essence of the fight is not so much 'Who shall be our masters?' as it is the very question that was put to me each time I tried to pass a Rebel barricade: 'Rome or Russia?'" In other words, the Spanish rebels, Fascist in principle, and with Fascist and Nazi encouragement, are fighting the battles of the Vatican.

— Lutheran.

A PARABLE FOR PREACHERS

1. Now it came to pass in those days that a church called a certain man to be its minister; and the church gave him in charge the Gospel of the holy writings, saying: It is the message of the Master for which we thirst.

2. And, lo! the man was glad to accept the call.

3. Now the minister prided himself upon being very much up to date; and after a while he said to himself, This church is behind the times, and it needeth the Social Gospel.

4. So instead of preaching Christ and Him crucified, he preached Old Age Insurance, Unemployment Relief, the Abolition of the Profit Motive, and Reduction of Armaments.

5. Moreover, he seemed more interested in Socialism than in Salvation.

6. And the hearts of the people were heavy, for they longed for the Old-fashioned Gospel.

7. And, behold! they sent a delegation to the minister and asked him to preach something they did not read about six days out of seven.

8. And the minister was angry and said, I believe in the Freedom of the Pulpit. I know what you need much better than you know yourselves. I shall continue to preach the Social Gospel. If you do not like it depart unto Gehenna.

9. And the hearts of the people were sore, but they held their peace.

10. Now the minister had purchased a farm in a far country, where the owner had starved to death, but there was a very fair set of buildings on the farm.

11. For the minister had said within himself, It may come to pass when I am old and well stricken in years that no church will desire me, and I shall stand all the day idle in the market place, so I will buy this farm as a place of refuge against that day.

12. And, behold! he and his family did spend their summer vacations there.

13. Now the buildings on the farm sorely needed paint, and the minister agreed with a local painter for six shekels a day to paint the buildings white.

14. And when the bill came in the minister did send his check to pay it.

15. And in due time the minister visited his farm, and, lo! instead of painting the buildings white the painter had painted them red.

16. And the minister was very wroth and he sent for the painter and said unto him,

17. Thou wicked and deceitful painter! Did I not agree with thee to paint my buildings white, and, lo! thou hast painted them red.

18. And the painter answered and said, Go to now! It is true thou didst order me to paint thy buildings white, but I believe in the Freedom of the Painter. Red is much better color than white. Moreover, it seemeth to be a popular color at this time.

19. And suddenly there shined round about the minister a light from heaven, and he said, I do see my sin this day. Why should I rebuke this man for painting my buildings red when I commanded him to paint them white, when I am called to preach Christ and Him crucified and I preach the Social Gospel?

20. I will return to my people, and I will say to them, I know now what Jesus meant when He said, "Except a man be born again he cannot see the kingdom of God," for verily the only way unto a better world is through better men.

The Gideon.

PATRIOTISM IS UNFORCED OR IT IS NOT PATRIOTISM

The avowed aim of those who insist upon forcing children to salute the flag is to promote patriotism. Here lies the fundamental error. Patriotism is a sentiment which derives from love of one's land; it thrives only in those who are free to strive to make justice prevail in the land which is loved. The net effect of mechanical rituals is to produce either fear and subservience, or carelessness and cynicism. — Edward C. Lindeman, professor, New York School of Social Work.

Among the Martyrs of the Reformation none holds a worthier place than William Tyndale, who in exile in Belgium, because "there was no room in all England" for him, gave himself to the translation of the Bible into English, in order that "the boy that drives the plow might know more of the Scripture" than the bishop on his throne. They tied him to a stake and burned him, but not before his purpose was accomplished. The quadricentennial of his martyrdom was observed widely on October 6, but the day of the man should be annually treasured in the hearts of all users of English speech for his contribution to the intellectual life, political liberty and spiritual richness of the modern age.

— Sel.

ONE REASON THE SMALL COLLEGE IS EFFECTIVE

Somewhere Dr. David Starr Jordan, long president of Leland Stanford University, wrote these words:

"The best teacher, other things equal, is the one who comes nearest to the student. To bring the teacher close to the student is to multiply his influence manyfold. The very usefulness of our universities tends to weaken the bond of personal influence. The man is lost in the mass, and because the mass is so great, cheap or temporary help is brought in, and the professor is pushed away still farther. It is the problem of the modern university to remedy this condition.

"In the old-time college everyone knew everyone else, and if perchance in the small number one great teacher found place, the lives of all the others were richer in consequence. But in the university of today, with its array of great teachers, of noble investigators, of men whose names are known wherever civilization extends, the mere student may see none of them. Temporary assistants at a thousand a year, less experienced and less capable than those he left in the academy, may be the only teachers he can reach. When this is the condition, higher education has lost a large part of its effectiveness." — Exchange.

CIVILIZATION SCORES AN ADVANCE

There are still so many evidences in this world of "man's inhumanity to man" that any news that registers a humanitarian gain is good news indeed. We hail with joy the announcement from Marc Rucart, Minister of Justice in the Blum Cabinet, that the penal colony in French Guiana, that "abcess on the body colonial," will be progressively abolished. The matter is now in the hands of a committee, which will recommend details of a plan for its abandonment. Meanwhile, no more convicts will be sent out to rot in the tropics. Many books and articles have called to public attention the sad plight of the 6,000 jungle-bound and fever-ridden convicts who live in torment in French Guiana, and especially of those who are incarcerated on Devil's Island, where Dreyfuss was imprisoned for four and one-half years. The treatment of criminals calls for stern measures, but responsible society must not allow conditions that degenerate and destroy and that militate against any possibility of human reclamation and rehabilitation.

WILL YOU HELP?

This department of your paper is called "From A Wider Field" and is now conducted by Pastor Wm. Schaefer of Milwaukee. Will you help him make it of interest to other readers by sending him items that meet your eye elsewhere and, to your mind, would be worth printing here? Those who edit their own parish paper may help by always sending a copy of it to him. Please address all communications of this nature to Rev. Wm. Schaefer, 4521 N. 42nd St., Milwaukee, Wis.

Synodical Conference

AFRICAN MISSIONS

RESUME OF "DAY BY DAY"

By Dr. H. Nau, Missionary in Nigeria, Africa
Prepared by Prof. J. T. Mueller

Wednesday, June 24. Taught my class at Obot Idim school and took some zinc sheets along for the roof of the third building which is right now being covered with zinc sheeting. Took Mrs. Nau along to select the proper place for the temporary mission house at Obot Idim and to see the wife of the headmaster about helping with the instruction of the girls next Saturday at Ikot Oduot. Returned home about ten o'clock and prepared for today's teachers' meeting, when the white principal of the Elementary Training Center at Uyo called on me. He is undoubtedly a Christian man, who is interested in the progress of our religion among the African tribes. Spoke with him especially about girls' schooling. He agreed with me that this is the most urgent business of the church right after catechumen instruction. Without the light of the Gospel in the homes, we cannot expect to get a real Christian congregation. When we speak of girls' schools we do not mean high school or colleges, but schools of elementary grades in which the girls learn to read and write, the elementary rules of health, of keeping the house and the premises clean, of sewing a simple dress and mending torn clothes. These schools can then be used as continuation schools for these same girls when they become wives and mothers to learn something of nursing, home-making, etc., etc. The deeper my wife and myself look into native society, the more grows the women problem upon us. The light of the Gospel into the heart of the women and into the homes of the bush!! The latter will be possible only if we accomplish the first. **Therefore once more the urgent request, please send a woman worker along this fall.** The principal of the Training School asked me to come and pay them a visit. I shall see them soon. In the afternoon teachers' meeting was held. Again the necessity that teachers live with their wives in their respective stations was stressed. Several reasons were given for the present practice, none of them real decisive. Encouraged them, if they have any questions, doubts of a religious nature, and the like, to speak out in these meetings. Discussed with them the instruction of catechumens when they use the questions drawn up as guide. Instructed them on prayer and medicine to provide them with weapons against the spiritists. Returned home

between five and six P. M. Had supper and prepared for meeting with the headmen at Ikot Oduot. Meeting at this place lasted from 7:45 to 10:00 P. M. This is a hotbed of the spiritists. Spoke about sending the girls to school, bringing the light of the Gospel to the women, twin murder, abortion, polygamy, spiritism, prayer, medicine, and finances of the congregation.

Thursday, June 25. Early in the morning went to Nwaniba to get zinc sheets for the school. Nyung asked me to help him in that way. If he should wait till the Nwaniba firm would bring them, his carpenters would go away and he would not get them together again so soon. He paid a tin of petrol for me. Returned in time for breakfast and had meeting with three headmen of the Nung Udoe congregation and about a dozen debtors of the church. All but one accepted the debt charged against them and made arrangements to pay. It rained heavily during the afternoon and Mrs. could buy no provisions at the market, since the rain prevented many from coming. I wrote up our translation of the Sixth Commandment with additional questions on polygamy and marriage. Went through several prayers for the sick, translated by a teacher of the Obot Idim school, and prepared them for stencil cutting. After supper went to meeting with the headmen of Ikot Okubo. Talked about the same subjects as in the other places. Mentioned also that I had never seen any marriage performed in the church, and spoke on Christians doing all things with the Word of God and prayer, which two (the Word of God and prayer) sanctify all things to the Christian. While indeed a marriage between one man and one woman, as they had been contracted, was valid, it was not the God-pleasing way in which a Christian should make so important a step in life. A spiritist revealed that they are infected by a booklet from Kansas City and by the Faith Tabernacle Mission of Philadelphia. I gave them a piece of my mind on both, the booklet and the Faith Tabernacle Mission.

Friday, June 26. Went to Uyo to pay my respects to the Resident of Calabar Province, who is here on an inspection tour. As every official I have met so far, he is very friendly to Missions. Having been the District Officer at Uyo when the Ibesikpi congregation separated from Qua Iboe he knows the whole history better than any one else. He has helped in former years with his advice and is very much interested in the Central School. He would be very pleased to see ladies coming out to work among the women as Christian teachers and as nurses. He even volunteered the statement that a trained nurse could do her work in connection with the local dispensary at Nung Udoe. The Central School case, being before him for decision tomorrow in a clan council

meeting, was avoided by me, since I did not want him to get the impression that I wanted to influence him.

Returning from Uyo I taught my class in Obot Idim school and returned home where I found the sewing class still in session in our house. After lunch went over Efik prayers and the Efik questions for catechumens in order to get them into shape for cutting stencils and duplicating. In the evening went to Nung Oku Akpasima for headmen meeting, found everything in darkness, the teacher having gone home and no meeting having been summoned. The man who was to do it had told it to another man, and this one again to another and so on until somebody forgot about it. Returned home, not at all in a sweet mood, and cut one stencil of catechumen questions.

Saturday, June 27. Rain most of the night. It is cool and very agreeable. So far we are glad that we came out in this time. We have not suffered by the heat, and the rain has not inconvenienced us. There are more mosquitoes, it is true, and they know how to find their man, but we have kept good health so far. Mrs. Nau was yesterday covered over the whole body with a rash, but there was no fever and she felt as well as ever. Towards evening the rash had bleached considerably, and this morning it is gone altogether. Nyung Etim Udoe and many in our congregations are here to find out what the Resident will decide in the Central School case. There is today meeting of the girls' association in Ikot Oduot. Mrs. Nau has enlisted the help of the headmaster's wife and a woman from Afaha to help teach the girls. Taking Mrs. to the place and coming later to see what was being done, I found three classes, with about thirty girls and young women in each, hard at work trying to solve the intricacies of the alphabet. My wife also teaches them the elementary rules of health. I visited a sick man in Ikot Oduot and another in Afaha. The one from Oduot I will have to take to Iduk Mban. Coming back Nyung Etim Udo, in high spirits, told me that the Resident had decided the school case in their favor. **Proprietorship goes to the Lutheran congregation without the necessity to return the £200.** We are all glad and thankful to God that we have now a school which we can use for our purposes without having to fear the interference of others. The next step will be to organize the religious instruction properly and to get rid of teachers who are unfriendly to the religious training we are trying to give.

Sunday, June 28. Went to communion instruction in the congregation at Uruan, 28 miles due north from here. We took a new road which shortens the distance by at least ten miles, but is at present in very bad shape on account of the rains and the softness of the roadbed. We had to climb a very steep hill which was washed out to such an extent that the road

was hardly visible, deep gulleys had taken its place. Having safely gotten over this hill we slid down into the approaches of a new bridge which were just soft mud and if railroad ties had not helped us to get over we would still be stuck. Having pushed the trolley cars, still standing on the bridge across and turned them over, we maneuvered the narrow bridge which was of considerable length and without any banister and got safely to the other side. Nyung E. Udo recommended this road. He had been able to get over it by bike and thought a car could get over it, too. Yes, we got over it, without harm to the car and passengers, but we shall not take this road again for a long time. Coming back over the Itu road we had to investigate another bridge, because the P. W. D. warned motorists against using it. We had to use it, because it was the only road back home. We got safely over it, although the bridge boards were cracking dangerously.

Uruan congregation is in bad shape. It has never had a proper teacher and the one it has now is teacher in a clan council school and serves the congregation for five shillings per month. There were 41 present for communion instruction. The total attendance was close to 100 persons. I asked the headmen of the congregation to bring about a change, to engage a full time man and to send this man every week to the teachers' meeting. For the only way I could serve them at present was through instruction of the teacher. If that man did not come, I could not serve them, and if I could not serve them I could not bear any responsibility. Since the new road is open for bike the teacher can reach the meeting in 1½ hour. Since no definite answer was given we shall have to wait and see. This is a great country for waiting.

OUR NEGRO MISSIONS

The commission for Negro Missions convened in plenary session at Chicago September 8 and 9. Ordinarily these meetings are held at St. Louis, but at this time and for this meeting reasons of economy suggested the change.

In conformity with a resolution adopted by the Synodical Conference at Indianapolis the size of the commission was increased from eleven to fifteen members, Pastors J. Kleinhans of Staunton, Ill., E. Schmidt of Sheboygan, Wis., and T. Weinhold of Kansas City, Mo., being added from the Missouri Synod, and A. J. Herrmann of Appleton, Wis., from the Wisconsin Synod. The increase in work which the opening of the African Missions brought to the commission made this enlargement necessary.

The re-organization of the commission and its work naturally came first for disposal. After careful deliberation it seemed advisable to have two executive committees, one for the work here in the home-land,

the other for the new foreign field. The members in and around St. Louis are to conduct the work here; they are Dr. J. T. Mueller, Pastors J. Kleinhans, Theo. Walther, T. Weinhold, E. Wilson, L. Wisler and Mr. W. Lottmann. Chicago serves as center for the other body, which directs the work in Africa. Its members are Pastors Im. Albrecht, O. Boecler, J. Daniel, W. Hoenecke, J. Molstad, E. Schmidt, and Mr. A. Herrmann.

The following regulations were adopted:

1. The president of the commission is by virtue of his office a member of both executive bodies and presides at all plenary sessions.
2. The treasurer is likewise to serve both bodies.
3. The commission calls an Executive Secretary who shall serve the Missions exclusively and be the connecting link between the Missions and their executive committees.
4. The office of president and presiding officer shall not necessarily be identical. The president shall represent the commission in all legal transactions and as these are carried out in Missouri he shall be a citizen of that state.
5. Each executive body is to perfect its own organization and make the usual regulations as to meetings, committees, etc.
6. The proceedings of both bodies are to be multi-graphed and a copy sent to each member of the commission.

Results of the Election

For the **commission**. Chairman, Pastor O. Boecler; president, M. W. Lottmann; vice-president, Pastor Theo. Walther; secretary, Pastor Ed. Wilson; treasurer, Mr. Theo. Eckhart; committee on finances, the president, the treasurer, and the executive secretary.

For the missions **here**. President, Pastor L. Wisler; vice-president, Pastor Theo. Walther; secretary, Dr. J. T. Mueller; executives, Pastors O. Boecler, E. Wilson, and Theo. Eckhardt.

For the missions **in Africa**. President, Pastor O. Boecler; secretary, Pastor J. Molstad; executives, Pastors O. Boecler, J. Molstad, W. Hoenecke. The committee for the work here is to meet in St. Louis, that for the work in Africa in Chicago. October 8 was determined as the date for the first meeting of this latter group.

It was further resolved to elect an executive secretary immediately. Several candidates were nominated and the election took place. The executive secretary is to receive a salary of \$200.00 a month and travelling expenses.

Publicity

In order that the members of the Synodical Conference may be kept informed as to the progress of

our mission work, its needs etc., members of the commission were designated to furnish the official organs of their respective synods with reports on the work. These were, for the Missouri Synod, Dr. J. Mueller; for the Joint Synod of Wisconsin, Pastor W. Hoennecke; for the Norwegian Synod, Pastor Molstad; for the Slovak Synod, Pastor Daniel. The value of pictures as an accompaniment to articles was emphasized and in the future cuts for the various periodicals are to be supplied.

Finances

The cost of our Negro Missions is, of course, borne by the synods which make up the Synodical Conference. As these vary in size the amount each is expected to contribute is determined at the session of the Synodical Conference by the number of communicants making up the various bodies. For the current fiscal year these are as follows: Missouri Synod, 82.075 per cent, \$103,414.50; Wisconsin Synod, 16.302 per cent, \$20,540.52 per year; Slovak Synod, 1.069 per cent, \$1,346.94; Norwegian Synod, .554 per cent, \$698.04 per year. An estimate of the costs for the present year, July 1, 1936, to June 30, 1937, is \$126,000.00 for our work here, and \$10,000.00 for the work in Africa, restoring salaries, \$4,000.00, extension of work, \$5,000.00. It was recommended at the sessions in Indianapolis that the various synods appropriate and disburse these amounts to the treasury for Colored Missions.

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Brief Summary of the Meeting of October 8

This was the meeting of the committee for Africa missions and was held at Chicago. All of the seven members were present. Business transacted:

1. It is impossible for Dr. Nau indefinitely to carry on the work alone, yet all calls for an assistant to him have been in vain; resolved therefore to send two candidates for the ministry out to help him — one of these to be from our synod.
2. A deaconess, for whose ministrations there is a most urgent demand, is to follow as soon as the means are at hand.

Tr. by G.



NORTHWESTERN COLLEGE

The total enrollment at Northwestern College for this school-year is 227. This is a decrease under the enrollment of last year, but the decrease is to be accounted for by the smaller enrollment of such stu-

dents as come to the college for only a year or at most two years of college work before transferring to some other college or university to complete their training. The dormitory population is the same as it was last year at the point of highest enrollment, and there has been no decrease in the number of students taking the regular classical course that prepares for the study of theology.

Although 77 students who were on our lists last year did not enroll again this year, all students in the regular classical department returned this fall with the exception of those who graduated, one who lost his life in an auto accident during the summer, and a few who were not promoted or who were advised not to return because of scholastic difficulties.

The enrollment in the first-year high-school class (Sexta) is holding up well enough. That class numbers 21 students. It is of prime importance that we have a good enrollment in this class each year, for it is there that the foundation is laid in Latin, German, and history. If boys who intend to prepare for the ministry go to their local high school for a year or two before entering here, they usually do not lay that foundation in the languages and as a consequence are badly handicapped and also cause a great deal of extra and really unnecessary work in the form of special classes that have to be arranged to help them make up work that they should have been taking in the early years of the high school.

There are 66 new students. Five came to us as graduates from Dr. Martin Luther College at New Ulm, 4 from Michigan Lutheran Seminary at Saginaw, 2 from Northwestern Lutheran Academy at Moberge, 1 from Winnebago Lutheran Academy at Fond du Lac. Three transferred to us from Concordia College, Milwaukee, and one from Concordia College, St. Paul.

In connection with the opening exercises on September 8 Professor Martin Franzmann was duly installed as a member of the faculty to take the place of Professor Huth who resigned last spring after 26 years of faithful service as professor. Professor Franzmann teaches chiefly Greek and German this year. Mr. Richard Gensmer was also installed on the opening day as tutor and assistant to Inspector Kremer, in place of the Reverend Oscar Neumann who has accepted a call to a new congregation in Toledo, Ohio.

The early part of the school-year was sadly marred by an automobile accident involving seven preparatory students, all of whom, with one exception, miraculously escaped with hardly a scratch. Theodore Hoyer, however, was very seriously injured, suffering a fracture of two vertebrae in his neck. This injury caused an almost complete paralysis from his shoulders down. An operation that relieved the pressure on the spinal cord seems to have been successful, and

since the operation there has been a marked improvement in his condition and a slow recession of the paralysis. The prospect of a recovery of the use of his limbs is now distinctly brighter. Great as were the pain and distress caused by the accident to this boy and his family, we nevertheless have cause to be grateful to God that there were not many more injuries and that we may have the hope that this injury may yet prove not to be permanent.

We are glad to report that the college endowment fund was recently increased by \$2,000. A joint gift of \$1,000 was received from Dr. H. M. Juergens, Fred J. Juergens, and Mrs. R. Johnson, in memory of Frank, Louisa, and Gerhardt Juergens. From the estate of Louise Griebing the Fund received a bequest of \$1,000 on May 22 of this year.

At its meeting on October 7 the College Board decided that the time had arrived to remove the "temporary" barracks that were erected in 1923 to provide additional classrooms for the unusually large number of students in attendance at that time. Although the barracks contain our two most commodious classrooms, we have not used them during the past two years because of the difficulty of heating them properly and because they are rapidly deteriorating and do not warrant extensive repairs.

This is our seventy-second school-year. May our gracious God, who has kept and blessed us during these many years, continue to watch over students and teachers, and by His Word strengthen our faith and make us faithful servants who by their work in the school may extend His Kingdom and glorify His holy Name.

E. E. Kowalke.

SIXTIETH ANNIVERSARY

Special services, commemorating the 60th jubilee of Immanuel Ev. Luth. Church, Medford, Wis., were held September 27. The congregation was organized September 26, 1876, under the leadership of Pastor Schilling of Stevens Point. Since 1878 it has been affiliated with the Wisconsin Synod. Its pastors organized or served the congregations at Marshfield, Stetsonville, Little Black, Goodrich, Whittlesey, Rib Lake, all of which now have their own pastor. At present the congregation numbers 126 voting members, 467 communicant members, 780 souls. It has had five pastors: B. Ungrodt, Paul Burkholz, Sr., M. J. Hillemann, Herbert Schaller, and since 1933 the undersigned. The jubilee sermons were delivered by the Pastors Hillemann and Schaller.

Irwin J. Habeck.

GOLDEN JUBILEE OF CHURCH AND SCHOOL

A unique plan was followed in establishing a Lutheran congregation in Neillsville, Wis. Looking at its foundation we behold a precious stone upon which

the congregation is built up, namely the subject of Christian education — a Christian day school. This wise choice was made by the first called minister and has always proved itself a real strength of the congregation. It was on January 10, 1886, that a little flock of six families received the Rev. Ad. Hoyer of Princeton, Wis., into its midst to administer the means of grace. The Christians readily followed the plan suggested to engage a student to teach school and conduct services. Mr. H. H. Ebert of the Theological Seminary at Milwaukee was the first student to serve. Rev. H. H. Ebert, now pastor of Saron Lutheran Church of Milwaukee, opened the Christian day school on **January 18, 1886**, with an enrolment of twenty pupils. A few months later the Seminary Board commissioned Mr. F. J. Eppling, Jr., to take charge of the work. The next months are characterized by a growing feeling among the Christians to unite into a congregation. An appeal for organization purposes was sent to Prof. Aug. Graebner of the Theological Seminary at Milwaukee. He came, and on Sunday, **September 6, 1886**, organized a Lutheran congregation with seventeen members. Thus for fifty uninterrupted years both St. John's Church and School have been blessed by the Lord with His presence, and He enlarged His Kingdom to one hundred eighty voting members and eighty-eight pupils.

The following pastors have served the congregation since its organization: F. Eppling, Jr., 1886-1890; C. A. Doehler, 1890-1892; F. Thrun, 1892-1904; H. Brandt, 1904-1928; Wm. A. Baumann since 1928. The following have been teachers of our school since its organization: H. H. Ebert, F. Eppling, C. A. Doehler, F. Thrun, Louis Serrahn, O. Kelpe, O. Hellermann, A. Schulz, A. Ehlke, G. Glaeser, F. W. Klühsmann, the present staff: Erich Sievert and Adelia Schumacher.

The Golden Jubilee Calendar

Sunday, September 6, 1936

- 9:30 A. M.—German by Rev. Christ. A. Doehler, Milwaukee, Wis.
- 10:30 A. M.—English by Rev. F. M. Brandt, Appleton, Wis.
- 2:30 P. M.—English by Rev. H. H. Ebert, Milwaukee, Wis.
- 3:30 P. M.—German by Rev. Ad. Hoyer, Princeton, Wis.

Sunday, September 13, 1936

- 9:30 A. M.—German, School Festival Service by Prof. A. Schaller, New Ulm, Minn.
- 10:30 A. M.—English, Children's Festival Service by Director C. Schweppe, New Ulm.

Sunday, September 20, 1936

- 9:30 A. M.—English, Various Organization's Sunday.
- Sermon by Rev. P. Froehlke, Minn.

We pray that St. John's Congregation continue to be a Light unto many, a city upon a hill which cannot be hid, a testimony and a witness to them that are without, that sinners be converted unto the Lord. Let us all fight the good fight of faith and finally receive the promised inheritance and enter the great Jubilee in the New Jerusalem above.

Wm. A. Baumann.

ANNIVERSARY OF ORDINATION

Pastor Eugene Lochner, of Hopkins, Michigan, this year was able, by the grace of God, to count twenty-five years since the day of his ordination. The event could not be observed on the day proper, but his brethren of Southwestern Michigan arranged to have their conference not long after. On the evening of September 15, the jubilarian was led into the church at Hopkins, filled to capacity by members of his two parishes, Dorr and Hopkins. Pastor J. Roekle conducted the altar service. Pastor A. Hueschen, a classmate of the jubilarian, delivered the jubilee sermon. After the service all repaired to the parish hall. In the social hour there messages of congratulation were read, the members of the conference, as well as several neighboring pastors of the Missouri Synod, offered their felicitations both in a serious and in a humorous way, purses were presented by the conference and the two parishes, and finally the jubilarian, deeply moved, responded. The ladies served a fine lunch to close the evening.

May the Great Shepherd of the Church guide, protect, and strengthen this, His under-shepherd, so that through him many sheep may be led to the heavenly sheep-fold.

W. H. F.

GOLDEN WEDDING ANNIVERSARIES

On October 3 Mr. and Mrs. August Pralle of Onalaska, Wis., celebrated their golden wedding anniversary in presence of their children and grandchildren. The undersigned based the jubilee sermon on Deut. 32:3: "Ascribe ye greatness unto our God." A gift of \$5.00 was donated by the aged couple for our missions.

W. A. Paustian.

* * * *

On Sunday, August 2, Mr. and Mrs. John Kobs, faithful members of Emanuel Lutheran Church, Tawas City, Mich., celebrated their fiftieth wedding anniversary in the company of their children, grandchildren, other relatives and friends. At a devotional service held at their home, the undersigned had a brief address based on Ps. 126, 3. A thank-offering of \$10.00 was donated for the Home of the Aged at Belle Plaine, Minn.

May God's blessing remain with this Christian couple in the future as in the past!

W. C. Voss.

Announcements

PASTORS, PLEASE, NOTICE!

The synodical bulletins are available in a German-English edition.

In ordering these bulletins, please, state clearly **HOW MANY OF EACH** (the all-English and the German-English edition) you will need.

Mail your order to

Rev. Edgar Hoenecke,
261 Spring Street,
Plymouth, Michigan.

MICHIGAN STATE TEACHERS' CONFERENCE

The Michigan State Teachers' Conference will convene October 28 to 30 at Tawas City, Michigan, Teacher Wm. Woltmann.

Lessons: A copy of this year's program will be sent to all the members.

Announce to the teacher, Wm. Woltmann, Box 86, Tawas City, Michigan, before October 20.

Lester A. Raabe, Sec'y.

DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

The Dodge-Washington Counties Pastoral Conference will meet October 27 and 28, 1936, at 10:00 A. M. at Kekoskee, Pastor O. Toepel.

Papers to be read by: Martin, Bradtke, Lengling, Cares, Stern, Zarling, Redlin.

Sermon: Reinemann — Bradtke.

Confessional Address: Lengling — Cares.

Please announce yourself!

Herm. C. Klingbiel, Sec'y.

CENTRAL CONFERENCE OF THE NEBRASKA DISTRICT

The postponed Central Conference of the Nebraska District will meet, D. v., in Norfolk, Nebr., Thursday and Friday, October 29 and 30, 1936, beginning at 9:00 o'clock.

Speakers: Roth (Holzhausen).

Work: Completion of the Second Commandment, Teacher Fuhrmann; Exegesis of 1 John 5, Pastor Roth; Ministry of the Keys with special reference to the form of absolution, Pastor Tiefel.

Kindly make timely announcements to Pastor Witt.

Wm. P. Holzhausen, Sec'y.

CENTRAL CONFERENCE

The Central Conference meets at Fox Lake, Pastor A. Dasler, on October 27 and 28, 1936.

Order of Business: Tuesday, 9 A. M., Opening. 9:20, J. B. Bernthal: Apology. 11:00, Schumacher: Catechisation on the First Commandment. 1:30, Opening. 1:45, Kuhlow: 1 Tim. 2. 3:00, Bergmann: The Life of Christ from His Resurrection until His Ascension. 4:15, Miscellaneous. Wednesday, 9 A. M., Opening. 9:20, Sermon Critique. 9:45, Mennicke: Ps. 2. 11:00, Miscellaneous. 1:30, Opening. 1:45, Business. 2:00, Loeper: Are the Words of Promise in the Close of the Commandments Law or Gospel? 3:30, Casual Questions.

Substitute Papers: Klingmann: Was lehrt die Schrift vom Gnadenlohn? M. Nommensen: Ps. 42.

Sermon: Keturakat, Mennicke (English).

Confessional Address: Timmel, Fredrich (English).

Please, announce before the last Sunday.

H. Geiger, Sec'y.

WISCONSIN STATE TEACHERS' CONFERENCE
OF THE JOINT SYNOD OF WISCONSIN
AND OTHER STATES

To be Held at First Lutheran School, La Crosse, Wis.,
November 5 and 6, 1936

PROGRAM

Thursday A. M.

- 9:00 Opening Exercises, Address by Chairman, Announcements (in church).
9:45 Beneficial Methods of Private Scripture Study Prof. A. Schaller
Substitute: The Call Prof. W. Schumann
10:30-10:40 Recess.
10:40-11:10 Methods of Teaching Reading in the Upper Grades Prof. A. C. Stindt
Substitute: Catechism Prof. R. M. Albrecht
11:10-11:30 Discussion of Prof. Stindt's paper.

Thursday P. M.

Sectional Meeting and Round Table Discussions.

- 1:15-1:25 Opening Exercises in each division.
1:25-2:25 A. **Lower Grades.** Chairman: Hertha Sievert;
Secretary: Ann Glatz.
A Reading Lesson Miss I. Koch
Substitute: Hymn Study Miss Ada Sieve
B. **Intermediate Grades.** Chairman: M. Zahn;
Secretary: Miss Bartz.
Catechism Lesson Walter Albrecht
Substitute: Hygiene: The Eye
..... Martin Busse
C. **Upper Grades.** Chairman: S. J. Bergemann;
Secretary: Miss Restle.
Lesson in Appreciation of Good Literature C. F. Heine
Substitute: Our Inner Mission
..... E. O. Schmidt
2:25-2:35 Intermission.
2:35-3:35 Round Table Discussion.
A. **Lower Grades.** Chairman and secretary the same as above.
Teaching Phonics Miss G. Thurow
B. **Intermediate Grades.** Chairman and secretary same as above.
Playground Supervision W. Pape
C. **Upper Grades.** Chairman and secretary same as above.
What Should Our Pupils Know About Synod: 1. Its History, 2. Its Work, 3. Source Material Suggested for the Teacher Prof. J. Eiselmeier
Substitute: State School Laws: 1. Parochial School's Relation to Them, 2. County Superintendent's Relation to Our Schools, 3. Examinations, 4. Course of Study M. Dommer
3:35-3:45 Intermission
3:45-4:15 Practical Demonstration in Choir Directing Prof. Emil D. Backer

Friday A. M.

- 9:00-9:15 Opening Exercises and Announcements.
9:15-10:00 Commentary on the New Bible History Prof. J. Meyer
Substitute: How Can We Interest Our Young People in Church Work? E. Ebert
10:00-10:30 From the Desk of the Executive Secretary.
10:30-11:30 Business Meeting: Reading of Minutes and Election.
Friday P. M. Joint Meeting (in church basement)
1:30-1:45 Opening Exercises.
1:45-2:30 Rugg Plan Mr. Lynn B. Stiles
Substitute: How to Teach Pupils to Reason in Working Written Problems in Arithmetic G. Kiecker

- 2:30-3:15 Manuscript Writing (Practical) Mr. J. F. Powers
Substitute: Lecture on Tests Wm. Kirschke
3:15-3:30 Completion of Business Meeting.
3:30-4:00 Current History of Conference; Discussion of Questions of General Interest pertaining to Our Work; Suggestions as to Improvement of Conference Program.
4:00-4:15 Inspirational Address Pastor K. Toepel
Substitute Pastor K. Timmel
Remarks: Kindly send announcements not later than October 21 to J. F. Gawrisch, 1218 Madison St., La Crosse, Wis. — Those traveling by train with the group coming from Milwaukee please mention this when announcing.
J. F. Gawrisch, Sec'y.

ARIZONA CONFERENCE

The Arizona Conference will hold its fall session in the congregation of Pastor A. Sitz at Tucson from October 29 to 31. Meals and lodging will be provided for by the members of the congregation. The brethren are also invited to attend the 25th anniversary celebration of the Tucson congregation which will take place on November 1.
E. Sprengeler, Sec'y.

JOINT CONFERENCE

OF SHEBOYGAN AND MANITOWOC CO.

The Joint Conference of Sheboygan and Manitowoc Co. meets November 10 and 11 at Sheboygan (H. H. Wegner, Pastor). Opening session at 9 A. M.
Essays: Exegesis Hebr. 8, Krause; Joh. 3, 22-36, Jagow; Inspiration of the Scriptures, Gutekunst; Crusaders, Kitzelrow; The Ecumenical Characteristics of the Lutheran Church, Schroth; Sermon: Eckert (Kleinke).
Early announcements desired. E. H. Kionka, Sec'y.

YELLOW BANK MIXED PASTORAL CONFERENCE

The Yellow Bank Mixed Pastoral Conference meets, D. v., November 4, at 10 A. M. in the Paul's Lutheran Church of Montevideo, Minnesota, the Rev. E. E. Schroeder, Pastor. Organization of this conference is to be completed at this meeting. Essays by Pastors Chr. Albrecht, J. Bade, W. H. Bouman, D. L. Pfeiffer. Kindly announce to pastor loci before October 30.

H. Faedtke,
Fr. Helmstetter,
W. H. Bouman,

Committee on Arrangements.

INSTALLATIONS

Pastor W. C. Voss was installed as pastor of Salem's Lutheran Church, Owosso, Mich., on the 16th Sunday after Trinity, September 27, 1936, by the undersigned, Pastor H. Engel assisting. God bless pastor and people!

Karl F. Krauss,
President of the Michigan District.

* * * *

Authorized by President Wm. Nommensen Rev. Ed. Kolander and the undersigned installed Pastor Walter Nommensen in St. Paul's Congregation, Rozellville, Wis., and Grace Congregation, Green Valley, Wis., on September 27.
J. Carl Bast.

* * * *

Authorized by President E. R. Gamm of the Dakota-Montana District the undersigned installed Rev. B. R. Halm as pastor of the Christ Ev. Luth. Congregations of Morris-town and Watauga, So. Dak., and Miner, No. Dak., on the sixteenth Sunday after Trinity, September 27, 1936.
E. C. Kuehl.

CHANGE OF ADDRESS

Rev. Walter C. Voss, 110 E. Williams St., Owosso, Mich.

MISSION FESTIVALS

Slinger, Wis., St. Paul's (A. C. Lengling). Off'g: \$102.00.
Eighth Sunday after Trinity
Whitehall, Wis., St. Paul's (F. Gilbert). Off'g: \$63.22.

Ninth Sunday after Trinity
Greenville, Wis., Immanuel (L. Kaspar). Off'g: \$196.78.

Tenth Sunday after Trinity
Nye, Wis., Grace (W. H. Schweppe). Off'g: \$68.07.

Eleventh Sunday after Trinity
Riga, Mich., St. John's (C. H. Schmelzer). Off'g: \$233.94.

Twelfth Sunday after Trinity
Wonewoc, Wis., St. Paul's (M. Glaeser). Off'g: \$380.68.
Olivia, Minn., Zion (A. W. Blauert). Off'g: \$210.00.
Tawas City, Mich., Emanuel (W. C. Voss). Off'g: \$131.72.

Thirteenth Sunday after Trinity
Brady Twp., Mich., Christ (H. L. Engel). Off'g: \$102.53.
Belle Plaine, Minn., Trinity (W. Schuetze). Off'g: \$246.39.
Arcadia, Wis., St. John's (F. H. Senger). Off'g: \$65.95.

Fourteenth Sunday after Trinity
Danube, Minn., St. Matthew's (A. Blauert). Off'g: \$403.43.
Gladstone, Mich., St. Paul's (Th. Hoffmann). Off'g: \$29.60.
Rapid River, Mich., St. Martin's (Th. Hoffmann). Off'g: \$24.79.
Reedsville, Wis., St. John's H. H. Eckert). Off'g: \$412.00.

Fifteenth Sunday after Trinity
Livonia Center, Wayne Co., Mich. (O. Peters). Off'g: \$164.00.
Manitowoc, Wis., First German Lutheran (L. H. Koeninger). Off'g: \$804.00.
Sioux City, Iowa, Grace (W. P. Holzhausen). Off'g: \$44.93.
Grafton, Nebr., Trinity (W. A. Krenke). Off'g: \$78.01.
Northfield, Mich., St. John's (A. F. Maas). Off'g: \$368.91.
Amery, Wis., Redeemer (O. P. Medenwald). Off'g: \$150.00.
Columbus, Wis., Zion (Wm. Nommensen). Off'g: \$916.46.
Osceola, Wis., Trinity (W. H. Schweppe). Off'g: \$70.00.
Hillsboro, Wis., St. Paul's (M. Glaeser). Off'g: \$125.66.
Town Center, Wis., St. John's (A. Werner). Off'g: \$152.36.

Sixteenth Sunday after Trinity
Milwaukee, Wis., Siloah (P. J. Burkholz). Off'g: \$495.80.
Mansfield, Wash., St. John's (W. E. Schulz). Off'g: \$77.00.
T. Portland, Wis. (C. W. Siegler). Off'g: \$43.41.
Milwaukee, Wis., Mt. Lebanon (Joh. Karrer). Off'g: \$34.95.
Rockwood, Wis. (Ed. Zell). Second Service. Off'g: \$13.35.
Fountain City, Wis., St. Michael's (Aug. Vollbrecht). Off'g: \$202.00.
Hutchinson, Minn., Trinity (A. P. C. Kell). Off'g: \$115.74.
Wayne, Mich. (O. J. Peters). Off'g: \$324.79.
Green Lake, Wis., Friedens (E. P. Pankow). Off'g: \$101.30.
Marshfield, Wis., Christ (A. C. Dornfeld). Off'g: \$100.00.
Clatonia, Nebr., Zion (E. C. Monhardt). Off'g: \$318.20.
Oconomowoc, Wis., St. Matthew's (N. E. Paustian). Off'g: \$145.85.
Thiensville, Wis., Calvary (S. E. Westendorf). Off'g: \$65.36.
Hustler, Wis., St. Paul's (H. A. Pankow). Off'g: \$100.03.
Rhineland, Wis., Zion (P. Bergmann). Off'g: \$826.83.
Jambo Creek, Wis. (Ed. Zell). Off'g: \$8.69.
Thiensville (West Mequon), Wis., Trinity (A. W. Schewe). Off'g: \$118.20.
Clayton, Wis., Immanuel (L. Kaspar). Off'g: \$69.07.
Hague, No. Dak., Friedens (S. Baer). Off'g: \$78.24.
Black Creek, Wis., Immanuel (J. Masch). Off'g: \$169.09.
Ableman, Wis., St. John's (Ph. Lehmann). Off'g: \$270.98.
North Fond du Lac, Wis., St. Paul's (C. Lawrenz). Off'g: \$185.00.
Mobridge, So. Dak., Zion (E. R. Gamm). Off'g: \$130.41.
Wautoma, Wis., Friedens (W. W. Gieschen). Off'g: \$113.24.

Eighteenth Sunday after Trinity
Town Lanark, Portage Co., Wis. (F. A. Reier). Off'g: \$13.00.

BOOK REVIEW

Fourth Bulletin of Distinctive Choral Music Selected for the Choral Union. 1936-1937. Issued by The Walther League, 6438 Eggleston Ave., Chicago, Ill.

The Choral Union is an affiliate of the International Walther League and is made up of 850 choirs and choruses in the Lutheran Synodical Conference. The organization is sponsored by the Walther League which pays all expenses and issues the bulletins free to member choirs. G.

NORTH WISCONSIN DISTRICT
July, August, September, 1936

	Budgetary	Non-Budgetary
Behm, E. G., St. Paul, Forest	\$ 239.62	
Behm, E. G., St. John, Forest	33.20	
Bergfeld, F., Bethany, Bruce' Cross., Mich.		
Bergmann, P. G., Zion, Rhineland	26.01	52.65
Boettcher, G. E., Bethlehem, Hortonville	301.05	
Boettcher, Imm. P., Sugar Bush		
Boettcher, I. P., Christus, Maple Creek ..		
Boettcher, I. P., Immanuel, Maple Creek		
Brandt, F. M., and Sauer, T. J., St. Paul, Appleton	595.00	226.00
Braun, M. A., Parochie, Centerville		
Brenner, Th., St. Peter, Freedom	255.01	
Croll, Melvin W., St. John's, Florence ..		
Dornfeld, M., St. Peter, Manistique Mich.		
Dornfeld, M. W., Grace, Germfask, Mich.		
Dowidat, John, St. Luke, Oakfield		
Eckert, Harold H., St. John, Reedsville	508.00	
Eggert, Paul C., Friedens, Abrams	12.55	
Eggert, Paul C., St. Paul, Brookside		
Eggert, Paul C., St. John, Little Suamico		
Engel, A. L., St. Paul, Ford River, Mich.	11.32	
Fischer, G. W., St. John, Grover	303.82	4.70
Fleischer, M. A., Trinity, Red Granite ..	36.72	
Froehlike, Ph., St. Matthew, Appleton ..	76.33	
Fuhlbrigge, W. G., Trinity, Coleman	112.94	
Fuhlbrigge, W. G., St. Matthew, Beaver	74.15	
Gentz, A. A., Trinity, Marinette	102.64	
Geyer, K., Zion, Peshtigo		
Gieschen, W. A., St. Paul, Green Bay	176.07	
Gieschen, W. W., Friedens, Wautoma		
Gladosch, Br., Zion, Morrison	545.00	149.70
Gose, Roy B., Zion, Jacksonport	104.80	
Grunwald, Har., Zion, Louis Corners		
Haase, W. G., St. John, Two Rivers	210.58	
Haase, W. G., St. John, Sandy Bay		
Habermann, A., Friedens, Hartland	104.03	
Habermann, A., St. Paul, Angelica	73.50	
Hartwig, W. J., St. John, Montello	5.00	
Hartwig, W. J., Immanuel, Mecan	115.31	
Henning, Carl J., Grace, Crivitz	77.19	
Henning, Carl J., St. John, Athelstane ..	14.00	
Henning, Otto C., St. John, Sewastopol		
Hensel, M., St. Peter, Weyauwega	350.65	
Hinnenthal, E., Emanuel, Forestville		
Hoffmann, T., St. Paul, Gladstone, Mich.	36.30	
Hoffmann, T., Martini, Rap. River, Mich.	24.79	
Hopp, H., Holy Cross, Daggett, Mich. ..		
Hopp, H., St. Mark, Carbondale, Mich. ..		
Hoyer, O., St. Paul, Winneconne	138.13	
Hoyer, O., Zion, Zion	41.61	
Kahrs, H. A., Grace, P.-Spalding, Mich. ..		
Kahrs, H., Trinity, Hermansville, Mich.	10.00	
Kaniess, G., St. Luke, Kewaskum	296.11	
Kaspar, L., Immanuel, Greenville	285.85	
Kaspar, L., Immanuel, Clayton	30.13	
Kionka, Ed. H., St. John, Newton	335.10	
Kionka, Ed. H., St. Paul, Newton	27.97	
Kionka, P. J., St. John, Maribel	62.00	
Kleinhans, Harold O., M. Luth., Oshkosh	138.08	
Kleinke, W., St. John, Gibson	40.65	80.00
Kleinke, W., St. John, Two Creeks	108.07	32.75
Kobs, Geo., St. John, Markesan	317.00	29.00
Koeninger, L., E. Ev. Luth., Manitowoc	690.00	
Krubsack, J., Christ, Eagle River	26.95	
Krubsack, J., Three Lakes	5.00	
Kuether, H. A., St. Paul, Sheboyg. Falls	262.61	
Kuether, W. A., Immanuel, Kewaunee	268.07	
Kuether, W. A., St. Peter, W. Kewaunee	97.22	
Lawrenz, C., St. Paul, No. Fond du Lac.	64.65	28.00
Lederer, R., Erste Ev. Luth., Green Bay	305.00	
Lemke, H. J., St. Paul, Crandon	30.25	
Lemke, H. J., Friedens, Argonne	4.40	
Lutz, W. F., Salem, Escanaba, Mich.	62.30	
Marti, R., St. Peter, Stambaugh, Mich.		
Marti, Reuben, Zion, Crystal Falls, Mich.		
Marti, R., St. Stephen, Channing, Mich. ..		
Masch, John, Immanuel, Black Creek	13.25	
Mielke, L. E., Erste Ev. Luth., Shiocton		
Mielke, Louis E., St. John, Deer Creek ..		
Oehlert, Paul Th., Trinity, Kaukauna	148.65	

Pankow, E. P., Friedens, Green Lake	13.00	
Pankow, W. E., Immanuel, New London	68.45	
Pieper, G., St. Peter, Fond du Lac	426.02	
Pohley, J. G., Trinity, Menasha	278.75	
Pussehl, H. E., Grace, Monico	9.51	
Pussehl, H. E., St. John, Enterprise	19.11	
Raetz, F. W., Trinity, Wabeno		
Redlin, E., Trinity, Ellington	282.35	
Redlin, E., St. Paul, Stephansville	54.30	
Redlin, T. W., Zion, Kingston		2.00
Redlin, T. W., St. John, Salemsville	69.10	31.50
Reier, F. A., Immanuel, Waupaca	106.26	14.25
Reier, F. A., St. John, Lanark		
Reim, Edmund, Trinity, Neenah	502.16	
Reuschel, J., St. John, Dundas	52.00	
Roepke, W., Trinity, Marquette, Mich.	18.25	
Roepke, W., St. Paul, Green Garden	70.33	
Rupp, E., Emanuel, Slt. Ste. Marie, Mich.	44.79	
Sauer, W. F., Trinity, Brillion	279.80	
Schaefer, Gerh. A., St. Peter, Collins	220.00	
Schink, W. F., St. Peter, Mosel	2.00	
Schlavensky, Norman, Grace, Denmark ..		
Schlavensky, Norman, Immanuel, Eaton ..		
Schlavensky, Norman, Christ, Fontenoy ..	76.21	
Schlueter, E. B., Grace, Oshkosh	300.00	
Schneider, A. E., St. John, E. Bloomfield ..	342.49	5.00
Schroeder, E. C., Trinity, Liberty	130.00	
Schroeder, Frederick, St. Paul, Fairburn ..		
Schulz, C. P., Immanuel, Mosel		
Schulz, J., Zion, Van Dyne	90.50	
Schumann, F., St. Peter, Sawyer	66.54	
Siegl, V. J., Salem, Nasewaupee	126.62	
Strohschein, Walter, Trinity, Dundee	209.35	
Strohschein, Walter Friedens, Waucausta ..	51.45	
Thurow, Theo., Christ, Menominee, Mich.	353.59	
Toepel, K. F., St. Paul, Algoma	550.00	
Uetzmann, F. C., St. John, Wrightstown ..	39.16	
Uetzmann, I. G., Grace, Pickett	52.67	
Uetzmann, I. G., Immanuel, Oshkosh	30.00	
Uetzmann, Th., Immanuel, Manitowoc ..	65.00	
Valleskey, Wilmer, St. Paul, Greenleaf ..	36.30	
Valleskey, Wilmer, Bartholomew, Kasson ..	43.00	
Voigt, A. W., Immanuel, Shirley	177.00	
Voigt, A. W., St. Paul, Pine Grove	21.00	
Wadzinski, Wm., St. Paul, Manchester ..		
Wadzinski, Wm., St. Paul, Marquette		
Warnke, Harold, St. John, Princeton		
Werner, A., St. John, Center	250.13	
Weyland, F. C., St. Peter, Winchester		
Weyland, F. C., Zion, Readfield		
Weyland, F. C., St. John, Caledonia		
Wojahn, W. A., St. Paul, Eldorado	116.19	
Wojahn, W. A., St. Peter, Eldorado	91.98	
Zell, Ed., St. Peter, Mishicot	44.07	
Zell, Ed., Rockwood	16.58	
Zell, Ed., Jambo Creek	4.07	
Ziesemer, R., Mt. Olive, Appleton	387.14	142.75
Zink, W., St. Paul, Dale	415.45	
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	\$14,937.30	\$ 798.30

Mindekraenze

For Wm. Steinberg, \$2.00 from Rev. G. E. Boettcher.
 For Mrs. Meta Runge, \$4.00, from Rev. W. G. Haase.
 For Ferd. Boettcher, \$14.90, from Rev. A. Habermann.
 For Mrs. Wilhelmina Weseloh, \$5.00, from Rev. W. Hartwig.
 For Rev. W. C. Heidtke, \$5.00, from Rev. Carl J. Henning.
 For Frances Tellock, \$5.00, from Rev. L. Kaspar.
 For Henry Sievert, \$7.00, from Rev. Geo. Kobs.
 For Ruth Ina Kobs, \$49.00, from Rev. Geo. Kobs.
 For Waldemar Dobratz, Everett Dobratz, Ralph Rubel,
 Verna Dobratz, Norma Dobratz and Hilma Gartzke,
 \$15.00, from Rev. L. H. Koeninger.
 For Vera Schmidt, \$10.00, from Rev. John Masch.
 For Herman Koerwitz, \$16.00, from Rev. Edm. C. Reim.
 For Carl Gaertner, \$11.00, from Rev. Edm. C. Reim.
 For Carl Weiland, \$3.00, from Rev. W. Roepke.
 For Miss Hattie Bartz, \$5.00, from Rev. M. Sauer.
 For Etta Wolf, \$1.00, from Rev. M. Sauer.
 For Mrs. Leona Krause, \$2.00, from W. F. Schink.
 Appleton, Wis., October 1, 1936.

ALBERT VOECKS, Treas.

NEBRASKA DISTRICT
 July, August, September, 1936

Rosebud Conference

A. T. Degner, White River, St. Paul	\$ 38.94
A. T. Degner, Cedarbutte	1.70
A. T. Degner, Westover	1.50
H. Fritze, Valentine, Zion	86.10
H. Fritze, Valentine, Calvary	90.90
L. Gruendemann, Wood, St. Peter	29.50
E. J. Hahn, Naper, St. Paul	8.52
W. J. Oelhafen, Naper, St. Paul	71.40
H. Hackbarth, Mission, Zion	84.89
N. Mielke, Platte	8.00
F. Miller, McNeely, St. Paul	57.46
F. Miller, Vobr School	3.05
L. Sabrowsky, Colome, Zion	48.57
L. A. Tessmer, Carlock, Friedens	62.72
L. A. Tessmer, Burke, Grace	39.13
F. H. Zarling, Martin	4.00
F. H. Zarling, Long Valley	5.50
F. H. Zarling, Patricia	3.05
W. J. Oelhafen, Herrick, St. John	110.19
Mr. Andrew Jensen, Mills	6.36

Central Conference

Im. P. Frey, Hoskins, Trinity	206.34
E. A. Klaus, Stanton, St. John	78.06
G. Tiefel, Hadar, Immanuel	332.19
V. H. Winter, Merna	59.90
V. H. Winter, Broken Bow, St. Paul	63.24
J. Witt, Norfolk, St. Paul	803.00

Southern Conference

W. Baumann, Plymouth, St. Paul	233.44
E. C. Monhardt, Clatonia, Zion	60.00
A. Schumann, Garrison, St. John	110.38
H. Spaude, Surprise, St. John	173.00
H. Spaude, Gresham, St. Paul	170.70
W. F. Wietzke, Shickley, Zion	103.65

Colorado Conference

H. Schulz, Fort Morgan, Zion	77.00
G. Struck, Hillrose, Trinity	18.23

\$3,250.61

Synodical Administration	\$ 50.00
General Administration	186.98
Debts	2.75
General Institutions	461.59
Students	28.66
Indians	95.93
General Missions	1,242.91
Home Mission	849.59
Church Extension	15.00
General Support	122.95
Negro Mission	80.44
Poland Mission	98.81
Madison Student Mission	15.00

\$3,250.61

Non-Budgetory

R. F. Bittorf, Winner, Trinity	\$ 1.00
J. Witt, Norfolk, St. Paul	100.00
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	\$ 101.00
Detroit Deaf Mute Institute	\$ 1.00
Debt Retirement	100.00
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	\$ 101.00

DR. W. H. SAEGER,
 Norfolk, Nebr.