

# 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 REFORMATION THE RESTORATION OF THE APOSTOLIC CHURCH

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. Amos 9: 11. 12.

"Not Reformation but regeneration" is the slogan of those who would belittle the great and blessed work of Martin Luther. They neither know what Reformation is nor what regeneration means. To them Reformation is but the abolishing of certain abuses and correction of palpable corruption which had crept into the Church during the Middle Ages under the papal regime, while regeneration, in their mind, is but a readjustment of moral, social and economic conditions of human society. Alas! what vague and superficial conception these people have of the two factors which play such a prominent part in the history and continuance of the Christian Church! Regeneration and Reformation are indeed two most important principles; the one historical or serviceable, the other fundamental. While regeneration is the fundamental principle without which there could be no Christian Church, Reformation is the reestablishment of that principle. In fact, the Reformation is the restoration of the apostolic Church.

### The Prototype

"In that day will I raise up the tabernacle of David that is fallen and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." David's tabernacle or house here is not merely the dwelling of David, but the kingdom of David, and this is a type of the kingdom of Christ or the Church. Its restoration, in the ultimate sense, is accomplished only in the establishment of the Messianic kingdom which it symbolized. Says a German commentator (Keil), "the raising up of the fallen hut of David commenced with the coming of Christ and the founding of the Christian Church by the apostles." Interpreting the passage thus, we find that after the times of David the kingdom of God or the Church had deteriorated. "The tabernacle of David is fallen," says the prophet. From the height of its former glory where David and his people were singing praises unto the Lord for his gracious manifestations and manifold

spiritual blessings, predicting the coming of Him and His kingdom who is greater than David, the Church of God had sunken down to a level where the Word of God had become rare, where true religious consciousness among the people had become extinct, where all their religious exercises were but mere formalities and the rank and file of the people were given over to idolatrous worship, as Amos the prophet portrays in the previous chapters. It was a case of utter hopelessness and despair with the Church of old.

Yet what do we hear?" In that day will I raise up the tabernacle of David that is fallen — saith the Lord that doeth this," v. 12. Out of its ruins and remnants the Lord will restore the old Church, where the "breaches" would be repaired, and "the ruins" rebuilt, with the effect of making it "as in the days of old": i. e. restoring it so as to embody the original design. When is this to be accomplished? "In that day," says the Lord, that is, "when the fulness of the time was come," when the daybreak of the New Testament had dawned upon the world — then the tabernacle of David was raised up into a far more glorious structure than of old — into the holy Christian Church, — where Christ thrones for the salvation of both the Jews and the Gentiles and for all the world. This is confirmed by St. James in his address at the Council of Jerusalem by quoting this very passage. Acts 15: 13ff. And this is God's work alone. "I will raise up the tabernacle of David that is fallen," says the Lord, "I will close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." The restoration of the Church is a work of Divine power. The Church of Christ consisting as it does of the communion of saints is God's work as no other kingdom on earth is. Redeemed by Jesus Christ the Son of God, called, enlightened and quickened by the Holy Ghost, made one in faith through heavenly grace, is altogether a divine thing.

### Restoration of the Apostolic Church

We know what happened to the apostolic Church under the papal dominion during the centuries following its establishment. The tabernacle of David had again fallen, its palaces were laid in ruins. From a glorious garden of God in this world it had become a desolate waste. As in the days of apostasy following David's blessed kingdom which was prefigurative

of the Messianic, so here the religiousness of the people had become extinct, spiritual life was at its lowest stage, and moral corruption prevailed throughout the whole community. Nor was this the worst feature of the times preceding the Reformation. The terrible condition seemed irremediable, because the only possible remedy was itself adulterated and rendered powerless. By the monstrous errors and man-made ceremonies taught and practised in the Roman Church the very light of the Gospel had become obscured to such an extent that the people could not find an answer to that most momentous of all questions in life, "what must I do to be saved?" In vain did men seek remission of sin and peace with God. Christ Himself the only Redeemer was presented to them as a stern judge who demanded penalties for their sins. It was a case of spiritual waste the Church of God had never experienced before. The old apostolic church was laid in ruins. Whence shall help come?

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up the ruins, and I will build it as in the days of old." The same One who has restored the Davidic kingdom, which was fallen, to a far greater glory in the establishment of the holy Christian Church, He has restored the apostolic Church which was laid in ruins under a thousand years rule of the papacy, to its original design by once more bringing to light the Gospel of free and saving grace through His chosen instrument Martin Luther.

The Reformation of the Christian Church is God's work, and His alone. No power on earth assisted Him in this work. It was accomplished by the old apostolic truth, "for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:23-26. J. J.

## Comments

**Communism** With the recent events in Europe that followed so swiftly one after another the subject of communism has entered into a new phase. When the clouds of another world war with its insanity of murder and general ruin were hanging heavily over the fear-stricken peoples the great pio-

neer state of Russia remained strangely inactive. Having abolished all fear of God, this bolshevik state found that it could not trust its soldiers with ammunition for their arms, because with religion all real loyalty and duty toward the powers that be was also gone. Russia played no part in the new foundation for peace in Europe.

Aside from the threat that a world war would easily have drawn us also into the mad maelstrom of conflict, we over here in America have to do with a communist threat among our citizens. Our greatest danger from communism is not from the outspoken party in America, but from those misguided churchmen, especially of the sects, that not only harbor communistic dreams under the vain hope of pacifism, but who actively advocate these wild and impractical ideas of communism in the hope of bringing about a new world order of greater equality and equity than we now enjoy. It is these preachers that are used as a blind by the wily communists that constitute our greatest danger of involving us in a world war to gain their fanatical dreams of empire. How entirely impossible it is to reconcile the aims of communism with Christianity the great majority of these pulpiteers do not seem to realize.

But warning voices even among these religious enthusiasts are being heard. In an article by the editor of the Living Church, an Episcopalian church paper, we read a fairly clear analysis of the difficulties encountered by those who wish to use the church for the purpose of aiding communistic theories. "When supernatural religion is eliminated, any sort of act regarded by Christians as intrinsically evil may be justified because it is done for a (supposedly) worthwhile end. Thus, in contrast to the Christian moral code based on truth, justice, and respect for individual personality, the Communist moral code justifies hate and force, with the use of deceit and terror as recognized methods of procedure. 'Modern Communism,' observes Dr. Emil Lederer, 'regards revolution as necessary and a period of the dictatorship of the proletariat based on open terror as the only means of creating the Socialist economic and social system'."

Our editor quotes instructions written by Karl Marx to the Communist League in April, 1850. In these instructions all alliances with the hood-winked helpers of the Communist movement must be dissolved and these same deluded allies of the cause must be repudiated. "In a word, from the first moment of victory our distrust must no longer be directed against the vanquished reactionary party, but against our previous allies. The same is true of their attempted alliance with the Church. Communists regard it as a fine thing if they can find a clergyman to head up a united front organization within which they can work against Fascism and democracy alike."

The innate clash between Communism and Christianity is well described by the editors of the Catholic Worker and the Christian Front, in answer to an invitation by Earl Browder to join hands with the Communists. "It is not a matter of degree of difference. We Christians love Communists as human beings and potential fellows in Christ's Mystical Body, but we hate Communism. Yet, you Communists hate capitalists as well as capitalism. We love men, hate their sins. You hate sinners against the 'Party Line' as equally as you do their sins. That, we feel, brings out the antithesis. Marxism regards man as a materialistic animal; Catholicism regards man as a rational animal composed of body and spirit." Thus the whole view of man and the world of the Communists cannot be reconciled to the Christian world view. The one denies to man his soul, while the other is concerned in saving the whole man, body and soul. The one would destroy humanity to build up a false communistic state, the other is the salt of the earth and light of the world. Z.

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**Lutheran Union Movements** are very much to the fore in these days. The getting together of the smaller Lutheran synods into much larger and more compact bodies has been going on for some time. The urge has been to form a more solid front to the world, cutting out competition between the smaller bodies, and thus gain greater power for the work of the Church. The danger has always been that differences in doctrine and practice are apt to be ignored, thus building from the top and achieving a topheavy structure which soon falls apart. At present there are three large Lutheran groups in America numbering over a million souls each. In 1917 three Norwegian bodies were united on the basis of the "Opjor." In the East three bodies united in 1918 forming the United Lutheran Church, and in 1930 three other churches were united to form the American Lutheran Church: the synods of Ohio, Iowa and Buffalo. Again in 1930, five general bodies formed the American Lutheran Conference. The three large general bodies are now the United Lutheran Church, the Lutheran Conference, and the Synodical Conference, to which latter loosely knit body our Synod of Wisconsin belongs.

But this movement does not stop there. Representatives of the American Lutheran Church have met a committee of the Missouri Synod, and here the union, if it comes to pass, is to be achieved upon the safe grounds of strict agreement in doctrine. The United Lutheran Church has also shown a willingness to get together with the Missouri Synod, but there differences of doctrine appeared and no progress has been made. In round numbers the United Lutheran Church boasts of 1,600,000 members, the Missouri

Synod claims 1,276,167 members according to latest statistics, while our Synod of Wisconsin has, according to the same statistics, 263,000 members, with 631 pastors, 718 congregations. These are large figures and may tempt us to glory in them. But let us never forget that the strength of the Church consists not in its large numbers but in the faithful adherence to the Word of God in its members. Z.

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**Slot Machines** are found in many taverns, road houses and other places with the connivance of lax law enforcement officials. In some localities attempts are made to legalize these gambling devices under the pretext of obtaining funds for old age pensions and the like. This church paper is not in politics and does not join hands with those church organizations which are trying to make people good by force. You may take the slot machine away from the gambler and the bottle from the drunkard, but he is thereby not brought one step nearer to the Kingdom of God.

But a word of warning is in place to those church members who look upon the playing of slot machines and other forms of petty gambling as a harmless practice. The Christian should not permit himself to fall prey to the prevailing craze to get something for nothing. Coveting is sin. Petty gambling has been the training school for many an embezzler. Having lost money, he only sinks deeper trying to recoup his losses.

Two men recently tried an interesting experiment with slot machines. They monopolized a slot machine for four and a half hours. During that time each one lost eight dollars, while the syndicate made sixteen dollars. A minister in a small town borrowed a machine and played the machine in series of fifty nickels and discovered that the machine had an average profit of 45 cents on a dollar. At a benefit dance four machines produced a profit of \$17 each for one night's play.

Slot machines hold a peculiar fascination for the gambling instinct which dwells by nature in the sinful heart of man. Little boys play them. Collectors and others who hold monies in trust play these machines and gamble away not only their own money but also the money of their employers and end up in jail as embezzlers. That is the history behind many misappropriations of funds.

The Christian who responds to such devices to get something for nothing is playing into the devil's hands. It is not the Spirit in him but the carnal mind within him which prompts him to do it. Here, too, applies the admonition found in Philippians 4:8: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever

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things are of good report; if there be any virtue, and if there be any praise, think on these things."

I. P. F.

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**"Days" and "Daze"** An editor of a weekly column dealing with church affairs recently had this to say: "The churches, like other organizations and the people in general, are beleaguered by scores of special 'days' and 'weeks,' all of which cannot possibly be observed. The churches are about in the same predicament as the poor citizen who finds himself trying to celebrate 'Be Kind to Animals Week,' 'Cherry Pie Week' and 'Laugh Heartily Week' all at once." Yes, there are so many "days" that we are left in a daze.

On the whole we in our Church have not yet become so bedazzled by the scintillating array of "days" and weeks" which the publicity departments of this society and that movement are parading before our eyes that we have renamed the various Sundays of the church year. We are still too soberminded for that. We still deem it our chief mission to tell the wonderful works of God. But now and then we are beginning to waver under the loads of propaganda which florists, confectioners and others who want to increase their sales are dumping upon us and the general public, especially when it is built up on some fine sentiment which strikes a responsive chord in the hearts of men.

It seems a shame to let all that publicity go to waste. It is felt that we as a church ought to cash in on it to help fill our pews. When all the other churches are observing the "day" and drawing crowds why should we lose out on it and give the general public the impression that we Lutherans are queer, especially if, with the help of some spiritual gymnastics and contortions, the sentiment in whose honor the "day" is being observed can be translated into a scriptural truth?

However, it is an almost hopeless task to try to offset in the minds of the hearers the influence of the

worldly publicity which has gone before. It is difficult to shake them out of their trance. We may tell ourselves that we are proclaiming nothing but Biblical truth and still be engendering only a superficial and worthless sentimentality. We can never join hands with the world without losing something by it. It is the old story of allowing the camel to stick its nose into the tent.

I. F. P.

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**What Do With Them?** The Gideons, who have placed thousands of Bibles in hotel rooms, have announced the distribution of twenty-five Bibles in the schools of New Rochelle, Ill., and, it is reported, intend to continue placing Bibles in schools. The Word shall not return unto Him void and, no doubt, many a weary traveler, stopping at a hotel, has found rest for his soul within the pages of a Bible furnished by the Gideons.

But there is a vast difference between placing Bibles in hotel rooms for the benefit of such who wish to make use of them and placing them in school rooms, especially if this should lead to their being read and expounded there. Our public school system is not a private enterprise. It is conducted by the state. In accord with the principle of separation of church and state, found in our constitution, and the religious liberty, guaranteed by it to all citizens, the state must maintain a neutral stand on religious matters. Its schools should serve the purpose of imparting secular knowledge only, for they are used by the Jew who rejects the New Testament as God's inspired Word, by the Catholic who has his own Bible translation with its annotations, as well as by such who may follow some pagan cult or ism. Even the reading of the Bible in the public schools cannot be brought about without infringing upon religious freedom and violating the scriptural principle of absolute separation of church and state. However much we may and should desire the conversion of others, we must not pursue a wrong course to achieve that end.

Regardless of whether the Gideons have placed these Bibles merely to afford those who wish to read them of their own volition an opportunity for doing so or not, we fear that the project upon which they have embarked may form the opening wedge for a movement perennially raising its voice to demand that the Bible be read and taught in the public school. What a hopeless confusion would result in spite of the good, though misguided, intentions of some of its advocates, if this demand were realized! Comments on the Bible would be colored by interpretations contrary to sound doctrine and by the viewpoint of such who regard the Bible merely as a fine piece of literature or even emphatically deny that it is the inspired Word of God. That cannot be otherwise with a personnel in which every conceivable brand of religion and even

irreligion is represented. When it comes to teaching the fourth and most important R, religion, the state can produce only a unionism which must in the end defeat the very purpose of the Bible.

There is a challenge in all this for us. The Bible must be taught — not by the state but by the church commissioned by Christ to do so. What are we doing about this? Is the Bible used in our homes? Are we supporting our Christian day school, which only too few of us are fortunate enough to possess? Do we make use of personal opportunities for mission work and exercise a faithful stewardship in giving for the support of our church and its missions to the best of our ability? Though obviously unionistic in their tendencies the energies of the Gideons, directed toward furnishing a Bible for each bedroom of the hotels in our country, merit applause and we might well emulate their zeal in making use of the opportunities that cry aloud to us.

O. J. E.

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**The Life of Jesus** Many are the "Lives of Jesus" that have appeared in the last fifty years. Most of them have been written by men who saw in Jesus only an historical personage, not the Christ who came to save the world from sin. To them Jesus is not the Christ, the Son of God. He is merely a man endowed with great wisdom and holiness, but still a man. Some time ago we reviewed a book by Professor Henry J. Cadbury, one of the great modernistic New Testament scholars of our day, bearing the title, "The Peril of Modernizing Jesus." In the most cold-blooded and matter-of-fact manner this writer tries to show that the historical Jesus was a child of his time, a Jew in his knowledge of religion, ignorant of the world outside of Jewry, a man who did not know and could not know the great achievements of modern science. The things that he taught, therefore, were all right for the times in which he lived and the simple people to whom he spoke, but his teachings cannot be used by the enlightened people of our modern times. It cannot be really determined, he said, just what the religion of Jesus was, but certainly it was only a glorified Judaism that had nothing to do with the Christian religion and belief as developed by his followers, especially by St. Paul, the apostle. Hence, he argued, we must not go to this historical Jesus for enlightenment and directions in solving our modern difficulties.

This view of Jesus by the unbelieving Cadbury and his ilk does not suit the modern Social Gospelites at all. These have always tried very hard to make Jesus stand sponsor to their teachings for world betterment. They have had a hard time of it, because there was really nothing in the words and actions of Jesus to support their new-fangled dreams of an outward

world-kingdom of Christ. They have turned and they have twisted, they have grossly misconstrued and misapplied the teachings of Jesus, as found in the four gospels. All to no avail.

Now comes a writer in the *Christian Century*, a Mr. Clinton M. Cherry, a Methodist Episcopal minister of Pennsylvania, who takes issue with Professor Cadbury. He speaks of the "Peril of Not Modernizing Jesus." He shows a gleam of sense when he says: "Why be concerned about an historical Jesus (say the believers in a Christ for world use) when all that is needed is a Christ of faith, a Christ in whom may be epitomized all the best moral and spiritual thinking of the day." To which he replies: "The trouble is that such an artificial Christ cannot be constructed. Unless people believe that what they believe about Jesus is historical, they cannot believe in any sort of Jesus. It is too much to ask them deliberately to kid themselves."

There is at least a grain of sense in this. If there has lived a man by the name of Jesus among the Jews 1900 years ago, of whom we know very little that is certain and authentic, since the gospel writers cannot be trusted, swayed as they are by their own superstitions, selfish interests, and other limitations, then such a Jesus cannot be of much use to us in any way. But merely establishing the historical Jesus does not help much. We must know who this historical Jesus really was and what He really did for suffering humanity. That no human reason or historical research can establish. If we do not believe the evangelists and other holy writers of Scripture, then we shall be absolutely at sea about this Jesus. Every man then has a right to make his own Jesus to suit his perverted soul and mind.

We are convinced that only one who does believe that Jesus, the child of Virgin Mary, is God from eternity, the very Son of God, made man to bear our sins upon the cross on which He had to die to reconcile us to God, now raised from death by the glory of the Father to seal our redemption, and to be preached in all the world for our salvation — only such a believing Christian can write a life of Jesus. And we further believe that such a Christian will not find writing a life of Jesus necessary, for he has that in all fullness in the Bible.

Z.

— You do not need to choose evil in order to get on to the side of evil, you can get on to the side of wrong by not making choice at all. You can get on the side of wrong by pure indecision and carelessness. You can slip downhill, but there is no law on earth by which you can slip uphill and make any progress.

— Selected.



## From a Wider Field

This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 52nd St., Milwaukee, Wis. Please mail all communications for it to his address.

### CHRIST ALONE

If earthly works of ours  
Can bring us peace with God;  
Or if we merit Grace  
By passing 'neath the rod,  
O Savior, this I ask,  
"Why did'st Thou have to die?  
"Was not the price Thou'st paid  
"Enough to satisfy?"

And if we must needs buy  
Indulgences of Grace,  
Then where, I wonder where  
Does Scripture find its place,  
Where God doth plainly tell  
To him, who still believes:  
That faith alone, through Grace,  
The pain of sin relieves.

And if we, after death,  
A purging have to bear,  
Then why, O Christ, did'st Thou  
Cry out as in despair,  
When God our every sin  
Did cast alone on Thee,  
And Thou did'st suffer all  
Up there on Calvary?

The deeds of penance ne'er  
Can heart and soul relieve;  
My Savior only says  
The simple word: "Believe!"  
And who am I, that I  
Could ever merit Grace  
By filthy works of mine,  
And God's great Love deface?

O Spirit from on high,  
Remain Thou in my heart,  
And evermore God's truth  
Unto my soul impart.  
Then shall my weak attempts  
Be fruits of faith and love;  
But Christ alone the way  
That leads to God above.

And may the Devil tempt,  
Or prophets false deceive,  
And tribulation come,  
In Christ I shall believe.  
God strengthens through the cross,  
That clearer we may see  
That Christ alone can save:  
This is enough for me!

Adeline Weinholz.

### ROSENBERG REVEALS NAZI CHURCH POLICY

Not much comment need be made upon the words which are about to be quoted from an address recently delivered by Alfred Rosenberg, culture minister of the German reich. The speech was made somewhat confidentially to a private gathering at the Reich Cultural Chamber. This will account for its unusual frankness. The report comes through a trustworthy channel. After giving assurance that what he had to say was completely in accord with the Fuehrer's opinions, and explaining why it was not wise to extirpate both the Catholic and the Confessional Protestant churches because of the international ramifications especially of Catholicism, Dr. Rosenberg continued: "That the Catholic Church and also the Confessional Church, in their present form, must disappear from the life of our people, is my full conviction. . . . We have already gone far ahead in permeating the German youth with the National Socialist philosophy of life. Whatever still functions of the Catholic youth movement is nothing more than various fractional groups which will be absorbed in the course of time. The Hitler Youth Organization is an absorbent sponge which nothing can withstand. Furthermore, the development of our teaching scheme in schools of all categories is of such an anti-Christian-Jewish type that the growing generation will be forewarned against the black-coat swindle. . . . But we have another means of pressure, also, and that is the financial one. But here also we must proceed prudently, although systematically, so as to cut the financial arteries supplying those clergy whom we cannot win over. Reasonable men, like Cardinal Innitzer — although I would not even trust him out of sight — will, under pressure of established circumstances, find themselves compelled to submit, more and more, to National Socialist leadership. We may already count it as a great victory that a gulf exists between the Austrian and German bishops, a gulf which — as I definitely trust — we can enlarge throughout German Catholicism, thus giving the death-blow to National Socialism's bitterest enemy. But we do not wish to commit the same error as did Bismarck, for the enemy is cunning and works against us with means which we can only meet by the use of superior weapons." — Christian Century.

While the Amish in Lancaster County Have Lost their eleven "little red schoolhouses," they seem to have won a moral and religious victory. That is the obvious meaning of Judge Buffington of the Federal Circuit Court of Appeals, who decided that the courts had no jurisdiction over the policies of local school boards. But though this meant that the "plain people" could not retain their little schoolhouses, Judge Buffington added informally that he had great

sympathy for the Amish and Mennonites, and thought they should have "a right to educate their children according to their own views," and to exercise full freedom in their religious practices. But now, emboldened by such encouragement, these people are about to inflict a severer loss upon themselves. They have just had introduced into the State Legislature of Pennsylvania (July 28) a bill to lower compulsory attendance upon school to the age of fourteen (now seventeen), on the ground that a grammar school education is enough for their children. "A high school education means our children are away from the farm and our teachings," says Aaron Beiler of Ephrata. "We think eight grades of schooling is enough. . . . We train our own children for domestic and agricultural work after that. If they get into high school they want easier jobs, and drift away from our religion." The elders may be satisfied with closer horizons and complacent ignorance, but one wonders what the children would say.

—The Lutheran.

**Gathering at the Pit from Which they were digged,** 6,000 Mormons forgathered from many states at Palmyra, N. Y., on the farm where their founder, Joseph Smith, is reputed to have discovered the golden tablets which this so-called seer and revelator mysteriously translated to produce the sacred book of his cult. Here, under the shadow of the hill, Cumorah, now topped by a statue of Smith's alleged angel-guide, Moroni, the visiting Mormons gathered to celebrate the one hundred twenty-sixth anniversary of the birth of Mormonism. A pageant, "America's Witness for Christ," an adaptation from the Book of Mormon, was presented to the visiting public. The date selected is an unfortunate and compromising one, for that anniversary harks back to 1812, and marks the year when Sidney Rigdon obtained a copy of Solomon Spaulding's fanciful tale, "Manuscript Found," and, with Joseph Smith, manipulated it into the Book of Mormon. The actual beginning of Mormonism would naturally begin with the alleged possession of the golden tablets by Smith, and he himself said he received them in 1827. But what's the difference of fifteen years among progressive believers!

—The Lutheran.

#### NEVER THRIVED ON DUMBNESS

The Lutheran Church has never thrived on dumbness. Where God has bestowed a pure faith, every proper and proven means should be used to propagate it. Lack of information deadens the sense of personal obligation, and undermines the power of the church. A good church paper in every parish home, like a good preacher in every parish pulpit, cannot fail to build the Kingdom of God. — Ellis B. Burgess, D. D., President, Synod of New York.

#### PLAN CATHOLIC DAILY FOR CHICAGO

The New World, official weekly of the Roman Catholic archdiocese of Chicago, announces that it is about to become a daily. News, features and pictures will be supplied by correspondents and agencies throughout the world, with controlled news agencies furnishing little of the material. Contributors are promised "a measure of personal freedom and expression found in few Catholic and even fewer secular publications." The present weekly will be continued as a sort of Sunday expanded edition. Changing the paper's character is expected to take more than a year.

#### ROGER W. BABSON PROPOSES CURE FOR BUSINESS DEPRESSION

Mr. Roger W. Babson amazed attendants at a luncheon of the Boston Chamber of Commerce September 13 by a plan to tax oil, lumber and mining industries sufficiently to curtail their production 20 per cent. He held that this would compel the use of alcohol made from farm-products in place of gasoline; make possible reduction of real estate taxes at least \$10 a thousand, stimulating building and so 30 different industries; put 3,000,000 unemployed at work, reduce the burden of relief 50 per cent and provide half of the remainder by this taxing of natural resources, and thus conserve them for the future. "Withhold 3,250,000,000 gallons of petroleum a year, and 1,300,000,000 extra bushels of corn must be produced to take its place, putting 50,000,000 acres of farm land into use." Such astronomical figures, from a financial expert, at least drive home the tremendous economic problem which faces the nation.

— Ex.

#### THE RETURN OF THE JESUITS TO SPAIN,

from which they had been exiled by the government in 1932, has been decreed by the rebel General Franco. Confiscated property, valued at \$30,000,000, and consisting of schools, convents, publishing houses, charitable and social institutions, will be restored to them as quickly as possible. For this favor the Jesuits will doubtless render valiant and effective service to their new protector, General Franco. But the Jesuits have always proved dangerous friends. On various occasions they have been banished from Catholic countries because of the menace of their encroachments on existing governments. In 1773 Pope Clement XIV dissolved their Order, under pressure of outraged governments, a dissolution that continued officially until 1814, when they promised to be helpful to the spirit of absolutism that controlled both church and state in Europe after the scare of the French Revolution and its developments. Our present situation is a curious parallel to the developments of that period.

—The Lutheran.



## Synodical Conference

### CONVENTION OF THE ASSOCIATED LUTHERAN CHARITIES

Nearly 400 people attended the Thirty-seventh Annual Convention of the Associated Lutheran Charities which convened at the Hotel La Salle in Chicago, August 30 to September 2. Registered delegates and guests numbered more than 150. 108 charitable and missionary agencies were represented. In all sessions the attendance was materially swelled by guests from Chicago and more distant localities.

The program for the general sessions held in the morning listed topics of prime interest and importance, not only to those actively engaged in social welfare and inner mission work, but to the church at large as well: "Amos, the Prophet of Social Justice," by Dr. Paul E. Kretzmann of St. Louis; "Building Social Attitudes Through Religion," by Prof. O. P. Kretzmann of Chicago; "The Church and Society," by Dr. A. Haentschel, Valparaiso University, Valparaiso, Indiana; "Present Day Trends," by the Rev. L. W. Wickham, St. Louis, Missouri; "The Philosophy of the Church's Greatest Missionary," by Dr. O. A. Geisemann, Oak Park, Illinois; "Lutheran Social Action," by the Rev. Richard Caemmerer, St. Louis, Missouri. A panel discussion followed the presentation of the first two papers. The keynote sounded in these papers was that of the necessity for an increasing social awareness on the part of the Christian and follower of the divine Savior and of a challenge to him to engage not only in measures of social welfare and amelioration, but of social prevention and planning as well.

Of particular interest were the Institutes held each afternoon in four different fields, including (1) a course on "The Institutional Missionary as Pastor, in his Ministry, to the Individual, in Public Worship, in the Bible Class"; (2) a course in "Child Welfare," with discussion of Social Casework in Child Welfare, with particular reference to Adoption Practices, The Federal Program of Aid to Dependent Children, Recreation in Children's Institutions, New Opportunities for Children's Institutions; (3) a course in "The Care of the Aged," stressing Opportunities for the Development of an Adequate Program for the Care of the Aged under the Social Security Act; (4) a course in "Problems Effecting Lutheran Hospitals," with discussion of The Relation of the Hospital to the Church and the Community, and of The Advantages of a Close Cooperation between Lutheran Hospitals.

Thursday afternoon a "Seminar" for parish pastors scheduled the discussion of two vital topics: "Christian Social Work and the Lutheran Ministry" and "The Problem of the Unmarried Mother."

Sectional meetings of the Women's Group were held each afternoon for the discussion of topics relating to the place and work of women in the social welfare and missionary endeavors of the church.

A luncheon meeting was sponsored by each of the three agencies in the Conference making their appeal to all sections of the country: The Lutheran School for the Deaf, Detroit, Michigan; The Lutheran Deaconess Association, Ft. Wayne, Indiana; and Bethesda Home for the Feeble-Minded, Watertown, Wisconsin.

The Conference Service was held on Tuesday evening at St. Luke's Church. The Rev. A. R. Kretzmann, pastor of the church, preached the sermon.

The official proceedings will contain all papers discussed, both in the general and sectional meetings. Copies may be had for seventy-five cents by ordering from Rev. J. H. Witte, 304 Tuscola Road, Bay City, Michigan.

The following officers were elected: The Rev. Enno Duemling, Milwaukee, president; the Rev. H. F. Wind, Buffalo, vice-president; the Rev. E. B. Glabe, Minneapolis, vice-president; the Rev. Virtus Gloe, Kansas City, Missouri, secretary; Oscar H. Beumer, St. Louis, treasurer; the Rev. L. Winfield Wickham, St. Louis, statistician; the Rev. E. W. Weber, Fort Wayne, and Dr. Albert Seidel, Chicago, directors. The Rev. J. H. Witte, Bay City, Michigan, is the business manager.

Milwaukee, Wisconsin.

Geo. B. Propp.



## Our Missions

### DAKOTA-MONTANA DISTRICT

Our work in the Dakota-Montana District in the past few years was forced to be carried on under great stress and severe hardships. Continued drought, severe windstorms that swept away the top soil, piling it up here and there in huge drifts, turned a fertile section into a desert, leaving the farmers without the necessities of life. What little did grow, the "hoppers" devoured stalk, stem, and root. Early this spring rains fell, prospects seemed growing brighter; again, however, the drought hit many sections and the "hoppers" devoured and destroyed much grain and feed. Little wonder, then, that many of our people of those sections who were still able so to do, left their farms



and moved to other states, which means losses in our mission fields.

In this district a mission station having grown to 45 to 50 voting members formerly became self-supporting. Under present conditions that is no longer possible, and in consequence some of these former self-supporting congregations have to be granted a temporary subsidy from the mission treasury.

However, the work has gone on and is still going. There are 27 missionaries still bringing the Gospel to the people in 57 stations, preaching to an average attendance of 2,500 each Sunday. In some sections physical conditions have materially improved. Government aid has been of great help.

What an inducement for us, physically and materially so much better situated, to remember our brethren and their work in that district more earnestly in our prayers, pleading with our Powerful Father on High to lift and turn His heavy Hand and shower again also the material blessings upon our dear brethren of that district!

Let us quote from the report to us of the District Mission Board Chairman: "Nevertheless we are convinced that in spite of these losses there were gains, gains that can not be demonstrated by simple addition or subtraction, gains of a spiritual nature. Many people who formerly gave only of their abundance to the Lord and His church, are now actually sacrificing in their giving. Many who formerly took an indifferent attitude towards the church, have in these times of losses learned to value the spiritual side of life and the rich comfort that the Word of God offers them. We present figures that show losses, the Lord some day may prove to us that the season in which we bemoaned our great losses, was really our season of greatest gain."

W. J. Schulze, Chairman,  
General Mission Board.



### † PASTOR PHIL. AUG. C. FROEHLKE †

It has pleased the Lord in His unsearchable wisdom to call to his eternal rest the soul of His faithful servant, Pastor Philipp Froehlke. He departed this life peacefully on October 2 after a brief illness at the age of 41 years, 11 months, and 14 days. The cause of his death was acute leucaemia.

Philipp August Carl Froehlke was born in Lewiston, Minn., the son of the late Pastor Albert Froehlke and his wife Otilie, née Sieker, October 18, 1896. At

the age of one year he came with his parents to Neenah, Wis., where his father had accepted a call to Trinity Lutheran Church. He received his early Christian training in the Trinity parochial school of his father's parish. After confirmation he entered Northwestern College, Watertown, Wis., from which he graduated in the year 1916. Following his college graduation he studied for three years at the theological seminary, Wauwatosa, Wis. Upon completion of his theological training he was ordained and installed by his father as pastor of Immanuel's Lutheran Church in the town of Clayton. He served this congregation for one year.

In the year 1920 Pastor Froehlke accepted a call as pastor of St. Matthew's Lutheran Church, Appleton, Wis., which was then a mission congregation. He was installed on August 15 of that year. He continued to serve St. Matthew's Congregation for 18 years till the day of his death. Under God's guidance and blessing he saw St. Matthew's Church blossom forth from a meager beginning to a flourishing congregation. During his pastorate a new church was built. As a firm exponent of the Christian training of the youth he also succeeded in establishing a Christian day school, which at all times was very close to his heart.

On October 5, 1921, Pastor Froehlke entered the holy estate of matrimony with Miss Adelheid Wegner at Milwaukee, Wis. This union was blessed with twin daughters who preceded their father into eternity soon after birth.

By the death of Pastor Froehlke St. Matthew's Church as well as the Church at large has lost a sincere and conscientious worker. From the abundance of his knowledge of Jesus Christ, his Savior, he fed the flock entrusted to his care and strengthened the brethren who were privileged to know him and work with him.

Beside the bereaved widow and one daughter, Carol Mae, Pastor Froehlke leaves to mourn his departure: his mother, Mrs. Albert Froehlke, Appleton, Wis.; one sister, Miss Henrietta, Kansas City, Kansas; two brothers: Herbert, Marshfield, Wis., and Adolph, Oshkosh, Wis.

Funeral services for Pastor Froehlke were held Wednesday, October 5. Private services were conducted in the morning at Wichman's funeral home for the immediate family and relatives with Pastor E. Reim in charge. He spoke briefly on the basis of Isaiah 55:8,9: "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." From the funeral home the body was taken to St. Matthew's Lutheran Church where it lay in state till the time of services. In the church service which was held in the afternoon

the undersigned conducted the altar service and read the obituary. Pastor F. Brandt preached the sermon which was based on John 5:35: "He was a burning and a shining light: and ye were willing for a season to rejoice in his light." Many members of St. Matthew's Church, friends, and fellow-pastors gathered to pay a last tribute to the departed. The elders of St. Matthew's Church acted as pallbearers. The body of Pastor Froehlke was laid to rest in Oak Hill cemetery at Neenah, Wis. Pastor E. Reim officiated at the grave.

May the Lord of all consolation comfort and cheer all mourning hearts with the sweet comfort of His Word, saying unto us: "I am the Resurrection and the Life."  
W. F. Zink.

### DEDICATION OF PARSONAGE

On June 25 of this year the two-year old parsonage of St. John's Church of Town Grover near Peshtigo, Wis., burned to the ground. Two weeks later the



congregation decided to build a new parsonage according to the same plans, and on September 18 it was permitted to dedicate the new house. At this special service Pastor Theo. Thurow, Menominee, Mich., preached the German sermon on Revelations 21:3 and the late Rev. Philip Froehlke the English Sermon on Matthew 6:9-13.

The house has 8 rooms and is modern throughout with complete insulation, airconditioned heating system, hot and cold running water, complete bathroom on second floor, and toilet on first, laundry, drying room, etc., in basement. The cost of house is about \$6,000.00.

May the Lord our God protect this home and bless all who dwell therein. "Not unto us, O Lord, not unto us, but unto Thy name be glory for Thy mercy and for Thy truth's sake."  
Gerv. W. Fischer.

### FIFTIETH ANNIVERSARY

St. John's Congregation of Mazeppa Township, Grant County, So. Dak., was organized on May 14, 1888, with fourteen members. For a number of years

services were held in a public school house. Because the pastor always served several congregations, it was impossible for him to serve Mazeppa oftener than once every three weeks.

From the very beginning the instruction of the children of the congregation received much attention. Christian teachers were called to assist the pastor in his work. The following served as teachers in our parochial school: Messrs. Heuer, Clasen, Hohenstein, Rush and Pastor P. Hinderer. The parochial school was conducted for a few months of every year until laws were enacted that forbade the members to take their children from the public school for a few months to receive religious instruction. Since that time the congregation has contented itself with summer and Sunday school.

In the year 1892 our national government opened the Sisseton Wahpeton Indian Reservation for homesteading. Since the boundary of this former reservation is only one-half mile from our church it is clear that this incident was of great importance for our congregation. Many German Lutherans settled in the reservation and became members of this congregation.

In 1897 the church was built, in 1900 the school house. In 1920 this congregation became a member of the Wisconsin Synod and in the following year it became self-supporting, built a parsonage and called its own pastor.

In these last dry years this congregation suffered much. Many moved out and sought to make their living elsewhere. Due to these circumstances, the congregation was forced to ask Synod to help her support her pastor for one year. However, the Lord has again blessed this section with a good crop and with His continued blessing Mazeppa Lutheran will soon again be a growing and flourishing congregation.

In the past 50 years 436 were baptized, 239 confirmed, 67 buried, and 73 couples married here. At present this congregation has 103 communicant members.

The following pastors have served this congregation: F. Johl, A. L. Luebbert, G. E. Fritzke, E. G. Fritz, R. Polzin, P. Hinderer, J. C. Bast, M. D. Keturakat, G. J. Schlegel (as vacancy pastor) and O. W. Heier.

In order to thank God for the many blessings that He has showered upon this congregation in the past fifty years, we observed a special day of praise and thanksgiving on the 25th of September, 1938. Pastor J. C. Bast, a former pastor of this congregation, preached in the German language in the forenoon and District President W. T. Meier of Watertown, So. Dak., preached in the afternoon in the English language. A thankoffering of \$81.40 flowed into the synodical treasury for mission purposes.

Praise to God from whom all blessings flow!

O. W. Heier.

### ANNIVERSARY

The 18th day of September, the fourteenth Sunday after Trinity, was a day of rejoicing and thanksgiving for the Church of the Atonement in Milwaukee. Two services had been arranged by the congregation to throw the light of the Word of God upon the occasion for which the celebration was held and to direct the festivities in such a manner as to be of benefit to the congregation and its members. And what was the occasion?

Twenty-five years ago this very Sunday the pastor of Atonement Church, the Rev. W. J. Schaefer, after having accepted a call into the ministry, had entered upon the duties of his office as a public servant of the Gospel. Two friends of the jubilarian, Prof. F. Brenner and Prof. M. Lehninger, had been invited to preach, one in the regular morning service and the other in a special afternoon service. A supper, uniting pastor and people in the church-basement, was welcomed as an opportunity to continue the celebration informally in the family circle, as it were, for some time. A retired minister, Rev. Ristow, at times serving as assistant to the jubilarian, made a brief address and the congregation presented its pastor with a suitable gift in token of the love and esteem in which he is held. A few well-chosen remarks by the jubilarian brought the day's festivities to a close.

Pastor Schaefer served the first sixteen years of his ministry in the Nebraska District at Garrison, Neb., and at Colome, So. Dak., and has been in charge of the Church of the Atonement in Milwaukee for the last nine years. In this time the congregation has grown from a tiny mission-station to such a size as to make it entirely self-supporting, were it not for the flourishing parish school of 120 pupils and 3 teachers it maintains.

May our gracious Lord bless shepherd and flock in the future, as He has done in the past.

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake" (Ps. 115:1).

### GOLDEN ANNIVERSARY

After graduating from the seminary at Saginaw, Michigan, Pastor J. F. Henning, Sr., was ordained into the holy ministry by the Rev. Christoph Eberhardt on July 15, 1888, and installed as pastor at Carrolton, Mich. Besides Carrolton Pastor Henning served congregation in Bay City, Greenwood, Mayville, and South Haven, Michigan. Since 1918 he has labored in Wisconsin, serving the Joint Parish of Eagleton, Bloomer, Auburn and Brush Prairie, the latter two up to the present time.

The congregations of Auburn and Brush Prairie and the members of the Chippewa-Wisconsin River

Valley Conference arranged an anniversary service at St. Paul's Church, Bloomer, Wis., on Sunday evening, July 17. Pastor J. Mittelstaedt delivered an appropriate sermon based on 1 Cor. 1, 23. 24. The chairman of the conference, Pastor R. Hillemann, spoke briefly and presented the purse from the conference brethren. Congregations and friends remembered the jubilarian with various gifts.

After the services a luncheon was served in the church parlors by the ladies of the congregations. Congratulatory letters were read and short addresses were delivered appropriate for the occasion.

The Lord bless Pastor Henning in the future as He has done in the past! E. E. Prenzlou.

### ANNIVERSARY

July 17 marked the 25th anniversary of the ordination of Pastor Wm. Lutz of Escanaba, Mich. Pastors of the Lake Superior Conference and members of Salem's Congregation of Escanaba assembled in the church at 8 o'clock P. M. for an anniversary service, in which Pastor Melvin Croll conducted the altar services and Pastor Paul C. Eggert preached the sermon, based on the words: "By the grace of God, I am that I am." 1 Cor. 15:10. The services were beautified by two selections rendered by the choir.

After the services the assembly gathered in the basement of the church for a social hour, where congratulatory messages from the former and present congregations and fellow-pastors were read. Here also the conference purse was presented by Pastor Wm. Fuhlbriggé and Mr. Henry Ottensmann spoke for the congregation, due to the illness of Mr. Schwartz, President of the congregation.

Pastor Lutz responded with well chosen words, in which he showed that he deemed it a privilege to have been able to labor in the vineyard of the Lord for a period of 25 years. Refreshments served by the ladies concluded the social hour.

May the grace of God be and abide with Pastor and Congregation. P. C. E.

### FIFTIETH ANNIVERSARY

October 14 marks the fiftieth anniversary of the organization of St. John's Congregation, Florence, Wis. For external reasons this congregation advanced the date of its golden jubilee to August 14 — which happened to be the hottest day of the summer for Florence. It was, nevertheless, a beautiful day for the jubilee services held in the forenoon and evening. Pastors M. J. Hillemann and Fr. Uetzmann, former pastors of this charge, occupied the pulpit in that order, while the altar service was conducted by them in reverse order. Appropriate choir and instrumental music embellished the services, which were attended

by fellow-Lutherans from near and far. The keynote throughout was to give glory to God for His unceasing mercies. A thankoffering of \$80.84 was brought to the Lord.

Pastors serving St. John's: W. Kistemann, 1888-1891; Gust. Schmidt, 1891-1893; M. J. Hillemann, 1893-1895; Rud. Korn, 1895-1896; J. De Jung, Jr., 1896-1897; L. Kaspar, 1897-1898; Fr. Uetzmann, 1898-1902; Ed. Bartke, 1902-1907; W. K. Pifer, 1907-1912; W. Westphal, 1912-1915; Gust. Baum, 1915-1921; H. Mueller, 1922-1924; M. Buenger, 1924-1926; M. W. Croll, since 1926.

The Lord will remain faithful to us; may He keep us faithful to Him!  
M. W. C.

### TWENTY-FIFTH ANNIVERSARY

On the 18th of September the St. John's Congregation of Nodine, Minn., quietly celebrated the twenty-fifth anniversary of Pastor A. Eickmann's ministerial service in her midst. As a token of esteem and love a purse of money was presented the jubilarian. The undersigned preached the sermon on the basis of 2 Peter 1:16-21.

May pastor and people be faithful to the sure Word of Prophecy as to the Day-Star arisen in their hearts.

R. W. M.

### OPENING OF A NEW SCHOOL YEAR AT THIENSVILLE

On September 7 a goodly number of our brethren, both pastors and laymen, gathered in the seminary for the special opening service of the new school year. The next day regular classroom work was begun. Though Prof. Pieper had attended the opening exercises, he was unable, due to a slight illness, to meet his classes for two days. He has since recovered and is doing his full amount of work.

Our enrolment is somewhat higher than last year. In June a class of 12 was graduated; to take their places a new class of 23 entered in September, and one former student returned. That brings the total number of students up to 67 for this year. In our dormitory we can accommodate 72, so that now there are five vacant places left.

Concerning the calls our candidates receive we do not get official reports in the seminary, yet we always try to gather as much reliable information as possible. As far as we know there are now three members of the class of 1937 left without any employment by the church, while of the class of 1938 nine men are engaged in church work of some kind. This does not mean that they have received calls into the ministry, the majority have been employed only temporarily, chiefly in some of our parochial schools. In addition, there are still some names on the waiting list from former classes.

The Lord of the church gave us these young men in answer to our prayer for laborers in the harvest. Why do we not accept the gift gratefully?

A brief remark may be added that our refectory will be glad to receive provisions from our congregations. We have now 12 more men to feed than last year.

May the Lord continue to bless our Seminary.  
Thiensville, September 23, 1938.

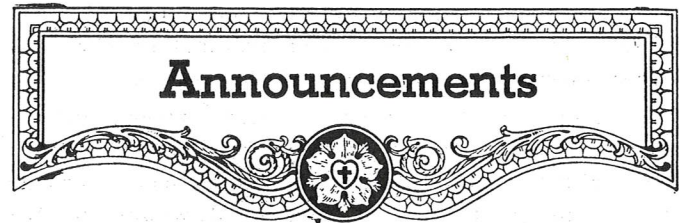
Joh. P. Meyer.

### WINNEBAGO LUTHERAN ACADEMY

On September 6 this institution began its fourteenth year. Rev. H. Schaar of Woodland, Wis., delivered a masterful address. 112 students were present. At this writing 118 are enrolled, an increase of 30 over 1937-1938. 49 students are from beyond Fond du Lac. The ninth grade (freshman) numbers 49.

God has done exceeding abundantly above all that we ask and think. Unto Him be glory by Christ Jesus.

G. E. Bergemann, Director.



### EASTERN DAKOTA-MONTANA PASTORAL CONFERENCE

The above mentioned Conference meets November 1 and 2 at South Shore, H. Buch, pastor, beginning at 9 A. M., Divine service Tuesday evening.

Sermon: R. Kettenacker (O. Heier).

Confessional Address: H. Schnitker (E. Schaller).

Papers: "Sunday School and the Best Material," W. Sprengeler; "Our Savior's Letter to the Church at Ephesus" (Rev. 2:1-7), H. Rutz; "Scriptural Doctrine concerning Satan," A. Sippert.

Kindly announce to local pastor.

H. E. Rutz, Sec'y pro tem.

### CENTRAL DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

The Central Delegate Conference of the Nebraska District will meet in the midst of Immanuel congregation, Hadar, Nebraska, Pastor L. Tessmer, October 27 and 28, 1938.

Papers: 1. How Popery Developed — Holzhausen; 2. First Chapter of Joel Applied to Our Times — Hackbarth; 3. 6th Commandment — Hofius; 4. How can a Layman by Personal Activities Further the Kingdom of God? — Winter.

Speakers: Roth, Witt.

Bring one or more delegates and kindly announce to the local pastor.

Wm. P. Holzhausen, Sec'y.

### EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference will meet, D. v., October 25 and 26, at 9:30 A. M., at Good Shepherd, West Allis (L. Voss).

Preacher: A. Petermann (Rische).

English Work: Exegetical: Hebrews — Mittelstaedt; Genesis — Shiley; Practical: How to Deal with Indifferent Church Members — L. Voss; Inspiration of Quotations in the Bible, A. Buenger.

K. Lescow, Sec'y

**MIXED PASTORAL CONFERENCE OF SOUTHWEST MINNESOTA**

The Mixed Pastoral Conference of Southwest Minnesota will meet, D. v., October 17 (2:00 P.M.) to October 19, in St. Paul's Church, New Ulm, Minn.  
 Papers by: Ylvisaker, Schaller, Poehler, Ackermann.  
 Communion Service on Monday evening.  
 Confessional Address: F. Kolander (O. Krause).  
 Pastoral Sermon: P. G. Koch (H. Kothe).  
 Announce immediately to Rev. G. Hinnenthal.  
 E. F. Lorenz, Sec'y.

**CENTRAL CONFERENCE**

The Central Conference will convene October 25 and 26, at Pardeeville, Wis., Rev. A. J. Engel, pastor.  
 Order of Business: Tuesday, 10 A. M., Opening. 10:15, Roll Call; 10:20, H. Geiger: Exegesis on 1 Tim. 3:8-16. 1:30, Opening. 1:45, Prof. G. Westerhaus, The Origin of our three Creeds. 4:00, Report on Finances. 4:15, Miscellaneous. — Wednesday, 9 A. M., Opening. 9:15, Sermon Critique. 9:45, M. Drews: Psalm 22. 11:00, Miscellaneous. 1:30, Opening. 1:45, Business. 2:00, Loeper: Have False Prophets a Divine Call? 3:00 Casual Questions.  
 Substitute paper: Exegesis by H. C. Nitz on Deut. 6, 1-5.  
 Sermon: A. Dasler, M. Drews.  
 Confessional: Director E. E. Kowalke, O. Kuhlow.  
 Kindly announce early. H. Geiger, Sec'y.

**JOINT CONFERENCE OF SHEBOYGAN AND MANTOWOC COUNTIES**

The Joint Conference of Sheboygan and Manitowoc Counties meets November 1 (9 A.M.) and 2 with the Rev. Jul. Wagner in Town Wilson, Sheboygan Co.  
 Papers to be presented: Exegetical, R. Jagow, John 2: 20-36; G. Schaefer, Joh. 17; E. Eckert, Hebr. 9; M. Braun, Baptism as means of grace; L. Spilker, Salvation army; Religious-linguistic value of Septuagint, H. Wegner; Youth and the church, Cl. Krueger; Doctrine of the Trinity in O. T., W. Schink; Polemics in the sermon, J. Wagner; Luther as crossbearer, M. Sauer; Crusades (continuation), W. Kitzerow; O. T. quotations in Matthew (continuation), Edm. Huebner.  
 Confessional: R. Schroth, A. Huber.  
 Sermon: E. Schroeder, G. Struck.  
 Please announce early and specify if quarters are desired or not. E. H. Kionka, Sec'y.

**SOUTHWESTERN MICHIGAN CONFERENCE**

The Southwestern Michigan Conference meets October 26 and 27 at Benton Harbor, Michigan.  
 Papers: Exegesis on 1 Tim. 6:20.21, N. Engels; Die Rechtfertigung eines Suenders vor Gott, A. Hoenecke; Calvinistic Influences on the translation of the King James version of the Bible, by Dir. O. Hoenecke, H. Hoenecke; Romans 8, A. Fischer.  
 Sermon: A. Fischer, M. Haase.  
 Confessional Address: W. Essig, N. Engel.  
 N. Engel, Secretary.

**MINNESOTA LUTHERAN TEACHERS' CONFERENCE**

The Minnesota Lutheran Teachers' Conference will convene in the congregation of Rev. Oswald Volz, Faribault, Minn., October 27 and 28. Announcements are to be addressed to Mr. A. H. Kramer, 521 W. Fifth Street, Faribault, not later than October 12. C. R. Marquardt, Chairman.

**MICHIGAN STATE TEACHERS' CONFERENCE STEVENSVILLE, MICHIGAN**

October 26 to 28, 1938

WEDNESDAY, A. M. (Grades 5-8)

9:00-10:00 How Can Water Do Such Great Things?  
 ..... Pastor A. Westendorf  
 Sub.: Resurrection of Christ ..... Richard Sievert

10:00-10:30 Circulation of the Blood ..... N. Berndt  
 Sub.: Nominative case of Nouns ..... W. Stindt  
 10:30-10:45 Recess.  
 10:45-11:15 Cubic Measure ..... P. Mohrhoff  
 Sub.: Causes of Spanish-American War ..... Lester A. Raabe  
 11:15-11:45 Syntax of Adjectives ..... Wm. Arras  
 Sub.: Physical Features of Europe (Open Book Map Study) — 6th ..... M. Bradtke

WEDNESDAY, P. M.

Chairman's Address.  
 Discussion of Lessons.  
 Cooperation Between Home and School ....  
 ..... Pastor B. Westendorf

THURSDAY, A. M. (Grades 1-4)

9:00- 9:45 Joseph Sold by His Brethren ..... F. Radde  
 Sub.: Cain and Abel (5th Commanment) .... H. Hasse  
 9:15-10:15 The Pilgrims ..... F. Bartels  
 Sub.: A Hygiene Lesson ..... Miss A. von Stein  
 10:15-10:30 Recess.  
 10:30-11:00 First Step in Teaching "tens" ..... L. Luedtke  
 11:00-11:30 Object Lesson on Butterfly .....  
 ..... Miss E. Wassmann

THURSDAY, P. M.

Discussion of Lessons.  
 Preparation of the Teacher ..... E. Kirschke  
 Business Meeting  
 7:30 Conference Service — Sermon .....  
 ..... Pastor K. Vertz, Hale, Michigan

FRIDAY

What Does It Mean to Fear God .....  
 ..... Prof. John Meyer, Thiensville, Wis.  
 Business Meeting (continued).  
 All members of the Conference are asked to kindly announce early to the undersigned.  
 Lester A. Raabe, Sec'y, Stevensville, Mich.

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

will meet, God willing, in the midst of St. Mark's Congregation, J. Klingmann, W. Eggert, pastors, at Watertown, Wisconsin, November 3 and 4, 1938.

Thursday A. M.

9:00— 9:10 Devotion.  
 9:10— 9:45 President's Address and Announcements.  
 9:45—10:30 Beneficial Methods of Private Scripture Study  
 ..... Prof. A. Schaller  
 Substitute: The Christian Scholar .....  
 ..... Prof. M. Franzmann  
 10:30—11:30 Christ, the Model Teacher ..... Past. E. Kionka  
 Substitute: Dangers of Moralizing in the Training of Children ..... Wm. Hellermann

Thursday P. M.

1:15— 1:25 Devotion.  
 1:25— 2:55 How the Work in Geography Should Progress from Grade to Grade (the subject to be treated theoretically and practically by members of the faculty of St. Mark's School). To be treated theoretically by ..... S. Bergemann  
 To be treated practically as follows:  
 Nomads of the Arabian Desert (Grade 4) .....  
 ..... Miss Hertha Sievert  
 New Zealanders and Their Work (Grade 6) .....  
 ..... W. Roeckle  
 Why the New England States Share in the Industrial Trade of the World (Grade 7) .....  
 ..... W. Bartels  
 2:55— 3:05 Intermission.  
 3:05— 3:45 Discussion of the work presented.  
 3:45— 3:55 Humor.  
 3:55— 5:00 Practical Demonstration in Choir Directing...  
 ..... Prof. Martin Albrecht

## Friday A. M.

- 9:00—9:05 Devotion.  
 9:05—9:15 Announcements.  
 9:15—10:00 How May a Teacher Utilize His Vacation in the Interest of His School.....E. F. Schulz  
 Substitute: Social Sciences.....rProfessor H. Klatt  
 10:00—10:30 Gleanings from the Conference and Else-  
 where.....Executive Secretary F. W. Meyer  
 10:30—11:30 Business Meeting: Election and round table  
 discussion.....(Leader, F. W. Meyer)

## Friday P. M.

- 1:15—1:25 Devotion.  
 1:25—2:25 Bible Reading—Round Table Discussion.....  
 .....Professor John Meyer  
 2:25—3:15 What Record of Progress Shall the School  
 Send to the Home?.....W. Kischke  
 Substitute: Value of Christian Parent-  
 Teacher Associations.....W. L. Roerig  
 3:15—3:45 Completion of Business Meeting.  
 3:45—4:15 Inspirational Address.....Pastor C. Buerger  
 Substitute.....Pastor H. Gieschen  
 4:15 Adjournment of Conference.

R. Jacobs, Secretary.

## ORDINATIONS AND INSTALLATIONS

Authorized by President Paul Bergmann, the under-  
 signed, assisted by Pastors A. Halboth and J. Ruege of the  
 southeast Wisconsin Mission Board, ordained and installed  
 Candidate Harold Schwertfeger as pastor of St. Paul's  
 Congregation, Milwaukee, and Homehurst Mission, Town  
 of Greenfield, on the 16th Sunday after Trinity, October 2,  
 1938.

Address: Pastor Harold Schwertfeger, 3415 W. Pierce  
 St., Milwaukee, Wis. Paul Pieper.

\* \* \* \*

On October 9 Cand. Theol. Herbert Nommensen was  
 ordained and installed in Zion's Ev. Luth. Congregation in  
 Town Spirit and Bethel Ev. Luth. Congregation at Prentice,  
 Wis., by the undersigned, authorized by President H. Kirchner.  
 Pastor G. O. Krause assisted.

Address: Rev. Herbert Nommensen, Prentice, Wis.  
 Wm. Nommensen.

## INSTALLATION

Authorized by Pres. H. Kirchner the undersigned on  
 the 16th Sunday after Trinity installed Ervin Humann as  
 teacher of St. Peter's School at Helenville, Wis.

Address: Mr. Ervin Humann, Helenville, Wis.

Edward C. Fredrich.

## ANNOUNCEMENT

Since Prof. H. Oswald has accepted the call to North-  
 western College, the Board of Regents of the Northwestern  
 Lutheran Academy of Moberge, So. Dak., herewith re-  
 quests the members of Synod to make nominations to fill the  
 vacancy. The successor called should be qualified to teach  
 German, English, and Latin, and head this institution as its  
 director. All nominations must reach the secretary by  
 November 1, 1938.

Gustav J. Schlegel,  
 Box 177, Moberge, So. Dak.

## MISSION FESTIVALS

## Eighth Sunday after Trinity

Wilmot, Wis., Peace (S. A. Jedele). Off'g: \$242.93.

## Tenth Sunday after Trinity

Riga, Mich., St. John's (C. H. Schmelzer). Off'g: \$206.15.  
 Sault Ste. Marie, Mich., Immanuel (E. C. Rupp). Off'g:  
 \$38.00.

Baraboo, Wis., The Four Parish Church Circuit: Christ in  
 Greenfield; Emanuel's in Merrimac; St. John's in Town  
 of Merrimac; and St. Paul's in Caledonia, Wis. (G.  
 Gerth). Off'g: \$59.00.

Eales, S. D., Grace (H. Heckendorf). Off'g: \$25.07.

Nye, Wis., Grace (P. R. Kurth). Off'g: \$76.52.

Greenville, Wis., Immanuel (L. Kaspar). Off'g: \$175.34.

Clayton, Wis., Immanuel (L. Kaspar). Off'g: \$62.41.

## Eleventh Sunday after Trinity

Wonewoc, Wis., St. Paul's (M. Glaeser). Off'g: \$347.00.  
 Somerset, Minn., Emmanuel (J. Pieper). Off'g: \$21.00.  
 Yakima, Wash., Grace (F. H. K. Soll). Off'g: \$135.00.  
 Town of Grant, Minn., St. Matthew's (Wm. Franzmann).  
 Off'g: \$120.  
 Gresham, Nebr., St. Paul's (E. J. Hahn). Off'g: \$127.79.

## Twelfth Sunday after Trinity

Brewster, Nebr., St. John's (R. H. Roth). Off'g: \$41.32.  
 Willow Lake, S. D. (H. C. Schnitker). Off'g: \$95.86.  
 Marshall, Minn., Christ (E. R. Gamm). Off'g: \$108.40.  
 Town Herman, Dodge Co., Wis., Emanuel (Herman Cares).  
 Off'g: \$110.60.  
 Town Theresa, Dodge Co., Wis., Zion (Herman Cares).  
 Off'g: \$76.42.  
 Reeder, N. D., Peace (G. E. Schmeling). Off'g: \$27.51.  
 Elkton, S. D., Trinity (Wm. Lindloff). Off'g: \$93.65.  
 Belle Plaine, Minn., Trinity (W. Schuetze). Off'g: \$222.66.

## Thirteenth Sunday after Trinity

Hague Twp., Clark Co., S. D., Bethlehem (H. C. Schnitker).  
 Off'g: \$72.66.  
 Stillwater, Minn., Salem (J. Pieper). Off'g: \$186.00.  
 Raymond, S. Dak., Bethlehem (Karl G. Bast). Off'g: \$80.37.  
 Glenham, S. D., St. Jacobi (G. J. Schlegel). Off'g: \$80.56.  
 De Pere (Shirley), Wis., Immanuel (A. W. Voigt). Off'g:  
 \$87.00.  
 Pine Grove, Wis., St. Paul's (A. W. Voigt). Off'g: \$19.80.  
 Osceola, Wis., Trinity (P. R. Kurth). Off'g: \$86.91.  
 Reedsville, Wis., St. John's (Harold H. Eckert). Off'g:  
 \$441.98.  
 Akaska, S. D., Zion (H. Heckendorf). Off: \$64.74.  
 Danube, Minn., St. Matthew's (A. W. Blauert). Off'g:  
 \$369.89.  
 Slades Corners, Wis., St. John's (Edmund Sponholz). Off'g:  
 \$259.88.  
 Cleveland, Wis., St. Johns' and the St. Peter's (M. A. Braun).  
 Off'g: \$235.64.  
 Florence, S. D. St. Peter's (G. E. Schmeling). \$44.55.  
 Darfur, Minn., St. John's (J. C. A. Behm). Off'g: \$37.00.  
 Abrams, Wis., Friedens (Paul C. Eggert). Off'g: \$36.35.  
 Pardeeville, Wis., St. John's (A. J. Engel). Off'g: \$143.40.  
 Lake Benton, Minn., St. John's (Paul W. Spaude). Off'g:  
 \$120.85.  
 Milwaukee, Wis., Siloah (P. J. Burkholz). Off'g: \$309.06.  
 Wilson, Minn., Trinity (R. W. Mueller). Off'g: \$207.61.  
 Arcadia, Wis., St. John's (F. H. Senger). Off'g: \$84.84.  
 Town Forest, Wis., St. John's and St. Paul's (E. G. Behm).  
 Off'g: St. Paul's, \$157.01; St. John's, \$18.85.  
 Hoskins, Nebr., Trinity (Im. P. Frey). Off'g: \$155.48.

## Fourteenth Sunday after Trinity

Milroy, Minn., St. John's (E. R. Gamm). Off'g: \$63.22.  
 Lemmon, S. D., St. Luke's (E. Kuehl). Off'g: \$63.45.  
 East Mequon, Wis., St. John's (Kurt A. Lescow). Off'g:  
 \$238.17.  
 Minnesota City, Minn. (H. Kesting). Off'g: \$18.09.  
 Jenera, Ohio, Trinity (J. Gauss). Off'g: \$489.82.  
 Sioux City, Iowa, Grace (Wm. P. Holzhausen). Off'g: \$54.04.  
 Town Morrison, Brown Co., Wis., Zion (Br. Gladosch).  
 Off'g: \$296.13.  
 Broomfield, Mich., Zion (D. Metzger). Off'g: \$57.40.  
 Roscoe, S. D., St. Paul's (J. P. Scherf). Off'g: \$160.22.  
 Livonia Center, Wayne Co., Mich., St. Paul's (O. J. Peters).  
 Off'g: \$182.54.  
 Balaton, Minn., St. Peter's (H. C. Sprenger). Off'g: \$240.00.  
 Crandon, Wis., St. Paul's (H. J. Lemke). Off'g: \$39.56.  
 Argonne, Wis., Friedens (H. J. Lemke). Off'g: \$7.48.  
 Hiles, Wis., First English (H. J. Lemke). Off'g: \$5.55.  
 Plymouth, Nebr., St. Paul's (Alw. T. Degner). Off'g: \$247.58.  
 Manitowoc, Wis., First German (L. H. Koeninger). Off'g:  
 \$809.85.  
 Herrick, S. D., St. John's (W. J. Oelhafen). Off'g: \$100.00.  
 Tawas City, Mich., Emanuel (J. J. Roekle). Off'g: \$144.71.  
 Terry, Mont., Trinity (E. M. Bode). Off'g: \$42.84.  
 Crow Rock, Mont., St. John's (E. M. Bode). Off'g: \$5.75.  
 Columbus, Wis., Zion (Wm. Nommensen). Off'g: \$857.00.

## Fifteenth Sunday after Trinity

Pickwick, Minn. (H. Kesting). Off'g: \$36.21.  
 Waterloo, Wis., St. John's (H. C. Nitz). Off'g: \$476.14.  
 Town of Freedom, Wis., St. Peter's (Th. Brenner). Off'g:  
 \$132.66.

Onalaska, Wis., St. Paul's (W. A. Paustian). Off'g: \$166.69.  
 Hustler, Wis., St. Paul's (H. A. Pankow). Off'g: \$88.26.  
 Helenville, Wis., St. Peter's (Edw. C. Fredrich). Off'g: \$215.30.  
 Clatonia, Nebr., Zion (E. C. Monhardt). Off'g: \$277.00.  
 Benton Harbor, Mich., St. Matthew's (H. C. Haase). Off'g: \$940.00.  
 Oconomowoc, Wis., St. Matthew's (N. E. Paustian). Off'g: \$785.00.  
 Bangor, Wis., St. Paul's (C. W. Siegler). Off'g: \$271.00.  
 Verdi, Minn., Immanuel (Paul W. Spaude). Off'g: \$67.70.  
 Wayne, Mich., St. John's (O. J. Peters). Off'g: \$357.98.  
 Saline, Mich. (A. Lederer). Off'g: \$436.53.  
 Hazelton, N. D., St. Paul's (H. A. Schultz). Off'g: \$32.39.  
 Fountain City, Wis., St. Michael's (Aug. Vollbrecht). Off'g: 186.20.  
 Grafton, Nebr., Trinity (W. Krenke). Off'g: \$77.49.  
 Maribel, Wis., St. John's (Gerhard Struck). Off'g: \$177.49.  
 Gibbon, Minn., Immanuel (Hy. Boettcher). Off'g: \$922.00.  
 Marshfield, Wis., Christ (A. C. Dornfeld). Off'g: \$57.52.  
 Valentine, Nebr., Calvary (Hugo Fritze). Off'g: \$61.50.  
 Hutchinson, Minn., Trinity (A. Kell). Off'g: \$133.36.

Sixteenth Sunday after Trinity

Chaseburg, Wis., St. Peter's (E. H. Palechek). Off'g: \$270.50.  
 Mishicot, Wis., St. Peter's (Ed. Zell). Off'g: \$63.45.  
 Rockwood, Wis. (Ed. Zell). Off'g: \$17.03.  
 Carson, N. D., Trinity (H. Mutterer). Off'g: \$28.88.  
 Flasher, N. D. (H. Mutterer). Off'g: \$40.16.

NEBRASKA DISTRICT

July, August, September, 1938

Reverend

R. F. Bittorf, Winner, Trinity.....\$ 58.29  
 R. F. Bittorf, Hamill..... 4.90  
 H. Fritze, Valentine, Calvary..... 16.50  
 H. Fritze, Valentine, Zion..... 76.25  
 F. C. Knuettel, Naper, St. Paul..... 68.95  
 N. Mielke, Platte..... 5.00  
 F. Miller, McNeely, St. Paul..... 49.53  
 F. Miller, Vobr School..... 1.96  
 W. J. Oelhafen, Herrick, St. John..... 104.61  
 L. Sabrowsky, Colome, Zion..... 25.54  
 R. Stiemke, Mission, Zion..... 55.50  
 F. H. Zurling, Long Valley, Trinity..... 4.21

Southern Conference

A. T. Degner, Plymouth, St. Paul..... 278.46  
 E. J. Hahn, Gresham, St. Paul..... 124.29  
 E. C. Monhardt, Clatonia, Zion..... 278.00  
 A. Schumann, Garrison, Zion..... 56.70  
 H. H. Spaude, Surprise, St. John..... 120.00  
 Wm. F. Wietzke, Shickley, Zion..... 75.00

Central Conference

Im. P. Frey, Hoskins, Trinity..... 162.98  
 R. H. Roth, Brewster, St. John..... 42.47  
 L. A. Tessmer, Hadar, Immanuel..... 249.32  
 V. H. Winter, Broken Bow, St. Paul..... 48.70  
 V. H. Winter, Merna..... 72.31  
 J. Witt, Norfolk, St. Paul..... 617.00

Colorado Conference

O. Kreie, Hillrose, Trinity..... 87.10  
 H. Schulz, Fort Morgan, Zion..... 72.05  
 V. Tiefel, Platteville..... 18.64  
 H. Witt, Lamar, Mt. Olive..... 13.03

Non-Budgetary

J. Witt, Norfolk, St. Paul.....\$ 10.00  
 General Administration .....\$ 146.95  
 Supervision ..... 3.00  
 Debts ..... 7.65  
 General Institutions ..... 314.93  
 Thiensville ..... 5.64  
 Belle Plaine ..... 10.40  
 General Missions ..... 1,754.32  
 Indian Missions ..... 137.54  
 Negro Mission ..... 33.75  
 Home Mission ..... 323.11  
 Poland Mission ..... 50.00  
 \$2,787.29

Includes Memorial Wreaths for

Fred Schachenmeier .....\$ 1.00  
 E. L. Pliefke..... 11.50  
 Friedericke Schulz ..... 2.75  
 Non Budgetary, Bethesda .....\$ 10.00

Dr. W. H. Saeger,  
 Norfolk, Nebraska.

SOUTH EAST WISCONSIN DISTRICT

Dodge-Washington Co. Conference

July 5 to September 30, 1938

Reverend	Budgetary	Non-Budgetary
Herm. W. Cares, Emanuel, Tp. Herman	\$ 108.10	
Herm. W. Cares, Zion, Tp. Theresa	31.45	
Herm. W. Cares, Zion, Tp. Theresa	73.92	
Herm. C. Klingbiel, St. John, West Bend	132.94	
Herm. C. Klingbiel, St. John, West Bend	121.16	
Reuben O. Marti, St. Jacobi, Tp. Theresa	25.00	
Reuben O. Marti, St. Peter, Kekoskee	36.25	
Reuben O. Marti, St. Peter, Kekoskee	14.52	
Gerhard Redlin, St. Peter, Allenton	114.00	
Ad. von Rohr, Peace, Hartford	75.05	
Ad. von Rohr, Peace, Hartford	4.90	
H. J. Schaar, St. John, Woodland	141.80	
Erwin Scharf, St. Paul, Cedar Lake	37.00	
Erwin Scharf, St. Paul, Slinger	79.00	
M. F. Stern, St. Paul, Neosho	110.00	
H. Wolter, St. Paul, Tp. Lomira	97.90	
H. Wolter, St. Petri, Tp. Theresa	38.62	

Eastern Conference

E. Ph. Ebert, Pentecostal, Whitefish Bay	18.15	
E. Ph. Ebert, Pentecostal, Whitefish Bay	17.85	
E. Ph. Ebert, Pentecostal, Whitefish Bay	14.98	
Frank Gundlach, Salem, West Granville	35.00	
Ph. H. Hartwig, Christ, Pewaukee	40.00	
Ph. H. Hartwig, Zion, Hartland	335.00	
Gerald Hoenecke, St. Paul, Cudahy	37.30	
Gerald Hoenecke, St. Paul, Cudahy	37.60	
Walter Keibel, Nain, West Allis	84.77	
Walter Keibel, Nain, West Allis	14.54	49.40
Walter Keibel, Nain, West Allis		14.50
A. Koelpin, Fairview, Milwaukee	90.02	
A. F. Krueger, Resurrection, Milwaukee	35.51	
A. F. Krueger, Resurrection, Milwaukee	13.80	
A. F. Krueger, Resurrection, Milwaukee	21.70	
A. F. Krueger, Resurrection, Milwaukee	19.81	
Kurt A. Lescow, St. John, E. Mequon	238.17	
Wm. C. Mahnke, St. John, Root Creek	45.00	
Wm. C. Mahnke, St. John, Root Creek	37.20	5.00
M. F. Rische, Davids Stern, Kirchhayn	64.10	
M. F. Rische, Davids Stern, Kirchhayn	87.05	
M. F. Rische, Davids Stern, Kirchhayn	542.74	68.73
J. G. Ruege, Jordan, West Allis	86.74	
J. G. Ruege, Jordan, West Allis	61.47	
G. Schaller, St. Paul, Tp. Franklin	41.85	
Alfred C. Schewe, Trinity, W. Mequon	47.25	
Alfred C. Schewe, Trinity, W. Mequon	49.60	
Gust. E. Schmidt, St. Paul, East Troy	35.30	
E. W. Tacke, St. Paul, Tess Corners	115.60	
E. W. Tacke, St. Paul, Tess Corners	150.35	
E. W. Tacke, St. Paul, Tess Corners	88.95	
L. M. Voss, Good Shepherd, Tp. Wauwat.	19.33	
L. M. Voss, Good Shepherd, Tp. Wauwat.	21.12	
S. E. Westendorf, Calvary, Thiensville	71.78	
H. Woyahn, Grace, Waukesha	17.34	
H. Woyahn, Grace, Waukesha	19.09	

Milwaukee City Conference

P. J. Bergmann, Christ	101.91	
P. J. Bergmann, Christ	125.31	
P. J. Bergmann, Christ	70.05	
E. R. Blakewell, Salem	44.25	
E. R. Blakewell, Salem		25.91
John Brenner, St. John	296.32	44.90
John Brenner, St. John	165.00	31.00
R. O. Buerger, Gethsemane	78.09	
P. J. Burkholz, Siloah	161.56	42.95
P. J. Burkholz, Siloah	154.73	60.64
P. J. Burkholz, Siloah	253.55	70.90
P. J. Burkholz, Siloah	129.15	8.07
J. C. Dahlke, Jerusalem	113.88	7.11

F. Graeber, Apostles .....	73.14	
A. F. Halboth, St. Matth. ....	58.07	62.00
A. F. Halboth, St. Matth. ....	78.68	62.00
A. F. Halboth, St. Matth. ....	83.72	62.00
A. F. Halboth, St. Matth. ....		117.50
Walter Hoenecke, Bethel .....	41.61	12.58
W. Hoenecke, Beth. (\$23.15 by school ch.)	79.61	73.35
Raym. W. Huth, Messiah .....	35.94	
Raym. W. Huth, Messiah .....		15.00
H. Knuth and V. Brohm, Bethesda .....	189.72	41.64
H. Knuth and V. Brohm, Bethesda .....	208.03	45.67
H. Knuth and V. Brohm, Bethesda .....		3.35
Ph. H. Koehler, St. Lucas .....	92.69	38.79
Ph. H. Koehler, St. Lucas .....	155.63	17.27
A. C. Lengling, Sarons .....		28.65
Paul G. Naumann, St. Jacobi .....	87.99	21.32
Paul G. Naumann, St. Jacobi .....	126.51	30.64
Paul G. Naumann, St. Jacobi .....		23.40
Paul Pieper, St. Peters .....	189.11	18.50
Paul Pieper, St. Peters .....	186.17	19.00
W. J. Schaefer, Atonement .....	70.00	
Arnold Schroeder, Mt. Lebanon .....	16.44	
Arnold Schroeder, Mt. Lebanon .....	24.40	
Arnold Schroeder, Mt. Lebanon .....	49.26	
Arnold Schroeder, St. Paul .....	8.01	
Arnold Schroeder, St. Paul .....	17.69	
A. B. Tacke, Zebaoth .....	44.02	
A. B. Tacke, Zebaoth .....	39.18	
Arthur P. Voss, St. James .....	131.13	25.00
Arthur P. Voss, St. James .....	73.24	25.00
<b>Southern Conference</b>		
L. W. Baganz, St. John, Burlington .....	23.74	
A. C. Bartz, Immanuel, Waukegan .....	21.23	
W. A. Diehl, First Ev. Luth., Elkhorn .....	73.95	
W. A. Diehl, First Ev. Luth., Elkhorn .....	130.70	
W. A. Diehl, First Ev. Luth., Elkhorn .....	43.60	
E. W. Hillmer, St. Luke, Kenosha .....	19.75	
Edwin Jaster, Epiphany, Racine .....	28.75	
Edwin Jaster, Epiphany, Racine .....	16.59	
Edwin Jaster, Epiphany, Racine .....	12.55	
S. A. Jedele, Peace, Wilmot .....	110.00	

A. Lossner, Trinity, Tp. Raymond .....	3.46	
O. B. Nommensen, Zion, So. Milwaukee ..	25.40	
O. B. Nommensen, Zion, So. Milwaukee ..	19.65	
M. F. Plass, St. John, Oakwood .....	200.00	
M. F. Plass, St. John, Oakwood .....	13.30	
Edm. Sponholz, St. John, Slades Corners ..	37.40	
G. A. Thiele, Zion, Bristol .....	20.20	
Theo. Volkert, First Ev. Luth. Racine .....	21.55	
<b>Personal Gifts</b>		
M. S. B. Watertown, Wis. ....	5.00	
Mrs. Emma Pankow, by Pastor Wm. C. Mahnke .....		5.00
<b>Memorial Wreaths</b>		
For Mr. Carl R. Jeske from Mrs. John Troeller, Mr. and Mrs. A. Mueller, Mr. and Mrs. Ed. Yoekel, Mr. and Mrs. A. Troeller, Mr. and Mrs. F. Hamann and Mr. and Mrs. R. Troeller by Pastor J. G. Jeske .....	12.00	
For Mr. Carl R. Jeske from Mrs. Louise Jeske, Mr. and Mrs. H. Gabel and Mr. and Mrs. E. Grebe by Pastor J. G. Jeske .....	3.00	
For Mr. Carl R. Jeske from St. Marcus Male Choir by Mr. Herman Henning, Sec'y .....	5.00	
For Mrs. Auguste Krause from Mr. and Mrs. Rich. Hinz by Pastor Paul Bergemann .....	2.00	
For Johanna Neitzel from Ed. Koepsell and family, Gerhard Mueller and family, A. J. Quandt, Laura Meyer and family by Pastor Rud. F. W. Pietz .....	5.00	
For Ad. Tutas by Church Council of St. Lucas Church, Kenosha, by Pastor E. W. Hillmer .....		4.00
Totals .....	\$8,744.20	\$1,180.77
CHAS. E. WERNER, Cashier.		
Milwaukee, October 3, 1938.		

**TREASURER'S REPORT**

August 31, 1938 — 2 Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration .....	\$ 10,600.89	\$ 2,661.12	\$ .....	\$ 2,496.12	\$ 165.00
Educational Institutions .....	5,034.05				
Theological Seminary .....		2,569.47	4.20	2,358.51	206.76
Northwestern College .....		9,132.36	1,154.46	5,953.18	2,024.72
Dr. Martin Luther College .....		5,634.12	158.90	5,126.99	348.23
Michigan Lutheran Seminary .....		2,457.49	169.50	1,857.15	430.84
Northwestern Lutheran Academy .....		1,121.95	68.05	1,019.94	33.96
Capital Investments .....	45.64				
Home for the Aged .....	264.12	1,123.05	126.50	987.45	9.10
Missions, General .....	20,164.75	135.07		135.07	
Indian .....		4,238.09		4,202.29	35.80
Negro .....		2,492.84		2,492.84	
Home .....		17,913.65		17,913.65	
Poland .....		1,631.00		1,631.00	
Madison Student .....		166.66		166.66	
African .....		206.83		206.83	
Indigent Students .....	232.02				
General Support .....	591.12	3,051.00		3,051.00	
School Supervision .....	157.22	303.51		303.51	
To Retire Debts .....	302.03				
Total .....	\$ 37,391.84	\$ 54,838.21	\$ 1,681.61	\$ 49,902.19	\$ 3,254.41
Revenues .....	8,633.11				
	\$ 46,024.95	46,024.95			
Deficit .....		\$ 8,813.26			

We acknowledge with thanks the following donations:

Herman Mueller, Kenosha, Wis., for Synod .....	\$ 15.00
Missouri Synod for Missions .....	3.00
N. N., for Missions .....	90.00
N. N., for Home for Aged .....	10.00
From a Thankful Giver for Debts .....	25.00
Total .....	\$ 143.00

THEO. H. BUUCK, Treasurer.