

THE NORTHWESTERN LUTHERAN

*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."
1 Kings 8: 57.*

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THE FOUNDING OF THE FIRST GENTILE-CHURCH AT ANTIOCH

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus, and the hand of the Lord was with them: and a great number believed, and turned unto the Lord. And the disciples were called Christians first in Antioch. Acts 11:19-21,26.

Not by any public manifestation of the Holy Ghost was the first Gentile-Church founded as was the infant Church at Jerusalem; no miraculous signs heralded its entry into the world as was the case on the day of Pentecost; nor are we told of any stirring sermon which was held at its beginning such as that of Simon Peter by which three thousand souls were converted and added to the Church.

It appears rather that the first Gentile-Church originated in a very modest inconspicuous manner, even as was the beginning of all Christian Churches since those days. Some six or seven years had passed since the martyrdom of Stephen, and "the persecution that arose about Stephen." The believers in Christ had been dispersed by the persecution not only throughout the regions of Judaea and Samaria, but as far as Phenice, and Cyprus and Antioch in the Roman province Syria. And thus there went a stream of believers into the heathen countries, charged with a new message — the Gospel of Jesus Christ.

As a rule, these emissaries addressed themselves only to the Jews, living in these countries, they being the people to whom the promise of the Messiah was given first. But some there were who had seized the opportunity to preach the Gospel of Salvation through Christ also to the Gentiles. We hear of such in the words quoted above from the Acts. "And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Greeks, preaching the Lord Jesus." We do not know who these men were, they were some whose names have been lost and will never be discovered. What we do know is that on the day of Pentecost men from Cyrene are named as present, witnesses of the power of the Holy Ghost. And these were well fitted to carry back the Gospel to their countrymen. Now in the present case these men do not seem to have been ministers

or men set apart as preachers. They were what we call laymen. But they were men full of the Holy Spirit and who could not repress within them the fire of love for Christ! The grace they had received through the Gospel constrained them to impart it to others by telling them of Jesus and His salvation.

Now mark the miraculous success of their mission. "And the hand of the Lord," we are told, "was with them; and a great multitude believed and turned unto the Lord." Yes, the hand of the Lord, His blessed power, was with them. Not in their own name, with only their own strength, did these men go forth and preach the Gospel, but the Lord was with them. It was He who sent them to sow the seeds of the truth of the Gospel among the people at Antioch. And behold, God blessed the labors of their mission to such an extent that converts and believers were forthcoming in large numbers; "a great multitude believed and turned unto the Lord."

The Significance of Such Gathering in Antioch

What does all this mean for the city of Antioch and the Church of Christ at large? At that time Antioch was a large commercial and cultural center, the metropolis of Syria, a rich and prosperous country. "By its harbor of Seleucia it was in communication with all the trade of the Mediterranean; and through the open country behind the Lebanon, it could be conveniently approached by the caravans of Mesopotamia and Arabia. There was, in fact, everything in the situation and circumstances of the city to render it a place of most miscellaneous concourse; and in the apostolic age, it was an Oriental Rome, in which all the forms of civilized life in the empire found some representative." Such is the description of Antioch given by a biblical writer; we add that the population of this city was gentile, notably Greek, but also with not a few Jews.

Do we recognize the vast importance of such a center so near to the Holy Land to the diffusion of the Gospel among the Gentiles — among all sorts and conditions of men? It was certainly not without Divine providence that as a result of "the persecution that arose about Stephen" the believers in Christ had been dispersed as far as Antioch. For it is here that God in His wise providence has founded the first Gentile-Church — the Church which became the center

of apostolic movements for the spread of the Gospel in the gentile world. It is an ever memorable historic fact we find in the statement made in the Acts in this connection: "And the disciples were called Christians first in Antioch." Before this time the believers in Christ seemed to have had no recognized name except that they were known among themselves as disciples of their Master. Others may have called them "Nazarenes," or perhaps "Galileans." It was left to the Gentiles to call them "Christians" for the first time. And though most probably the name was given them as a nickname, being followers of the crucified one whom the heathen world ridiculed, yet it was a name so appropriate to the believers in Christ as no other name, expressing the very essence of the Gospel of Him who was crucified for the sins of the world — followers of Christ, witnesses to His salvation.

And here at Antioch where the glorious name of "Christians" was first heard, the first Gentile-Church was founded. To be sure, Antioch has special claims to our regard, and has the right to be looked upon as the mother Church of Gentile Christendom.

We add but one more remark in conclusion. Since more than nineteen hundred years the Christian Church has been built in no other way than the first Gentile-Church at Antioch, viz. by preaching the Gospel of Jesus Christ. Any Church not built on this foundation is no Christian Church, but merely a society for humanitarian purposes. Shall we, then, not thank God that we, too, who are originally of Gentile race, have by His grace been added to the Christian Church, and shall we not gladly, all of us, become, even as those men of Cyprus and Cyrene, co-workers of God in building His Church both among the Jews and the Gentiles? Shall we not consistently live up to our name "Christians," proving ourselves true followers of Christ the Savior in word and in deed? It is good to **become** a Christian, better to be a Christian, best of all to **endure** as a Christian and inherit the promise of the crown of life. J. J.

Grow In Knowledge

1887—1937

The Story of the Fifty Years, as Told by the Old
Recitation Hall of Michigan Lutheran Seminary
at Saginaw, Michigan

On April 30 of this year it was just fifty years since the ground was broken for me and the small, now tall, maple trees were planted on the original campus of the Seminary. Nobody would expect me to remember

this. Our present director, however, found Old Eberhardt's note-book among the books from Eberhardt's library, and in it even the most insignificant details in regard to my coming into existence have faithfully been recorded.

Present at the breaking of the ground, of course, was Old Eberhardt, then pastor of St. Paul's Congregation, justly called the "Father of the Seminary"; for with word and deed he labored for its founding. The original campus (the nearly three acres on which I stand), a part of my cost (\$7,812.35), the old bell in the tower with the inscription: "Pray and Labor," and other expenses that he had as member of the building committee — were Eberhardt's contribution towards my erection. His picture is still vivid before my eyes; the small, somewhat stout, old man coming nearly daily along Court Street from his parsonage (exactly 5000 feet according to his notes), actively going hither and thither on the grounds and making it his business to look at each and everything.

Rain prevented the laying of my corner stone on Whitmonday and it had to be postponed to the next day (May 31, 1887). That afternoon the children of St. Paul's School sang a number of hymns under the direction of teacher Sperling, later for many years instructor at our normal school at New Ulm, Minn. Addresses were made by the pastors J. Eipperle of Monroe, Mich., and F. Huber of Zilwaukie, Mich., and by Prof. A. Lange, who had conducted the seminary of the Michigan Synod at Manchester, Mich., since its foundation in August, 1885. Rev. Chr. Eberhardt preached on Rom. 10, 13-17 and laid the corner stone. He closed his remarks with the prayer: "The Spirit of the Lord rest upon us and unite us in true faith and love towards Him as true Lutheran Christians, who love each other for Christ's sake in deed and truth and cling to each other as one heart and one soul, also in this work that is to be carried on in this edifice that we are erecting to the honor of God and the temporal and eternal salvation of ourselves and our children."

Although I was not quite completed, my equipment still lacking, elaborate preparations were made to dedicate me while the Michigan Synod was still in session here in Saginaw. And so on Sunday, August 28, a long procession moved out to my grounds from St. Paul's Church. By special trains large numbers of members of our congregations had come from Lansing, Monroe, Sebawaing, and towns near by to be present at my dedication. Nearly 2,000 thronged the grounds that fine summer afternoon, admired me, rejoicing that with God's help it had finally become possible for them to erect a school for the training of future pastors and teachers.

It nearly happened that Old Eberhardt could not have taken part in the festivities. In trying to re-

arrange the procession, that had become disordered, and by hurrying up and down the line of march he overexerted himself and had a fainting spell. However, he was conveyed in a buggy to the grounds, and to the joy of all present, who honored him greatly as pastor and president of the Synod, he was able to perform the dedicatory act and deliver his address. Other speakers were the pastors St. Klingmann, J. Wuertner, Wm. Kramer, F. Huber (English) and Prof. Lange.

Soon after the dedication my halls began to resound with life. As first one, Prof. Lange, director, inspector, and "Hausvater," moved in with his family. Then came the students, fourteen in number, eight of which had already been at Manchester. The first



school year was opened on September 20, and on the next day Prof. Lange and his assistants began with their recitations and lectures. The course of study was to be about seven years, four preparatory and three theological, but very few of the students stayed here seven years, many were sent out into their fields after two to four years. Prof. Lange took upon himself the greater number of branches, especially the ancient languages and exegetical theology; dogmatics, pastoral theology, homiletics, and arithmetic were in the hands of Pastor Eberhardt; Rev. Huber had the English, and Teacher Sperling attended to the music and singing. Those first students on the whole studied diligently. Eleven of the fourteen received a 1 in diligence at the end of the first year. How things have changed during these fifty years! The boys that are here now would indeed think they were in prison

if they had to arise every morning in the week at 5:30 and were under such strict rules as prescribed by the old "Hausordnung." Even the older students, some of them young men in the twenties, were not exempt from any of those rules. Yes, even students whose parents lived only a few blocks away from the grounds were required to study and sleep here in my rooms.

At the end of the first school year two of the first students left me and entered into the ministry, J. T. Henning (now at Bloomer, Wis.) and H. Luetjen. Six more later completed their studies here, and as pastors, assistant instructors, members of the board of trustees, and officials of the Synod have again and again revisited me. They are Geo. Ehnis, F. Krauss, Geo. Wachter (†), J. Westendorf (†), Wm. Bodamer, and C. Binhammer. Yes, their sons have begun their studies here during the second period in my history and are now workers in the Church. Even the grandchildren of two of them sat and are sitting on my benches, on which their fathers and grandfathers inscribed their initials.

Prof. Lange occupied the rooms in my annex for one year only. On account of his attitude in respect to the doctrine of Church and the ministry he was removed from his office by the Synod in 1888. He was succeeded by Rev. Huber, who remained director and lived here to the death (April 27, 1893) of Rev. Christopher Eberhardt, whose successor he became as pastor of St. Paul's.

Eberhardt's death was a great loss for the Seminary as well as the Synod, in many respects. His zeal and his liberality had brought about my erection. To his death I and the work carried on here were objects of his loving care. He served as instructor and shouldered the greater part of the burden of the management of the institution. Even beyond his death he provided for us. He bequeathed to us not only his library and another acre of land, on which he had intended to build a house for himself to be near me, but also \$5,000, the bulk of his earthly possessions.

More than his liberality, his influence and prudent counsel were sorely missed in the Synod and here in the institution and its faculty in the evil days that were to follow. Shortly before his death the union between the Michigan Synod and those of Wisconsin and Minnesota had been effected (October, 1892). According to the stipulations only one theological seminary, that at Wauwatosa, Wis., was to be continued, while I was to house only a preparatory school in the future. Beside other things this degradation, as they viewed it, displeased among others in the Synod some of the men here at the school. Many a bitter and resentful word came to my ears during those days. There was much agitation here, which did not cease till in 1896 the Michigan Synod withdrew from the Joint Synod of Wisconsin, Minnesota, and Michigan.

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Director Huber was assisted in his work by Rev. B. Merz, who was called to devote his entire time to the Seminary soon after the death of Rev. Eberhardt, and later by Rev. Wm. Bodamer. When Director Huber followed the call to St. Paul's, he continued his work here as teacher, but Prof. O. Hoyer succeeded him as director. Director Hoyer, however, after only two years was induced by the conditions here and in the Synod to accept a call to Northwestern College at Watertown, Wis. During his time a house was built for the director and from then on I served one purpose less than in the beginning.

The next director was Rev. W. Linsenmann. During his term of office (1895-1902) I heard instruct here in succession the pastors Emil Wenk, M. Bode, and John Westendorf, also the teachers E. Meyer and C. J. Schulz. Director Linsenmann resigned in 1902 and as his successor Prof. F. Beer was chosen, a man who gave rise to great hopes for the future training in the Seminary; for he had formerly been teaching at the seminary in Kropp, Germany.

These hopes, however, came to naught. On the contrary, it now became quiet and quieter in my halls. Till 1912 I had housed about 20 students a year, but from then on there were never more than 12. At the beginning of the year 1906-1907 there were 8 students and later only 7. In May, 1907, five of these announced that they were leaving, the two remaining entered the ministry, the board declared that the office of director had been vacated, and with that resolution the first period of my life had come to an end. During that time 40 students completed their course here and entered upon work in the Church.

Now followed lonely days for me. Only "Mutter May," who had served as housekeeper since 1896, remained and with her father and her young son. For days and for weeks I often saw beside them no other being on the grounds except the old seminary cow, which "Grossvater Heidenreich" even let graze

on my front lawn. Once in a while Mr. Rettmann, the treasurer of the Synod, or Rev. Westendorf would call to see whether I were still standing.

Thus it remained for three long years. Towards the end of this time, however, rumors began to reach my ears that the Michigan Synod had rejoined the Joint Synod during the session of that body at Ft. Atkinson, Wis., in August, 1909; that a new board of regents, consisting of Dr. A. F. Ernst, President F. Soll, and the pastors K. Machmiller, Wm. Bodamer, and John Westendorf, had been chosen; that these men had met on June 1, 1910, in the study of Dr. Ernst at Watertown, Wis.; that a new director was to be called, who was to begin anew in me, although in another form, the work for which and at which Old Eberhardt had prayed and labored.

'Twas so. — With the summer of 1910 workmen of all kinds appeared on the grounds, repaired, remodeled, and redecorated me, so that I looked really youthful again. Furthermore, on the morning of August 2 the new board of regents arrived, had long sessions, in which I heard them discuss the eleven candidates that had been nominated for the directorship, and in which they finally chose Rev. Otto J. R. Hoencke of Milwaukee as director and sole professor of the to be reopened school, which later was officially named Michigan Lutheran Seminary. With that begins the second period of my service.

Great were the expectations of all and indeed it seemed as if our hopes were going to be fulfilled; for the arrival of the new director with his flock of nine children, who tramped through me from the basement to my tower, their favorite resort, was rather auspicious. But we were sorely disappointed when instead of 20, of 12, finally only four boys arrived, when one of these left after a few weeks, and when the greater part of the first school year, which began on September 13, 1910, had to be conducted with three boys and one girl, the director's daughter. An addition to the grounds, as was the purchase of land on Court Street in 1911, seemed unnecessary, but had they then been able to look into the future, the whole tract from Court Street to Bay Street would have been bought; for already the next year brought an enrollment of 18. This and the expectation of a steady growth of the new school induced our Synod in 1912 to resolve to build a dormitory. This indeed was needed. During the school year 1912-1913 every nook and corner of me had to be used.

With the dedication of the dormitory, September 14, 1913, came quiet evenings for me. Only once in a while, when they are somewhat noisy in the dormitory, am I disturbed in my dreams. Another change for me came in 1925. The refectory was built, and I no longer hear the clattering of dishes. So of four services that I performed originally I gradually was

relieved of one after the other, and now am serving as recitation hall only.

Great also have been the changes round about me during the fifty years that I have been standing. Not only did the grounds grow from three to nearly ten acres by Eberhardt's bequest and four successive purchases, not only were the dormitory, the refectory, four residences, and as many garages erected, not only have the grounds become one of the beauty spots in town, but the whole section of the city has undergone a decided transformation. In 1887 the city proper began about one half of a mile from here, even in 1910 round about me were empty spaces and corn fields, but now nearly as far as one can see from my tower houses have arisen and are springing up in ever growing numbers.

The number of students during the last 25 years varied. After the number 31 had been reached in 1913-1914 the enrollment fell for several years to 23, but went to 35 in 1920-1921, to 75 in 1930-1931, and to 81 in 1932. This year, the fiftieth of my existence, 65 students, 43 boys and 22 girls, frequented my halls. Beside the present faculty, the director, Prof. A. Sauer, Prof. E. Berg, Prof. W. Schaller, only three others served here as professors in this second service: O. Hensel, K. Koehler, and W. Wenthe. The tutors were S. Hoenecke, D. Rohda, O. Eckert, W. Weisgerber, W. Zink, R. Hoenecke, H. Zink, A. Voges, E. Froelich, and A. Schultz.

On June 15 of this year quite a crowd of people, many of whom sat in my school rooms during the first as well as second period of my service, assembled on the grounds to enjoy the field events, especially the victory of the Seminary base ball team over Frankenth H. S.

In the evening they and others took part in the commencement exercises at St. Paul's, at which the former tutor, Rev. Dudley Rohda, addressed the graduating class, consisting of eight boys and five girls. A quartet and an octet, consisting of members of the graduating class, the Seminary chorus, and the chorus increased by former students, sang praises to the Lord, who for fifty years held His fatherhand over me, and may He bless the Seminary in the future.

Saginaw, Mich., June 20, 1937.

O. J. R. H.



A Church is a Church, or is it? We have often heard some misinformed and unthinking Lutheran Christian say, "Oh, the Episcopalian church is next to ours in many ways." The more thoughtless Christians will go even farther than that by stating that all Protestant churches teach about the same thing and furthermore all churches are good. It is this unthinking attitude of mind that does a great deal of harm by talking down the need and importance of pure Bible teaching. Some one has expressed the fear, and rightly, that with our church growth so largely depending upon the confirmation of adult classes, the indoctrination of these adults, their thorough grounding in faith, will be hurried through in as few lessons as possible. In that case we shall soon lack the sturdy stock of sober Lutherans that we need for the upbuilding and guiding of our church.

We were led to these thoughts through the reading of some items in a recent issue of the Living Church, a prominent and influential church paper within the Episcopalian sect. Within this church there is a Church League for Industrial Democracy. Its executive secretary, the Rev. Wm. B. Spofford, is said to have made some startling statements. "The main job of the league is to convert the Episcopal Church to the radical point of view. . . . We certainly have members in the House of Bishops who can be depended upon to present our views. . . . Liberals must be elected to the House of Deputies (something like our synod meetings) to meet the challenge of the Convention. . . . Let us get behind John L. Lewis. A sitdown strike is a peaceful one." Protests from within the Episcopalian fold are not lacking. Thus this church by meddling with the affairs of state to direct the business of the world or at least of this country, becomes the battleground, not of true religion or matters of faith, but of communism, liberalism, strikebusting, etc. Are we willing that it should be so with us? If not, then let us be very careful how we mess with things that do not concern the real business of the church, the saving of souls. Our Lutheran church is being exposed to this infection in many places.

In the same issue of the Living Church we find another very strange item. It concerns communion in one kind. "To the editor: We, the undersigned members of the Wilkes-Barre clericus (clergymen), are of the opinion that the adoption by the Protestant

— Would that we could all imitate the pearl oyster. A particle of sand intrudes itself into its shell, and this vexes and grieves it. It cannot eject the evil, but covers it with a precious substance extracted out of its own life, by which it turns the intruder into a pearl. Could we do so with the provocations we receive from our fellow-Christians there would be bred within us pearls of patience, gentleness, and forgiveness by that which else had harmed us. — Spurgeon.

Episcopal Church of the practice of administering the Holy Communion to the people in only one kind as an alternate use would have numerous practical advantages and would in the long run lead to a greater appreciation of that service on the part of an increasingly large number of our laymen and women who, although they refrain from open objection, are not enthusiastic about our present practice."

The Romanizing tendency within the Episcopalian church is being pushed ever harder by its partisans, even to the point of reserving the host, and now to give only the host to the communicant. Others are opposing this movement strenuously. It all goes to show, first, what is possible within any church that has left the clear teachings of God's Word, and second, how needful it is for us within the Lutheran church to be wide awake and watchful, so that the thousand and one errors with which the devil has filled the world, may not creep into our sanctuary. That is why we expose these errors to our readers, and not, as one might thoughtlessly assume, because we gloat over their ignorance, or even hate those who are in error.

Z.

* * * *

More Evangelism This time as planned by the Lutherans. The Lutheran Herald, official organ of the Norwegian Lutheran Church of America — not to be confused with our Norwegian Synod of the American Evangelical Lutheran Church — tells of an American Lutheran Preaching Mission which is to be inflicted upon twelve Lutheran centers in the Middle West and West, October 10 to 24, 1937. We said "inflicted," We had our reasons for using that term. Let us see. Quoting from the "Bond," as does the Herald, "Plans for such a national preaching mission have been under consideration for some time by the American Lutheran Conference, a federation of five national Lutheran bodies, the American Lutheran Church, the Augustana Synod, the Lutheran Free Church, the Norwegian Lutheran Church, and the United Danish Church, with a combined membership of one and a half million. Dr. T. F. Gullixson of St. Paul is president of the Conference." Cities under consideration as centers for this preaching mission are Chicago, Milwaukee, Minneapolis, St. Paul, Fargo, etc.

Now what is the object of this preaching mission? What is it to achieve that the poor resident pastors of these above named places cannot accomplish? We are told, "The purpose of the preaching mission will be to help create a united effort among Lutherans for a systematic, coordinated advancement on all fronts and especially in home mission endeavor. The emphasis will be spiritual and evangelistic as the beginning of a continuous campaign to instruct and energize the efforts of the membership of the church in assisting the pastors in the kingdom program. The

preaching mission will also affirm and reaffirm to the American public the faith in God, the Bible, the church, and the great fundamental doctrines which the Lutheran church holds. It will be a clarion voice to help arouse the Lutheran Church so that it may take its proper place of leadership in the nation and in communities where its congregations are located."

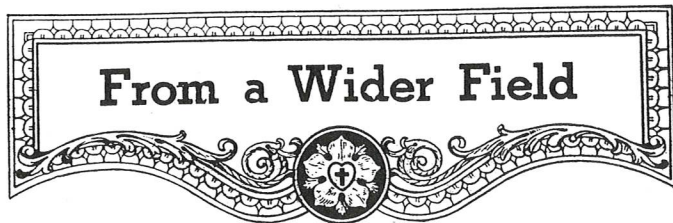
Last year, if we remember rightly, the Federated Council of Protestant Churches in America put on a much advertised preaching mission. The old sawdust trail of evangelism has failed and is hopelessly out of date. So this Council sent out a lot of famous preachers on a highly organized campaign in the interest of church union and the social gospel. The results were very meagre indeed. And now the great Lutheran Conference, "with a combined membership of one and a half million" they would not have us forget, is copycatting the Federated Council. As usual, the Lutheran in copying the methods of the sects, are a little late. They are apt to take up what these sects are on the point of discarding. Witness the church bazaars and such. The purpose is a pale imitation of last year's sectarian performance. But this time it is to affect not only the "one and a half million members of the Lutheran Conference," but all Lutherans in general, "to help create a united effort for advancement on all fronts." And not only that, but it is to "help arouse the Lutheran Church so that it may take its proper place of leadership in the nation." That word leadership is another of the overworked terms that are not so much in use now as formerly. But such as it is, hackneyed or not, it has to serve these Lutherans in a second-hand way.

Leadership in what and toward what? The rather vague and general phraseology of the manifesto does not make that clear. It used to be, in the good old times, when life was so much simpler than it is now, that the church, and especially the Lutheran church, was concerned with the preaching of the Gospel by each and every pastor in his charge, and beyond that with the indoctrinating or thorough teaching of the young, so that they could give an account of their belief. The object was to bring men to Christ and keep them there through the constant use of Word and Sacrament. All that is changed now. First the Calvinistic sects threw the old Gospel of righteousness through the blood of Jesus Christ overboard, if they ever really had it, and now, sad to say, some Lutherans are getting ready to follow them.

One could write books on the subject of the real purpose and work of the church. But who in this day and generation, when it is only big results and large numbers that we are after, who, we repeat, would read them? The old ways, the patient ways, the ways of hard work both for parents and pastors in gathering and teaching young and old in **all** the truths of God — these ways were slow but they were

very efficient. Not great numbers was the goal, but deep knowledge of salvation was our aim. May we never forget that these old ways were best and also blest of God.

That is why we fear that this preaching mission is an "infliction." Z.



This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 42nd St., Milwaukee, Wis. Please mail all communications for it to his address.

WUNDERBARER KÖNIG

1. Wondrous King, all-glorious
Sov'reign Lord victorious,
Graciously accept our praises.
From Thee welled God's kindness,
Though we in our blindness
Strayed from Thee, our blessed Savior.
Strengthen Thou, help us now;
Let our tongues be telling
And our songs be swelling.
2. Heavens, waft the story
Of our Maker's glory,
Greater than the pomp of nations.
Radiant sun, be sending
Thy bright light expending,
Tint the world in hues of gladness,
Moon and star, praise afar
Him, who glorious made thee;
The vast heavens aid thee.
3. O my soul rejoicing,
Sing, your praises voicing,
Sing, your hymn of faith undaunted.
All who have your being
Shout, your voices freeing,
Prostrate in the dust before Him.
He is God, Sabaoth;
Him alone be praising,
High your voices raising.
4. Hallelujah render
To the Lord most tender
Ye who know and love the Savior.
Hallelujah sing ye,
Ye redeemed, O, bring ye
Hearts that all to Him surrender.
Blest are ye, endlessly,
Ye who here are singing,
There shall praise be bringing.

W. J. S., Tr.

LADY ASTOR WARNS JEWS

The American-born Viscountess Astor, a member of the British parliament, on her recent visit to America sounded a sincere warning to the American Jews "that they might be sowing the seeds of a power-

ful anti-Semitic reaction by encouraging propaganda against Germany."

This, she explained, is said in the interest of "world peace," however, making it very plain that she had no sympathy with dictatorships and with racial persecution. She reminded the Jews that "It may mean serious difficulty for the United States. I am convinced that unless France, England and Germany get together there will be serious trouble. That's why the appalling anti-German propaganda here is dangerous. If the Jews are behind this propaganda they've gone too far. And it will react on them."

She added: "What I can't understand is why all this propaganda against Germany? What about the atrocities in Spain, and what are the Russians doing? What is happening in Ethiopia? You print little of that here compared with the stories about Germany."

We think, Lady Astor has given the American Jews and the United States something to think about. Yes, why condemn Germany alone? W. J. S.

PROTESTANT CHURCH REVOLT IN GERMANY

According to newspaper reports, Pastor Martin Niemoeller, leader of the Protestant church of Germany, is languishing in Moabit prison charged with inciting his congregation to disobey the government.

On Sunday, July 4, a crowd of worshippers assembled in the Dahlem church, of which Pastor Niemoeller is the minister, taxing the capacity of that spacious auditorium. Pastor Martin Niemoeller was not in the pulpit; in his stead a young pastor read a statement to the congregation of weeping women and men protesting the arrest of the church's pastor. The protest read in part: "As a true Protestant pastor he (Niemoeller) like all the other pastors who have been arrested, only did their duty, preferring suffering to keeping silent. The arrest of the Reverend Mr. Niemoeller brings the entire Protestant church before the court."

The report further stated that scores of worshippers signed petitions asking the immediate release of their pastor, in spite of the fact that they were warned by the officiating pastor that their signatures might invite Gestapo (Nazi secret police) men to "visit" them.

If this report has any foundation we can only say, "We are sorry for the Protestant church in Germany and especially for Pastor Niemoeller." There is but one way out of the present troubles for both the church and Pastor Niemoeller. Let them declare their separation from the German government, accept no money for the support of the church or its pastors, then, we are sure, their troubles will be over as far as the opposition from the state is concerned. Being

supported by the government they are part and parcel of its fabric and must, therefore, expect the state to dictate to them, at least, have a voice in their affairs.

We hope to see the Protestant church of Germany take this step in the very near future. Perhaps that is the road to the return of pure Lutheranism in the land of Luther, by the grace of God. W. J. S.

RENO DIVORCES DECREASE

During the first three months of 1937 465 cases were heard in the divorce capital of the United States. During the same period last year 595 divorces were granted. This means a decrease of almost 25% and the divorce lawyers are discouraged. This significant decline is unfortunately not due to any moral uplift or strengthening of the marital code. Reno is losing simply because other states are reducing their residence requirements and making divorces easier and quicker. — Exchange.

ONE DEAD AND THE OTHER LIVING

A Turk was taken before the authorities on a suspicion that he was a Christian. In his reply he said: "I look for direction in my life; I find two men, one dead and the other living. Which do you advise me to follow?" The court informed him that the living could advise better. "So, then," he argued, "why do you tell me to go to Mohamet, who is dead, rather than Christ, who is living?" — The Presbyterian.



OUR HOME MISSIONS

If God calls us not to Africa,
Or to China or Japan,
Let us serve Him in America,
Let us labor all we can.
There are harvest fields in our homeland dear,
As wide as in lands beyond.
If He pleads with us to be faithful here,
Should we not in love respond?

If our hearts yearn for the foreign field,
And He bids us stay at home,
O should we not to His bidding yield,
Though we sail not o'er the foam?
There are many still who have never heard
In our homeland's vast domain
Of the Son of God, the Incarnate Word,
Of the Christ, for sinners slain.

From the Southland where the palm tree grows
To the North where pines abound,
From the Eastern shores where the Hudson flows
To the West where gold is found,

There are souls who for His salvation wait,
Who raise Macedonia's cry.
Should we not reply, ere it is too late;
"Lord, send me! Lord, here am I?"

Each day at the Father's Mercy Seat
We may meet in fervent prayer,
And in spirit hold communion sweet
With the saints from everywhere.
Neither distance nor race can sever those
Whom the Cross of Christ unites.
Let us shed the fragrance of Sharon's Rose
In the vales and on the heights.

O may we all to our trust be true,
And go where He bids us go,
Or stay and do what He bids us do
And strive His blest will to know.
Some day we shall meet at His glorious throne
All the ransomed, saved by grace.
O blest reward! We shall hear His "Well done!"
We shall see Him face to face! Anna Hoppe.

UNION SERVICE

The fiftieth anniversary of the founding of the city of G. is planned for July 3 to 5. Since July 4th is a Sunday, the general chairman of the committee on arrangements suggests a union service of all the churches of the town. A large choir, consisting of members of all the churches of the town, is to sing, an outside speaker is to address the huge gathering, etc. All the pastors of the respective churches of the town are to serve on a committee to work out the final details for this union service. This committee consequently consists of pastors of the following denominations: Roman Catholic, Swedish Lutheran, Salvation Army, Swedish Mission, Swedish Baptist, Methodist Episcopal, Gospel Tabernacle, Episcopalian, Seventh Day Adventist, Latter Day Saint, and Wisconsin Synod Lutheran.

A layman of the Methodist faith is appointed by the general chairman to serve as chairman of this ministerial group (maybe as referee!). The general chairman, by the way, also is a Methodist (and that speaks volumes for the entire suggestion!). Mr. E., the chairman, invites all the pastors to his private office for a meeting, in order to make all the final arrangements for the union service. The Methodist, Swedish Mission, and Swedish Lutheran pastors appear. The Wisconsin Synod pastor arrives a few minutes late. He is accorded a hearty welcome at so weighty a meeting. It is a foregone conclusion by the first three mentioned pastors that the union service be held. Why, it was requested! The three first-named are discussing whom possibly to engage as speaker for the day. The Wisconsin Synod pastor holds his peace and says nothing, until the Swedish Mission pastor asks him for his opinion.

This is what he has been waiting for. He cheerfully complies with the wishes of the Swedish Mission pastor, perhaps his words were not according to his

wishes! This is what the Wisconsin Synod Lutheran pastor said: "We claim to be Christian pastors. If we arrange for a divine service, it must needs be a Christ-centered service. Christ must needs be exalted in the hymns, prayers, sermon, etc. But here lies the difficulty for the union service. The speaker must exalt Christ and yet not purposely offend against any individual denomination. He must preach Christ as the Savior of the world, who has saved each and every one, without merit or worthiness in us. To this the Roman Catholic will object. The speaker must proclaim Christ as the eternal Son of God, God Himself. To this the Latter Day Saint will object. The speaker may, perhaps just in passing, mention, that also children are included in the plan of salvation and therefore Christ wants them baptized. To this the Baptist will object. The speaker announces his joy over the fact that the gathering has sung, 'This is the day the Lord has made.' To this the Seventh Day Adventist objects. Etc., etc. What will the speaker preach? What may he preach, in order not to step on anyone's toes? He will have to resort to such vague generalities that in reality he will say nothing. And this last is the very best he can do — say nothing, that is, speak not at all."

A few remarks are made by the Swedish Lutheran pastor as compromise topics, e. g., religious freedom, patriotism, etc. To which the Wisconsin Synod pastor replies: "Religious freedom to us means, that we thank our God that we are privileged in this country to worship our God according to the dictates of our conscience. And we cheerfully grant this same privilege to every other person of every other church. The Roman Catholic cheerfully covets this privilege for himself, but is not ready to grant this to any one else. This topic therefore is ruled out. And similarly every other one. The Wisconsin Synod pastor feels that the whole idea of a union service is a religious farce. And he definitely does not want to take part in it."

The Methodist pastor remarks that in his opinion the union service should be omitted. People will be coming from far and near to be back in the old home town. These people are anxious to meet their old friends and former church members. They are not interested in a large gathering, but would rather worship with their former fellow-members, in their former church. Therefore he is in favor of having every church conduct its own service, making it a home-coming service. He makes a motion to drop the idea of a union service. It is seconded and adopted.

The Wisconsin Synod pastor mentioned above is one of our missionaries on one of the outposts of our far-flung mission fields. Dear reader, pray for our missionaries that they be bold to confess the name of Jesus before friend and foe, wherever the Lord gives them the privilege to do so.

T. H. H.



DEBT RETIREMENT

By July 1 there was a total of \$224,000.00 in subscriptions reported to the Debt Retirement Committee. This is certainly not the total amount subscribed; it is the amount that the Committee has knowledge of at this date. Only 31 congregations have reported that they have completed the work. Most congregations were still at work during June and have not yet prepared their final report. Several congregations did not begin the actual collecting until June, and some have reported that they will not finish the work until later in the summer. How much more has been subscribed than has been reported we cannot guess at this time.

Naturally many readers would like a complete report on the collection at once, since the program was to extend only until July 1. But it is clearly impossible to give a full report now. Congregations have to gather up the loose ends at home, assemble their data and send them in to the Committee Treasurer to be assembled by him. That takes time.

All congregations are urged to send in a complete report as soon as possible. In any event, a final report, or at least a report of the total amount so far subscribed should be in the hands of Reverend Timmel before the last day of July. If all reports are in by that time, the Committee will still have time to draw up a complete report and recommendations for the Synod, which meets August 11.

The return clause will be honored in case the goal set proves not to have been reached. The Committee sees no reason to be confident that the full amount of the debt has been subscribed; but neither can we say positively that it has not been subscribed. When final reports are in, the report will be handed to the Synod and announcements concerning the Return Clause will be made.

Notice to all Pastors! Please send your complete report to Reverend K. Timmel as soon as possible. If your final report is already in his hands, another report is unnecessary. If no report comes from your congregation besides the one already sent, it will be assumed that that is your final and complete report, and the amount there given will appear in the itemized report that will be given to the Synod.

E. E. Kowalke, Chairman.

NORTHWESTERN COLLEGE

On June 11 a class of 27 students received their diplomas at Northwestern College. Three members of this class were girls. The exercises did not vary in form from the custom of many years standing, but it is likely that beginning with next year the time-honored Latin oration will be omitted, since the college course in Latin no longer extends through the senior years, but is terminated at the end of the sophomore year. The Reverend N. Luetke, of Toledo, Ohio, father of one of the graduates, was this year invited to speak the prayer and the benediction at the exercises.

On the evening before graduation day the student organizations presented the customary commencement

years; so it is to be expected that repairs will constantly be necessary. Former students may be interested to hear that at last a beginning will be made in eliminating the squeaks from the floors of the dormitory halls. The floor in the second story will be treated first, since that is in the worst condition and warps especially badly in moist weather. It is intended to cover the floor with Flexotite, a composition resembling concrete, but lighter and more flexible. In succeeding summers the other two halls will be treated in the same manner. The most costly item of repair, one that has been put off for several years, is the replacement of the shingles on the roof of the recitation building. The barracks, which have not been used as classrooms for the past three years will be moved



concert, which again was very well attended. At the noon luncheon on commencement day, the guest of honor was the Reverend Fr. Meyer, of Detroit, the one and only member of the class of 50 years ago. Professor Karl Schweppe and Reverend W. Pankow spoke for the class of 25 years ago; and the classes of 1907, 1917, and 1927 were represented by Reverend Max Hensel, Mr. W. Retzlaff, and Prof. V. Voecks, respectively. In the afternoon there was a formal meeting of the alumni at which President Schlueter presented an interesting translation of the ancient constitution of the alumni society and a still more interesting account of some of the resolutions and activities of the society in bygone years. Perfect weather helped to make this graduation day altogether enjoyable.

During this summer the annually necessary repairs to the college buildings will be carried out. Our newest building is now 26 years old, and the oldest 62

from their present location and will be used as a storage building for machinery and other equipment. Wherever necessary, walls are being washed or painted, and all buildings will receive a thorough cleaning in preparation for the new school year.

Requests for information and announcements of new students are beginning to arrive. It is not unnecessary to repeat what has so often been written in these columns, that students who intend to prepare for the ministry should by all means start their work here as soon as possible, that is, in the ninth grade, immediately after confirmation. In that grade the study of German and Latin are begun, and if boys delay their entrance until the second or third year of high school, or even later, they are sure to be badly handicapped in these two languages, and may lose a year or more because of deficiencies. It is of great importance too that the continuity of the boy's Christian schooling should not be broken after confirmation,

but should be continued in an unbroken line from grade school through high school and college.

New students are requested to write to the undersigned for any information that they need concerning entrance requirements, and also for application blanks. These application blanks should be filled out and returned by the end of August.

The new term begins on Tuesday, September 7, the day after Labor Day. Old students and graduates from Mobridge, New Ulm, or Saginaw need not report until the morning of September 8, when all students assemble for the opening exercises at eight o'clock.

For information address

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

FIFTIETH ANNIVERSARY

On June 13 Zion Congregation of Olivia, Minnesota, was privileged to observe its golden jubilee. Rev. E. H. Bertram of St. Paul, a son of the congregation, and former pastors, Birkholz and Schrader, and Student Draheim attuned our hearts to the rendering of praise and thanksgiving for the mercies of God during fifty years of grace.

During a sacred song service in the evening neighboring congregations sent greetings and messages of congratulation through their respective pastors, C. Kuske, Aug. Sauer, Ed. Birkholz, A. C. Krueger and M. J. Wehausen.

Seven of the original members attended the anniversary services.

The following pastors have served the congregation: G. Fischer, H. Albrecht, Gottl. Albrecht, P. Heidtke, H. Hupfer, E. C. Birkholz, J. C. Siegler and the present pastor since 1927.

A jubilee offering of five hundred dollars, pledged in the annual meeting in January, for Synod Debt Retirement program has been surpassed with returns still incomplete.

Concerning the future of Zion Congregation we pray: "May the Lord, our God, be with us as He was with our fathers. Let Him not leave us or forsake us." 1 Kings 8, 57. A. W. Blauert.

SEVENTY-FIFTH ANNIVERSARY

On June 20 St. Paul's Congregation of Town Herman, Sheboygan County, Wisconsin, was by the grace of God permitted to celebrate the seventy-fifth anniversary of its existence. The Lord provided pleasant weather, and a large gathering of fellow-Christians was present to celebrate the event with us.

The morning services were conducted by Pastor J. Kleinhans of Staunton, Ill. Pastor Kleinhans is

the oldest son of the first resident pastor. Pastor R. Ave Lallemand of North St. Paul, Minn., delivered the afternoon sermon and Pastor R. C. Hillemann of Plumb City, Wis., conducted the English services in the evening.

The congregation was organized by the late Rev. J. P. Sprengling in 1862. At that time Pastor Sprengling was resident pastor of St. Peter's at Town Mosel. From there this charge was served from 1862-1870, Pastor Sprengling 1862-1866; J. H. Brockmann 1866-1868 and Pastor Junker 1868-1870. In 1870 the congregation extended a call to Rev. August Kleinhans who became the first resident pastor. The following served as pastors of the congregation since 1870: Rev. August Kleinhans 1870-1878; J. G. Hillemann 1878-1898; F. Ave Lallemand 1898-1909; L. B. Mielke 1909-1930; H. A. Kuether since 1930.

Today the congregation numbers 133 voting members (this includes the young men having attained the age of 21 years), 315 communicant members and about 400 souls.

The following ministerial acts were performed during the 75 years: baptisms 858, confirmations 836, communicants 17,628, marriages 232 and 241 burials.

God in His infinite mercy has kept His promise: "The mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

It is our fervent prayer that as God has been with us in the past so may He abide with us in the future.

H. A. Kuether.

NEBRASKA DELEGATE CONFERENCE

The Delegate Conference of the Nebraska District convened at Clatonia, Nebr. (Pastor E. C. Monhardt), from June 17 to June 21. In agreement with a new arrangement, adopted a year ago, sessions were opened with a devotional service conducted by Pastor Wm. Wietzke at 9:00 A. M. The roll call revealed 30 pastors, 5 teachers and 22 lay-delegates present. Pastor J. Witt then submitted his presidential report, pointing out from Old and New Testament history that the church of our day was intended to be a mission institution and warning against a distortion of its purpose in formalism, externalism and mere outward activities.

The first half of both morning and afternoon sessions was devoted to the reading and discussion of Pastor H. Spaude's essay: "Paul — a model missionary." After briefly reviewing the introduction and first part: "Paul — a well-qualified, Christian missionary" (which was read last year), the essayist proceeded with Part II: "Paul's MEANS in mission work. — the Gospel and the Sacraments." The essayist pointed out that Paul's preaching, centered in Christ, was simple, positive and convincing and,

that although he adapted his preaching to existing conditions, the substance was always the same: LAW and GOSPEL — SIN and GRACE. The third part of the essay read: "Paul's METHOD of doing mission work": Spread the Gospel without delay publicly and privately. Paul centered his activities in the larger cities with the aim of establishing a nucleus of co-workers. All difficulties and obstacles were dealt with by applying none other means than those prescribed by Christ Himself. Lastly Paul's missionary work was signally blessed. Employing the same means and method, our work in the Lord's vineyard, too, shall be accompanied by the Lord's blessing.

Business sessions were devoted to deliberations and committee reports on the various branches of the Synod's work as outlined in the "Program," debt retirement and mission activities in general and within the district. Regarding the status of mission work within the district, the chairman, Pastor Geo. Tiefel, reported 20 parishes (45 stations) with a membership of 3,053 souls, 1356 communicants, 3 Christian day schools with an enrollment of 89 pupils. At Lamar, Colo. (Pastor H. Witt), a chapel-parsonage was dedicated recently, and at Merna, Nebr, a house of worship is now under construction.

Sunday morning, June 20, President J. Witt delivered the Synodical sermon, encouraging pastors, teachers and laymen in their special capacities to proclaim the Gospel unassumed. The Rev. Herold Schulz of Fort Morgan, Colo., conducted the Confessional service. The Sunday evening service was in charge of Pastor H. Hackbarth. With Christian education as the basis of his sermon, he emphasized the Christian day school as the best means of accomplishing such education.

The invitation of St. Paul's Congregation at Norfolk, Nebr., was accepted for next year's gathering. The sessions closed at 4:15 P. M. Monday, June 21, with brief remarks of encouragement by the President of the District, song and prayer.

A. S.

Announcements

CALLING OF TEACHERS

The Synodical School Board and the Conference of District Presidents have adopted the following regulations concerning the calling of women teachers and the transfer of men and women teachers in our Synod:

1. That the Executive Secretary, as heretofore, accept the applications of women teachers together with the necessary information.
2. That, however, only the district presidents recommend teacher candidates — women as well as men — to congregations wishing to extend a call.

John Brenner.

CONVENTION OF THE JOINT SYNOD

The 24th convention of the Joint Synod of Wisconsin and Other States will be held August 11-17, 1937, in St. Paul's Congregation, Appleton, Wis., F. M. Brandt, pastor.

The delegates to the convention are requested to register in the school auditorium upon arrival. The opening service will be held Wednesday morning at 10 o'clock, followed by organization.

Requests for quarters must reach the local pastor not later than August 3. Later requests cannot be considered. Lodging and breakfast will be furnished gratis. The cost of all other meals will be defrayed out of the synodical treasury. These arrangements apply only to accredited delegates. Visitors must provide for their own lodging and meals.

During the time of the convention emergency telephone calls will be handled through numbers 5219 or 1225. Delegates are advised to leave these numbers at their homes, so that they may be more readily called in case of necessity.

The District secretaries are requested to forward the names of the lay delegates of their respective Districts to the undersigned as soon as possible.

Karl F. Krauss, Sec'y.

PROGRAM FOR THE CONVENTION IN APPLETON AUGUST 11 — 17

Services

Opening Service, German: Wednesday, 10:30 A. M.
Preacher, Pastor J. Brenner.

Communion Service, English: Wednesday, 7:30 P. M.
Preacher, Pastor Rud. Korn.

Sunday Service, English: 9:00 A. M.
Preacher, Pastor John J. Wendland.

Sunday Service, German: 10:15 A. M.
Preacher, Pastor J. Gauss.

Closing Service, English: Monday, 7:30 P. M.
Preacher, Pastor T. W. Redlin.

After the opening service, the delegates will file their credentials with the Committee.

* * * *

Sessions

Wednesday afternoon: President's report. Report of the Joint Mission Board: Home Missions, Indian Mission, Mission in Poland, Madison Student Mission.

Thursday forenoon: Essay, Prof. E. Kowalke: The Church and its Youth.

Thursday afternoon: Educational Institutions. Student Support. School Committee.

Friday forenoon: Essay, Prof. F. Brenner: The Smalcald Articles.

Friday afternoon: The Board of Trustees. Debt Retirement and other matters pertaining to finances. If necessary, there will be an evening session.

Saturday forenoon: Reports of Boards and Standing Committees: Belle Plaine. Board of Support. The report of other committees.

Monday forenoon and following sessions: Constitution. Memorials. Budget. John Brenner.

DELEGATES TO THE JOINT SYNOD OF WISCONSIN AND OTHER STATES

1937

North Wisconsin District

Fox River Valley Conference:

Rev. Otto Henning (Rev. R. Lederer).
Rev. Victor Siegler (Rev. P. Th. Oehlert).
Rev. Roy Gose (Rev. Fr. Schumann).

Lay-delegate and alternate from

Trinity Congregation at Kaukauna, Wis.
St. Peter's Congr. at T. Freedom, Out. Co., Wis.
St. Paul's Congregation at Appleton, Wis.

Lake Superior Conference:

Rev. Theoph. Hoffmann (Rev. Theo. Thurow).
Rev. Wm. Fuhlbrigge (Rev. E. Rupp).

Lay-delegate and alternate from
St. John's Congregation at Florence, Wis.
St. Paul's Congregation at Brookside, Wis.

Manitowoc Conference:

Rev. H. Grunwald (Rev. H. Koch).
Rev. G. Schaefer (Rev. W. Kleinke).
Lay-delegate and alternate from
St. John's Congregation at Newton, Wis.
Zion's Congregation at Morrison, Wis.

Rhineland Conference:

Rev. P. Bergmann (Rev. J. Krubsack).
Lay-delegate and alternate from
Zion's Congregation at Rhineland, Wis.

Winnebago Conference:

Rev. G. Kaniess (Rev. G. Pieper).
Rev. J. Pohley (Rev. G. Kobs).
Rev. Tr. Redlin (Rev. C. Lawrenz).
Lay-delegate and alternate from
Immanuel's Congregation in Tp. Mecan, Wis.
Dr. Martin Luther Congregation at Oshkosh, Wis.
St. John's Congregation at East Bloomfield, Wis.

From the Teacher-Body:

Mr. Kurt Oswald (Mr. E. F. Schulz).
Mr. F. E. Loppnow (Mr. M. Dommer).
Mr. E. Arndt (Mr. G. Kieker).
Mr. B. Boese (Mr. A. Schwerin).
G. E. Boettcher, Sec'y.

Southeast Wisconsin District

Milwaukee City Conference:

Pastors:
E. Blakewell (R. O. Buerger).
E. Pankow, P. Naumann).
V. Brohm (A. Schroeder).

Teachers:

C. Heine (W. Kirschke).
E. Timm (Geo. Denninger).

Congregations:

August Ristow, Atonement.
Ephrata.
St. Luke's.

Eastern Conference:

Pastors:
J. Ruege (A. Schultz).
A. Schewe (H. Shiley).
G. Schmidt (E. Tacke).

Teacher:

A. C. Meyer (M. Roehler).

Delegates:

H. F. Kaul, Thiensville (H. C. Kaul, Thiensville).
W. Parlow, Milwaukee (H. Gother, Milwaukee).
A. Barney, Cudahy (H. Mittag, Milwaukee).

Southern Conference:

Pastors:
L. Baganz (W. K. Pifer).
E. Sponholz (G. Thiele).

Teacher:

G. Kalb (W. Busse).

Delegates:

Arthur Fiegel, Wilmet.
Herman Schultz (Hy. Groth), Libertyville, Ill.

Dodge-Washington County Conference:

Pastors:
A. v. Rohr (M. Stern).
H. Cares (G. Redlin).

Teacher:

J. Bremer (M. Frommholz).

Congregations:

John Kindschuh, St. John's, Lomira (Brownsville).
Friedens, Hartford (Hullsburg).

Arizona Conference:

Pastors:

R. Deffner (R. Zimmermann).
E. Sprengeler (P. Behn).

W. Keibel, Sec'y.

Michigan District

Southwestern Conference:

Rev. W. Westendorf (Rev. W. Franzmann).
Lay delegates and alternate from
St. Matthew's Congregation, Benton Harbor, Mr. Oswald Baumeister; substitute, Mr. John Strunk. — Alternate congregation: St. John's Congregation, Sturgis, Mich.

Southeastern Conference:

Rev. J. Gauss (Rev. R. Timmel).
Rev. A. Wacker (Rev. F. Stern).
Lay-delegate and alternate from
Trinity Congregation, Jenera, Ohio, Harry Rausch, Findlay, Ohio; substitute, Mr. Walter Nessler, Jenera, Ohio. — Alternate congregation: Apostles' Congregation, Toledo, Ohio.
Salem Congregation, Scio, Mich., Mr. Fred Soll, Ann Arbor, Mich.; substitute, Mr. John Jedede, Ann Arbor, Mich. — Alternate congregation: St. Peter's Congregation, Plymouth, Mich. (Mr. Albert Rohda).

Northern Conference:

Rev. O. J. Eckert (Rev. H. Zink).
Rev. D. Rohda (Rev. W. Steih).
Rev. W. Voss (Rev. G. Albrecht).

Lay-delegate and alternate from

Christ Congregation, Swan Creek, Mich., Mr. Theodore Wegner. — Alternate congregation: St. John's Congregation, Frankenmuth, Mich.
St. Paul's Congregation, Saginaw, Mich., Mr. John Broederdorf; substitute, Mr. Wm. Schleimer. — Alternate congregation: Emanuel Congregation, Lansing, Mich.
St. John's Congregation, Zilwaukee, Mich. — Alternate congregation: Trinity Congregation, Bay City, Mr. Herman Martens or Mr. Frank Ulrich.

Delegates from the Teachers' Conference:

Mr. W. Stindt (Mr. L. Raabe).
Mr. H. Schulz (Mr. R. Sievert).

A. W. Hueschen, Sec'y.

Dakota-Montana District

Pastors:

Theodor Bauer (P. Albrecht).
J. Wendland.
L. Lehmann (H. Rutz).
Wm. Lindloff (H. Sprenger).

Congregations:

Elgin, No. Dak. (Ipswich, So. Dak.).
Faith, So. Dak. (Reeder, No. Dak.).
Akaska, So. Dak. (Flasher, No. Dak.).
Hague Twp., So. Dak. (Raymond, So. Dak.).
Dempster, So. Dak. (Mazeppa Twp., So. Dak.).

Herbert Lau, Sec'y.

West Wisconsin District

Central Conference:

Rev. Alfons Engel (Rev. H. Zimmermann).
Rev. A. Dasler (Rev. Robert F. F. Wolff).
Rev. W. Keturakat (Rev. O. Koch).
Rev. Kurt Timmel (Rev. Max Taras).

Lay-delegate and alternate from

St. Paul's Congregation at Lake Mills, Wis.
St. John's Congregation at Juneau, Wis.
St. Matthew's Congregation at Oconomowoc, Wis.
St. Mark's Congregation at Watertown, Wis.

Chippewa Valley Conference:

Rev. J. F. Henning, Jr. (Rev. O. Hoffmann).
Mr. Carl Gerber (Mr. Arnold Ziebarth), Cornell, Wis.

Mississippi Valley Conference:

Pastor R. Korn (Pastor Frank Senger).
Pastor Frederic Gilbert (Pastor H. Kuckhahn).

Lay-delegate from

St. Matthew's Congregation at Stoddard, Wis.
 (St. Martin's Congregation at Winona, Minn.).
 Mt. Calvary Congregation at La Crosse, Wis.
 (First Lutheran Congregation at La Crosse, Wis.).

Southwestern Conference:

Pastor J. Schwartz (Pastor J. H. Paustian).
 Pastor H. Kirchner (Pastor Phil. Lehmann).

Lay-delegate and alternate from

St. Paul's Congregation at Hustler, Wis.
 St. Paul's Congregation at Mauston, Wis.

Wisconsin River Valley Conference:

Rev. W. Baumann (Rev. G. C. Marquardt).
 Rev. F. Kammholz (Rev. I. J. Habeck).

Lay-delegate and alternate from

Salem Congregation at Wausau, Wis.
 St. Paul's Congregation at Wisconsin Rapids, Wis.

Teachers' Conference:

Mr. H. Ihlenfeldt (Mr. R. Jacobs).
 Mr. P. Kolander (Mr. H. Klatt).
 Mr. W. Roerig (Mr. E. A. Wilde).

Northwestern College:

Prof. E. A. Wendland (Prof. G. Westerhaus).
 A. W. Paap, Sec'y.

Nebraska District

Pastors:

W. Siffring (H. Witt).
 A. Degner (H. Hackbarth).
 W. P. Holzhausen (Im. P. Frey).
 E. F. Hy. Lehmann (E. C. Monhardt).

Teachers:

Armin Rauschke (M. Bohlen).

Congregations:

St. John, Witten, S. D. — Abraham Vold.
 (St. Paul, McNeely, S. D.).
 St. Paul, Broken Bow, Neb.
 (Grace, Sioux City, Iowa.)
 Zion, Garrison, Neb. — Henry Koepke.
 (Zion, Clatonia, Neb.)
 Im. P. Frey, Sec'y.

Pacific Northwest District

Rev. Walter Amacher (Rev. Elmer Zimmermann).
 Grace, Portland, Ore., Mr. H. Karg (Trinity, Omak,
 Wash.).
 William Lueckel, Sec'y.

SUMMER SCHOOL FOR PASTORS AT DR. MARTIN LUTHER COLLEGE, NEW ULM, MINN.

By request, a summer course for pastors has been arranged at Dr. Martin Luther College.

Time: July 27 to August 6, 1937.

Subjects and Lecturers: Advanced Homiletics, Dr. John Fritz, Concordia Seminary, St. Louis, Mo; Eschatology, Prof. John Meyer, Lutheran Seminary, Thiensville, Wis.; Exegesis on 1 Corinthians, Prof. E. E. Kowalke, Northwestern College, Watertown, Wisconsin; Church History, 100-450 A. D., Prof. G. Westerhaus, Northwestern College, Watertown, Wis. — Round table discussions for evening sessions.

Approximate cost for those staying at the College is \$15.00. This includes room and board.

Announcements should be made by July 1.

Further information will be gladly furnished by

Adalbert Schaller,
 Dr. Martin Luther College,
 New Ulm, Minn.

FOX RIVER VALLEY PASTORS, TEACHERS AND DELEGATE CONFERENCE

The Fox River Valley Pastors, Teachers and Delegate Conference meets July 20, 21, 9 A. M., at Greenville, Wis., Rev. L. Kaspar. The first day from 9 A. M. to 5 P. M. is reserved for delegates and the preliminary program as proposed by the General Synodical Committee will be discussed according to a time schedule. The second day the regular conference sessions will be held.

Works: Ex. Hom. Treatise on Mark 12, 38-44 by W. Gieschen; Isagogics of Leviticus by Im. Boettcher; Isagogics of Numbers by Th. Brenner; The Origin of Popery by E. Redlin; Attempts at Reformation up to Luther's Time by J. Masch; Fear of God in the Chief Scripture Passages by W. Valleskey; How to Deal With Delinquent Church Members by W. Zink.

English Confession Sermon: Im. Boettcher — F. Brandt.
 Please inform the local pastor how many delegates are coming from your congregation. F. A. Reier, Sec'y.

SOUTHWESTERN DELEGATE CONFERENCE OF THE WEST WISCONSIN DISTRICT

The Southwestern Delegate Conference of the West Wisconsin District will convene August 3, 1937, at Norwalk, Wisconsin, with Pastor Berg, with services at 9:30 A. M. All Pastors are requested to bring their full board of trustees.
 Adolph Toepel, Sec'y.

CENTRAL DELEGATE CONFERENCE

The Central Delegate Conference will meet on July 28, 1937, at 9 A. M., in Ixonia, Wis. (Pastor Walter Krueger).

Pastor Timmel will present the Program for the Convention of the Joint Synod.

Please, inform Pastor Krueger as to how many delegates you intend to bring to conference. H. Geiger, Sec'y.

MANITOWOC DELEGATE CONFERENCE

The Manitowoc Delegate Conference meets July 26, at 9 A. M., at the First German Lutheran Church at Manitowoc. Delegates provide for their own dinner.

E. H. Kionka, Sec'y.

CHANGE OF ADDRESS

Rev. Paul J. Kionka, 2361 N. 39th St., Milwaukee, Wis.

MISSION FESTIVALS

Second Sunday after Trinity

Town Eden, Brown Co., Minn., Immanuel (H. A. Scherf).
 Off'g: \$100.00.

Ward, S. D., Immanuel (Wm. Lindloff). Off'g: \$102.93.
 Town Newton, Manitowoc Co., Wis., St. John's and St. Paul's (E. H. Kionka). Off'g: \$228.87.

Fifth Sunday after Trinity

Township Eldorado, Wis., St. Paul's (W. A. Wojahn).
 Off'g: \$95.10.

BOOK REVIEW

Varieties of Christian Experience. By Sverre Norborg. Augsburg Publishing House, Minneapolis, Minnesota. Bound in red cloth, gilt stamp. 298 pages. Price: \$2.50.

"We believe this is to be an epoch-making book, a trail blazer, a pioneer in psychological-psychiatric-theological thinking," so say the publishers of this unique volume. We agree with them and can find no better words to characterize the book. The author, Dr. Sverre Norborg, is a member of the faculty of Augsburg Theological Seminary, Minneapolis, Minnesota, and a lecturer at the University of Minnesota. The book contains nine lectures delivered before a group of clergymen. These lectures deal with the following topics: Is there a normal Christian experience?, psychology and personality, the reality of God, the shadows of the past, the breakdown of the healthy-minded, the either-or of conversion, the healing of the past, and some conclusions.

The author is a learned man, treating of a learned subject in most learned language. The book should appeal to teachers and students of psychology, philosophy, medicine, and psychiatry. To reduce the hard terms to the language of the man of the street, let us say it deals with soul-knowledge (psychology) soul-probing (psychoanalysis) soul-suffering (psychopathy), soul-healing (psychiatry). It is a very useful and practical handbook for the pastor in his cure of souls. Luther has said: Das Christentum is nicht ein gesund sein, sondern ein gesund werden — in other words, as the author well says, there is no such thing as a model or even normal Christian, we all are in need of soul-care, and therefore should know as much as possible about our own souls, should know how to heal wounded souls.

Of course, psychology cannot explain Christian experiences, nor the reason for Christian faith, which is not based upon experience but upon the Word of God. "The kingdom of God is like a great hospital. It knows of suffering untold, despair, agony, restoration, recovery, joy, and hope. But it is also different from a hospital. It knows no dismissal, no wrong treatment, no mistake on the part of the Doctor, no hopeless case — if the patient will stay," page 36. "The Doctor Himself is the healing, the hope, the recovery, the life, John 11, 25," page 36. The author cites case records of Christian experiences and methods of helping the suffering in soul. But it is all healthy-minded on the basis of Scripture. It has nothing to do with: Mind-cure, New Thought, Gospel of Relaxation, Don't Worry Movement, Christian Science, or Roman Catholic Mysticism.

The author combats the learned writers on Christian experience whose researches are confined to the Methodistic revivals or legalistic trend of Puritanism. In reading this wonderful book it is not to be forgotten that a thorough knowledge and conscientious use of the Scriptures, even though the reader never heard of psychology, is the only and most powerful means for soul-care that is given to sinful man. May we also warn the reader that in the matter of conversion the author sometimes speaks loosely, as when, on page 159, he says: "There may be a very significant connection between conversion and character," and again, on page 273, "The message creates its own reception, when and where one does not resist it in egocentric self-sufficiency." All men by nature resist the Word, all men's resistance must be broken by the Holy Spirit. We heartily recommend this valuable book. Z.

Paul and Luther. By S. C. Eastvold. Bound in cloth, gold stamped title. 208 pages. Augsburg Publishing House, Minneapolis, Minnesota. Price: \$1.00.

The author of this book is pastor of the First Lutheran Church, Eau Claire, Wisconsin. In ten chapters the lives and characters of St. Paul and Luther are compared. Many points of likeness are brought out, such as their fear of evil appearance (1 Thess. 2, 9), their self-denying love (1 Cor. 8, 13), their weeping grief over the enemies of the Cross, their noble freedom from jealousy, and the like. The book is written in plain language as intended for the general reader. It is well worth reading for a refreshing of the memory of the lives of these great apostles of the faith. There are lives of Luther aplenty, also of St. Paul, but this is the first time that we have seen a comparison of the two. A good book for young and old Christians. Z.

Ye Shall Be My Witnesses. Daily Devotions Covering the Period from Pentecost Monday to Sixth Sunday after Trinity. By G. Chr. Barth. Concordia Publishing House, St. Louis, Mo. Price, 5c; per hundred, \$3.00.

In this little pamphlet the work of offering short daily devotions in a handy form is continued. The book measures 3½x5½. As a rule each devotion occupies a page. The type is clear, the paper good. The subjects treated are selected from a very wide field and their simple treatment offers spiritual food for us all. G.

Heaven. By George Beiderwieden. Concordia Publishing House, St. Louis, Mo. Price, 25c, postpaid; dozen copies, \$2.40, and postage; 100 copies, \$17.00, and transportation.

This is a subject which at all times should interest the Christian; most particularly does it occupy his thoughts when death has taken what was near and dear to him. The writer was commissioned to prepare a monograph on this subject and in the tasty brochure which lies before us we have the fruit of his labors. The brief chapters of the treatise give scriptural answers to such questions as, What Is Heaven? Where Is Heaven? What Kind of Place Is Heaven? and so on. We recommend the book to our readers. G.

Interpretation of St. Paul's Epistles to the Galatians, Ephesians and Philippians. By Dr. R. C. Lenski. 911 pages. Price, \$4.00.

The reviewer has not been able to finish the reading of this volume, but as far as he has read he could only repeat what he has said in his previous reviews of Dr. Lenski's books. One may not, or cannot, always agree with the author, but he stimulates interest in a careful study of the Bible and offers the student valuable help. His style is most refreshing. John Brenner.

Practical Christian Living, Choice Thoughts for Daily Meditation. Compiled by Zelma Argue. Zondervan Publishing House, Grand Rapids, Michigan. 32 pages, 25c in paper.

A collection of quotations from the Bible, and from profane authors from Tolstoi to John Wesley and many others. There are 31 of these collections for daily use. Something for every taste. Z.

Flowers of the New Life, Meditations on the Love of the Savior. By Edwin Raymond Anderson. Zondervan Publishing House, Grand Rapids, Mich. 73 pages, 35c in paper.

Twelve Meditations in as many chapters on the spiritual life of the Christian in looking upon Jesus. Somewhat on the order of the Imitations of Christ of Luther's time. The inner life is stressed with more than a touch of mystical union in love with Christ. Sentimental in expression. Z.

The Epistle of Paul the Apostle to the Ephesians, Studies in the Christian Life. By Harold F. Pellegrin, Pastor, First Presbyterian Church, Watervliet, N. Y. Zondervan Publishing House, Grand Rapids, Mich. 892 pages. Bound in green cloth, with gold stamped title. Price, \$3.50.

This is a voluminous and ambitious effort by the author to apply the words of every verse in Ephesians to the Christian life. It does not attempt to be an exhaustive explanation of the text and its words, but rather an application of the truths there stated to life. The author wants it understood that he is not writing a learned commentary. He wants to avoid taking any sides in doctrinal differences of opinion. But no one can handle the Word of God and not take sides. His religious views and beliefs will surely crop out in the most unexpected places. In handling the truths of salvation, as revealed in Scriptures, you are either for or against, either right or wrong, in the understanding of the thoughts there set down. That is why the study and knowledge of the original tongue in which the book of Scriptures is written is necessary for one who undertakes to explain its meaning. That our author cannot remain neutral is seen as he tries to explain what a saint is. On page 15 on the very first verse of Ephesians he says: "The Ephesian Christian was no sinless saint. Paul was thinking of a consecrated group who had set their live apart for the Master's use." And again, p. 18: "They were saints in the making." The doctrine of justification seems not to have been understood by this author. Paul addresses the Ephesians as saints, because through faith in Christ Jesus they had been justified, declared just, that is, through the judgment of God upon all sinners that they were now redeemed by the blood of Jesus. The believers of that Gospel are the saints, justified before God. The book, of course, is not for reading through in one sitting, it is rather for reference. Used in this way it may be of some help to the harassed preacher in suggesting thoughts for his sermon. The evident emphasis upon Christian living rather than upon Christian believing in the World, basing all his hope on that Word, must be taken into consideration by the careful reader. Z.

PACIFIC NORTHWEST DISTRICT

January 1 to July 1, 1937

Rev.	Budgetary	Non-Budgetary
Amacher, W., Omak, Trinity	\$ 57.66	\$ 253.70
Hoenecke, Roland H., Tacoma, Faith	27.80	112.50
Kirst, Ewald F., Clarkston, St. John	37.70	77.70
Krug, L. C., White Bluffs, St. Paul	17.40	52.00
Levenhagen, Arnold, Rainier, Zion		72.00
Lueckel, Wm., Portland, Grace	29.55	
Matzke, Arthur, Palouse, St. Paul	12.50	55.00
Schulz, W. E., Mansfield, St. John	10.75	26.00
Schulz, W. E., Withrow, Lutheran	33.00	8.00
Soll, F. H. K., Yakima, Grace	51.50	232.75
Sydow, Arthur, Tacoma, St. Paul	113.00	271.56
Wiechmann, H., Ellensburg, Good Hope	17.17	25.00
Zimmermann, E. Leavenworth, St. Paul	20.00	35.50
Total	\$ 428.03	\$1,221.71

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

MINNESOTA DISTRICT

March, April, May, 1937

Red Wing Conference

Rev.	Budgetary	Non-Budgetary
Theo. Haar, Bear Valley.....	\$ 25.00	
E. G. Hertler, Brownsville.....	10.92	
R. Jeske, Caledonia.....	488.60	
R. F. Schroeder, Dexter.....	145.68	
Karl A. Nolting, Frontenac.....	70.80	5.00
T. E. Kock, Goodhue.....	100.00	
F. W. Weindorf, Grace, Goodhue.....	66.72	
F. W. Weindorf, St. John's, Goodhue.....	149.85	
E. G. Hertler, Hokah.....	8.55	2.00
E. G. Hertler, La Crescent.....	93.00	
T. H. Albrecht, Lake City.....	247.53	72.00
C. A. Hinz, Mason City.....	86.34	
T. E. Kock, Minneola.....	89.72	
Theo. Haar, Mazeppa.....	42.00	
A. Eickmann, Nodine.....	223.69	33.31
M. C. Kunde, Oronoco.....	42.49	1.00
M. C. Kunde, Pine Island.....	32.80	
Geo. W. Scheitel, Potsdam.....	112.04	
J. R. Baumann, Red Wing.....		36.25
R. Jeske, Union.....	118.20	
Karl A. Nolting, West Florence.....	70.00	
Paul E. Horn, Zumbrota.....	309.50	
Total	\$2,533.43	\$ 149.56

Mankato Conference

R. J. Palmer, Alma City.....	\$ 143.50	
W. Schuetze, Belle Plaine.....	280.30	
A. Jul. Dysterheft, Helen.....	52.00	
L. F. Brandes, Jordan.....	141.00	
H. E. Kelm, Lanesburg.....	123.57	
O. K. Netzke, Madison Lake.....	11.50	
A. Ackermann, Mankato.....	370.49	132.45
R. A. Haase, North Mankato.....	160.00	
A. H. Mackdanz, St. Clair.....	82.65	
Ernst C. Birkholz, St. James.....	90.00	
O. K. Netzke, Smiths Mill.....	53.05	6.00
Total	\$1,508.06	\$ 138.45

St. Croix Valley Conference

O. P. Medenwald, Amery.....	\$ 66.30	
Wm. Franzmann, Baytown.....	53.50	
G. F. Zimmermann, Cady.....	25.69	
Otto E. Klett, Centuria.....	23.00	
L. W. Meyer, E. Farmington.....	60.80	
G. F. Zimmermann, Elmwood.....	21.23	
Wm. Franzmann, Grant.....	31.20	
A. H. Baer, Hastings.....	57.86	
Paul T. Bast, Minneapolis.....	27.15	
Paul C. Dowidat, Minneapolis.....	344.18	220.00
R. C. Ave Lallemand, North St. Paul.....	130.00	
P. R. Kurth, Nye.....	4.40	
P. R. Kurth, Osceola.....	23.14	
E. W. Penk, Prescott.....	12.00	
P. R. Kurth, St. Croix Falls.....	19.34	
Otto E. Klett, Redeemer, St. Croix Falls.....	5.00	
G. A. Ernst, St. Paul.....	106.22	
A. E. Frey, St. Paul.....	10.30	
A. C. Haase, St. Paul.....	200.00	30.00
C. P. Kock, St. Paul.....	150.00	
J. Plocher, St. Paul.....	320.06	
Arthur W. Koehler, So. St. Paul.....	63.94	42.80
J. W. Pieper, Somerset.....	8.44	
J. W. Pieper, Stillwater.....	92.00	
H. E. Lietzau, Woodbury.....	57.00	
M. C. Michaels, Woodville.....	37.00	
Total	\$1,949.75	\$ 292.80

Redwood Falls Conference

R. Heidmann, Arlington.....	\$ 245.50	\$ 31.10
A. C. Krueger, Cedar Mills.....	199.99	27.60
A. W. Blauert, Danube.....	120.36	
C. J. Schrader, Echo.....	114.15	
C. C. Kuske, Emmet.....	59.82	
Im. F. Albrecht, Fairfax.....	226.05	
C. C. Kuske, Flora.....	39.20	
Hy. Boettcher, Gibbon.....	140.24	1.00
M. J. Wehausen, Morton.....	190.76	
A. W. Blauert, Olivia.....	61.85	

A. W. Fuerstenau, Omro.....	98.01	
Edw. A. Birkholz, Redwood Falls.....	145.57	
Aug. Sauer, Renville.....	103.95	
G. R. Schuetze, Seaforth.....	5.87	
G. R. Schuetze, Sheridan.....	58.10	
E. G. Fritz, Wellington.....	278.00	15.00
Aug. Sauer, Winfield.....	33.25	
C. W. A. Kuehner, Winthrop.....	117.51	39.00
F. E. Traub, Wood Lake.....	281.30	17.00
Total	\$2,519.48	\$ 130.70

Crow River Valley Conference

W. G. Voigt, Acoma.....	\$ 231.00	
W. P. Sauer, Buffalo.....	128.60	
Alvin Leerssen, Crawfords Lake.....	60.55	
E. H. Bruns, Delano.....	158.20	
M. Schuetze, Ellsworth.....	36.00	
Im. F. Lenz, Graceville.....	66.33	
W. J. Schulze, Hutchinson.....	434.67	9.00
Chr. Albrecht, Johnson.....	115.24	
Karl J. Plocher, Litchfield.....	106.85	17.35
W. P. Haar, Loretto.....	472.76	
Jos Weiss, Lynn.....	60.05	
E. A. Binger, Malta.....	10.50	
Alvin Leerssen, Montrose.....	42.95	
E. A. Hempeck, Morris.....	35.00	
W. C. Nickels, Pelican Lake.....	139.98	
H. C. Nitz, Rockford.....	155.55	
Total	\$2,254.23	\$ 26.35

New Ulm Conference

J. E. Bade, Balaton.....	\$ 121.50	\$ 10.00
Benj. Borgschatz, Brighton.....	5.22	
J. C. A. Gehm, Darfur.....	46.40	
H. A. Scherf, Eden.....	105.00	
P. Gedicke, Essig.....	15.00	
A. Martens, Island Lake.....	27.50	
Paul W. Spaude, Lake Benton.....	138.36	5.11
W. Frank, Morgan.....	40.30	
G. Hinnenthal, New Ulm.....	855.00	
F. Koehler, Nicollet.....	401.24	
R. Schierenbeck, Sanborn.....	225.00	
G. Theo. Albrecht, St. Peter.....	140.00	
Wm. C. Albrecht, Sleepy Eye.....	407.80	
A. Martens, Tyler.....	41.05	
Paul W. Spaude, Verdi.....	19.90	4.35
Karl Brickmann, Vesta.....	173.93	
Total	\$2,763.20	\$ 19.46
Totals	\$13,528.15	\$ 757.32

Memorial Wreaths

For	From	
John Zibeowski.....	Rev. R. Jeske.....	\$ 5.00
Peter Diercks.....	Rev. F. W. Weindorf.....	6.00
Mrs. Marie Fischer.....	Rev. A. Ackermann.....	10.00
Mrs. Albertina Heuer.....	Rev. A. C. Haase.....	5.00
Mrs. Emma Glaser.....	Rev. J. W. F. Pieper.....	2.00
Mrs. O. Reinke.....	Rev. Im. F. Albrecht.....	2.00
Mrs. E. Hindemann.....	Rev. Im. F. Albrecht.....	12.00
Ernest Kalk.....	Rev. Edw. A. Birkholz.....	3.00
Helmuth F. Hagen.....	Rev. Edw. A. Birkholz.....	21.00
Gust Freyholtz.....	Rev. E. G. Fritz.....	1.00
Carl Kumbier.....	Rev. T. E. Kock.....	2.50
Carl Schultz.....	Rev. L. F. Brandes.....	6.00
Mrs. Chris. Greve.....	Rev. L. F. Brandes.....	2.00
Mrs. August Boettger.....	Rev. A. Ackermann.....	6.75
Loise Bicknaese.....	Rev. Ernst C. Birkholz.....	1.00
A. G. Kuenzel.....	Rev. A. H. Baer.....	5.00
Wm. Eichstadt, Sr.....	Rev. Paul W. Spaude.....	1.00
Mrs. Robert Groth.....	Rev. T. E. Kock.....	13.50
Henry Hadler.....	Rev. P. E. Horn.....	9.50
	Rev. R. Heidmann.....	6.50
Gust Lothert.....	Rev. M. J. Wehausen.....	5.00
Wm. Valentin.....	Rev. M. J. Wehausen.....	3.00
Fred Behr.....	Rev. F. E. Traub.....	23.25
Mrs. August Rusch.....	Rev. W. J. Schulze.....	23.50
August F. Staats.....	Rev. W. P. Haar.....	6.00
William Giedling.....	Rev. W. P. Haar.....	1.00
Total		\$ 182.50

H. R. KURTH,
District Treasurer.