

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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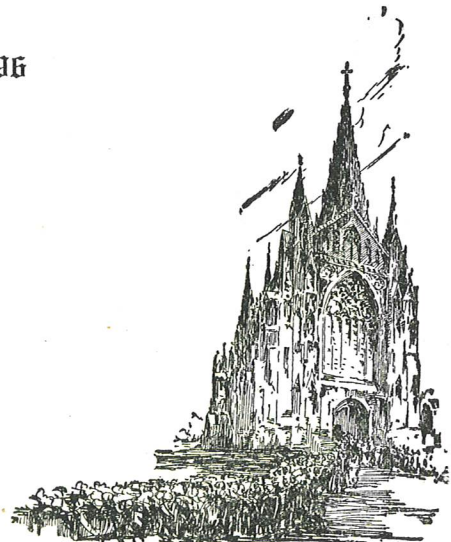


Cantate -- Sing

"Sing unto the Lord
A new song:
Sing unto the Lord,
All the earth.

Sing unto the Lord,
Bless His name;
Shew forth His salvation
From day to day."

Psalm 96



"AWAKE THOU SPIRIT, WHO DIDST FIRE THE WATCHMEN OF THE CHURCH'S YOUTH!"

IN the archives of the first Christian congregation at Jerusalem — the Book of Acts — we find the prayer repeated on this page. It is more than a prayer, it is a revelation of the spiritual life that prevailed in the Church. The Christians at Jerusalem are described in the words of the second chapter in Acts, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." — As many of the fathers in Israel who had seen the glory of Solomon's temple wept, when they saw the inferior second temple after the Babylonian captivity, so must we weep when we remember the spiritual beauty of the first Christian congregation and observe how much of that beauty and spiritual life has departed from our churches today.

Among other graces the spirit of *prayer* was alive in the Church's youth. We have the evidence of it in the prayer before us. This prayer was spoken "ex corde"; it was born of the circumstances in which the church found itself. Out of the fulness of the heart the mouth did speak, and in this prayer also "the multitude of them that believed were of one heart and one soul."

One should know the course of events that led to this prayer to appreciate it. In the third chapter of Acts we read, "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple walking and praising God." — This was after Easter, after Pentecost. The disciples of Jesus, Peter, their spokesman, and his companion John, were well known

in the city. We read, "They recognized them as companions of Jesus." Acts 4:13. — But the lame beggar at the gate of the temple, it would seem, did not remember them, for when Peter and John approached the temple, he asked for an alms. — Mark this. Here were the ambassadors of Christ sent to preach the saving Gospel, here were the apostles of Jesus Christ with the keys to the kingdom of heaven, but this lame beggar asks only for alms, a mean pittance. Peter and John studied the man. They encouraged him, "Look on us." — Will he not come to the realization that they can give him much more than he asked of them? Will he not stretch forth the hand of faith and receive of them the greater blessing?

A PRAYER FOR THE MINISTRY OF THE WORD

Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word. — Acts 4:24-29.

"Silver and gold have I none; but such as I have I give thee"

You have heard it said, "The Church should give the people what they want. The church that fails to regard the people's wishes will, in time, lose many of its members." But what, in so many cases, do the people expect of the Church? Nothing more than this lame beggar asked of Peter and John. They are seeking some material advantage. They expect the Church to supply entertainment, sociability and the like. The blessed ministry of the Church is forgotten, ignored, and taken

for granted. Christ has charged His Church to preach the Gospel. "Receive ye the Holy Ghost, whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." This is the peculiar authority and ministry of the Church. Dare we forget it? Yet it is forgotten by many in our day. And the Church is expected to carry every imaginable by-product to satisfy every taste and whim of the people. — Refuse to yield and you will hear, "Other churches are doing it," or "We know what we want — and there are other churches where we can have it."

Peter met the request of the beggar with the familiar words, "Silver and gold have I none; but such as I have I give thee: In the name of Jesus Christ of Nazareth rise up and walk." — The Church has a task in our day. It must lift up, raise up the affections of its people from earthly things to things spiritual. Its mission is to estab-

lish the Church again before the eyes of all men as the *Messenger of the Gospel*. The words of the apostles should be called to memory, "It is not reason that we should leave the word of God and serve tables." — Peter did not yield to the desire of the lame beggar. What a blessing that he did not! How much more than silver and gold was given to this man, in the name of Jesus Christ! Let the Church repeat Peter's words today, "Silver and gold have I none; *but such as I have I give thee.*" Awake, thou spirit of the Church's youth; This spirit is expressed in the prayer of these early Christians, "Lord, grant unto thy servants, that with all boldness *they may speak Thy word.*" The Church has no other mission on earth. And what blessings will abound to all who hear the word and keep it!

Preaching with Boldness

Peter and John were not content with the miracle of healing. It was to them but an open door to preach the word. They answered the people, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know. . . . Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." — Precious gospel! But as Peter spoke to the people the priests, and the captain of the temple, and the Sadducees came upon them, being grieved that they taught the people. Peter and John were placed into prison for the night. In the morning they were asked, "By what power, or by what name have ye done this?" — Another opportunity to preach the word, and they took it concluding with the words, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." With the threat that they should henceforth not mention the

name of Jesus the disciples were released." And they returned to their own company and reported all that the chief priests and elders had said unto them." The church answered with the prayer before us, "Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word."

Have we forgotten the enmity of the world toward the Lord and His Anointed? This world will tolerate anything and anyone. "It suffers *fools* gladly." But the gospel of Jesus Christ must be silenced. Like Saul, the selfrighteous men of this world are still breathing out threatenings against all that name the name of Jesus. — We must be aware of the position in which the Church finds itself in this world. Note the indifference toward our gospel on the one hand, and the hatred and animosity on the other. Hear the cry, "Give us what we want," and again, "Stop preaching Christ!" — Favor the one, fear the other, and our blessed heritage, the Gospel, will be lost to us to the generations to come.

Pray

The early Church fully realized this and made known her request to God with fervent prayer and supplication, "Lord, grant unto thy servants that with all boldness they may speak thy word." — Pray for the ministry of the word! Pray, that God by His almighty power and unsearchable wisdom would bring to naught all the counsels of those that hate the word, and by corrupt teaching or violent hands would destroy it. Pray, that the Lord would impart His grace and help to all ministers of the Word. Pray, that the Word as becometh it may have free course and be preached to the joy and edification of God's holy people.

"Lord, let our earnest prayer be heard,
The prayer Thy Son hath bid us pray,
For lo, Thy children's hearts are stirred
In every land in this our day,
To cry with fervent soul to Thee,
O help us, Lord, so let it be!

O haste to help, ere we are lost!
Send preachers forth, in spirit strong,
Armed with Thy Word, a dauntless host,
Bold to attack the rule of wrong;
Let them the earth for Thee reclaim,
Thy heritage, to know Thy name. Amen.

A. P. V.

The Catholics Are Concerned about the religious education of their children. According to *The Official Catholic Directory* (1939 issue), there are approximately 4,280,000 Catholic children in the United States between the ages of five and fourteen years. Of these only 2,107,000 are reported as being in Catholic schools, which presumably credits the larger number of 2,173,000 to our public school system. Many Catholic churches are providing Christian Doctrine classes on Sundays and after school hours during the week days, but these arrangements continue to fall far short of the requirements.

This Catholic concern is honorable, and Protestant parents who feel the same anxiety can sympathize with them. Nevertheless, they are also aware that too frequently the absence of religion from the public schools has been due, either (1) to Catholic objection to any form of religious teaching but their own in the schools, or (2) to the demand of atheists and secular-minded people that their *right not to worship* should not be infringed upon in the persons of their children in the schools. The Catholic attitude made the position of the second group possible and effective.

—*The Lutheran.*

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COMMENTS

Corruption The case of Bertrand Russell — at present a Professor of Logic and Mathematics at the University of California — is a sad commentary on our national educational situation and one which ought to arouse every Christian parent to do some very serious thinking.

Professor Russell was appointed to teach at the College of the City of New York. Now this man Russell has for years promulgated doctrines of the *very lowest moral standards* and has written books in which he has put down some of his destructive, base, vile, degenerate, vicious, moronic ideas on sex relation and morals. His expostulations on this subject are of such a vile nature that it is a shame to even speak of them and a greater shame to write of them in a church paper. Nor is Professor Russell alone guilty of all the professors of our national universities, in this matter. His type may be found in other schools of higher education in our land. This article concerns Bertrand Russell, however, because he is the great storm center at the present time.

Arraigned against him and his appointment as Professor of the College of the City of New York is an American mother and a Judge of the State Supreme court of New York who gave his judicial opinion (after reading the books written by Russell) that to appoint Russell as professor would be setting up "a chair of indecency" at the College. Further he says, "his appointment violates a perfectly obvious canon of pedagogy, namely, that the personality of the teacher has more to do with forming a student's opinion than many syllogisms." — In Russell's favor are said to be arrayed (as one would expect) the "leading" educators of some of our universities, shouting in a chorus something about "academic freedom." Among them we find President Robert M. Hutchins of the University of Chicago, President Robert Sproul of the University of California, Professor Albert Einstein of Princeton University, President Mildred McAfee of Wellesly, and Dr. John Dewey of Columbia University.

We are not going to enter the debate on either side of the controversy now — whether Russell is a fit person to train young men and women or not (in our mind he is utterly incompetent and a despicable fellow who came here from England to make use of our "freedom" of speech and press and religion and to debauch and corrupt

morals). But — and this is our reason for even mentioning this sordid affair — to raise once more a warning cry against utilizing the state institutions of higher learning for our young men and women and to, perhaps, open their eyes to what they must expect to see and hear in case they enter those portals of learning. Many a clean Christian young man and woman from fine Christian homes has left those schools totally bankrupt in body and soul. People willing to put themselves under the tutelage and influence of such instructors must expect to be defiled by them. The old story — "they don't carry their private views and opinions into the class rooms" is just so much nonsense. The Lord in His wisdom established a wall of separation between Israel, His chosen people of old and the rest of the nations. He did not do this in the New Testament times — but "whatsoever things were written aforetimes were written for our learning," Romans 15:4, also applies here. The world and all her institutions of learning constitute a very definite danger to the Christian — let us get that straight and accept that as an established premise and an established divine truth: only then will we use the world wisely as not abusing it." 1 Cor. 7:31.

The Russell case ought to convince Christian parents once and for all that they will have their children educated in our own Christian schools, under Christian influence and Christian professors — at Watertown, New Ulm, Saginaw, and wherever else such schools are available to them. Not as though the devil is not going to sow his seed there also — he will —, but there we have the one antidote to his poison, the eternal Word of God; that will take care of those who will heed it. And, of course, Christian parents will have their children begin their education in our own parochial schools. So, and only so, will we evade the influence of such utterly debased men as Russell and his ilk; only so will we safe-guard the morals and the faith of our children. W. J. S.

* * * *

Women in the Church It must be clear to every Christian who is the least bit familiar with the Scriptures, what God's intentions are in regard to women and their place in the public affairs of the congregation. 1 Cor. 14:34 we read: "Let your women weep silence in the churches; for it is not per-

mitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: *for it is a shame for women to speak in the church*"; and again 1 Tim. 2:12: But I *suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*" The verses quoted above clearly express the Lord's mind in regard to a woman's place in the church: she is to keep silence in the public assemblies, in the congregational meetings, in public services, and according to verse 8, she is not even to lead the congregation in prayer. It is God's will that such functions be performed by the men in the congregation.

The Lutheran Church, true to God's Word always — and so also here — has ever held this position, and the women of the Lutheran Church have always been ready to accept these words as the will of God and have never coveted the position of the public ministry. They are satisfied with God's order and arrangement in the Church. However, it does no harm and, in fact, it is necessary to repeat this from time to time, lest we forget and be tempted by the spirit of our time to disregard this very definite injunction of the Word.

Not so long ago a minister's wife in one of our larger cities, in utter disregard of this clear doctrine of the Scriptures, preached several sermons to the congregation gathered for public worship. Her husband, the pastor of the church, was unable to preach because of sickness, and so she supplied for him; and all that heard her bore her testimony that she preached mighty sermons and made a deep impression on the congregation. What of it? — And though she spoke with the tongues of men and angels and though she had the gift of prophecy and understood all the mysteries and all faith (1 Cor. 13) it profitted nothing — she became guilty before God — because she did that that God forbids — and "obedience is better than sacrifice." This applies, of course, to Amie Semple McPherson and her whole tribe. *God simply does not want it — He forbids it.*

We need not ask WHY? Nor will a humble Christian woman question the Lord's wisdom in this matter — as little as in any other matter. But, the Lord does answer our "why?" He gives us two reasons for His action. 1 Tim. 2:13, 14 He says: "For Adam was *first* formed, then Eve. And Adam was not deceived, but *the woman being deceived* was in the transgression." In creating Adam first God expressed His intention that Adam — man — was to function as the head of Eve — woman. It was God's intention — here expressed in the order of creation — that man was to guide and rule and that the woman was to be an *help meet* for him. 1 Cor. 11:8, 9 God says: "The man is not of the woman, but the woman of man; neither was the man created for the woman, but the woman for man." The woman is subjected to the man — by the intent of God — and this position and order God wants man to retain — always

and the woman to respect — always. The second reason stated for forbidding the woman to preach and teach and lead in prayer in the public service is — "the woman being *deceived* was in the transgression." The devil told Eve: "Ye shall be as Gods" — and believing this deception she assumed the role of leadership and would have led Adam to a position equal with God. That she failed dismally need not be stated here. Yet, for this she is to be ever mindful of her subordinate position to man and hence never to assume the role of teacher, preacher, leader in the congregation. Those who do are violating God's clearly established order: they sin.

This, of course, has to do only with *public* leadership in the congregation where both men and women are assembled. In a gathering of women, in the home, in informal gatherings, as teachers in our schools of boys up to a certain age, of the work done by deaconesses, this does not apply. Here a woman, especially gifted by God to teach others and lead them in the way of righteousness, may well use her gifts; and in that case, it need hardly be mentioned, she will do her work in all humility and gentleness.

W. J. S.

* * * *

Anent the 90th Anniversary of Our Synod

The day chosen, for the celebration of the 90th anniversary of our Wisconsin Synod, by the Watertown Convention, is the last Sunday in May. We trust that all our congregations will set aside this day for a service of *repentance* and *thanksgiving* in commemoration of the untold blessings the gracious Lord has poured out upon our Synod during the past ninety years. Let us sanctify this day with the Word of God and prayer, beseeching our heavenly Father, for Jesus' sake, to continue to bless us through His pure Word and His unadulterated Sacraments and keep us in the true faith unto the end.

Let us show our gratitude to Him on this occasion by our liberal contributions for the Church Extension Fund of our Synod into which, according to Synod's resolution, the offerings of this Anniversary Sunday will be placed, and by renewed zeal for the work in the Kingdom of God in which we are engaged as a Synod.

The Jubilee-number of the *Northwestern Lutheran* and the *Gemeindeblatt* will be issued on the fifth and on the twelfth day of May respectively. They will bring a brief history of the Wisconsin Synod from the pens of Professors Sitz and Westerhaus. Every family in our congregations will receive a copy whether they are regular subscribers to our synodical papers or not.

The districts of our Synod are requested to arrange special Jubilee Services during their conventions this summer.

M. Lehninger, Chairman
Anniversary Committee.

SEARCH THE SCRIPTURES

By Pastor E. Schaller, Clear Lake, So. Dak.

I. A Text and Its Message

"For God, who commanded the light to shine forth out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

LET there be light." It was thus that the speaking God opened the flood-gates of His power and began to shape the fashion of an inhabitable earth. "And there was light" — the enemy of hopeless darkness, first and greatest of all material gifts to those who were to live their lives and find their way upon the earth.

It remains the queen of man's possessions, this creature called light. The European black-outs are but a faint image of the incredible night which would enfold the human race deprived of that bright servant without which no man could work or live.

Yet the measure of God's mercy toward us lies, not in this His first gift, but rather in His last. As He blessed men in the beginning with light, the last of His kindnesses ends with the offer of another light, the knowledge of the glory of God. If it was dark in the primeval wilderness of the new world, no man can fitly describe the blackness which rules in the hearts of men born into this world. It is a darkness of spiritual ignorance, depravity and superstition so deep that there is no hope in them or of them. They know as little of God as the blind mole knows of the world through whose earth he ceaselessly burrows; truth is false and lies are truth to them. Whatever comes out of them defiles them and others.

To dispel this darkness one power avails, and one alone. It requires a creative act just as surely as the earth needed to be lighted by the power of God. No one knows God, no one can know Him, no one can possibly worship Him save he to whom has come the miracle of light: God, shining in the heart, turning the lamp of His Word into the black chamber within and illuminating it with the light that shines from the face of the Lord Jesus Christ, Who said of Himself:

"I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:46). And again:

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

II. A Biblical Study

We have said that Moses revealed great scientific truths. Consider his report on the second day of creation, of the divine order that there be a *firmament* to divide the waters above from the waters under it. This means that there were to be two bodies of water and the firmament to hold them apart.

This is scientifically correct. The firmament holds in suspension an ocean as real as those lying upon this earth, having waves, height, and pressure to the amount of 2,100 pounds per square foot at sea level.

The firmament is the atmosphere, which holds in suspension a tremendous amount of water. It is made up of 79 parts nitrogen and 21 parts oxygen per 100 parts of atmosphere, and this proportion is constant. Think that over for a moment.

The slightest change in composition of the air would be disastrous. If we had two parts of nitrogen to one of oxygen, we would turn into giggling maniacs, for our air would have been converted into laughing gas. On the other hand, one part nitrogen to two parts oxygen would give us the basis for explosive gun-powder. A flash of lightning would convert this substance into nitric acid. If we want to live, the mighty hand of God must preserve the delicate proportion of elements in the firmament without the change of so much as one part in a hundred.

But now the function of this firmament. In a room 60 feet square, where the temperature is 60 degrees, the air can hold easily some 252 pounds of water. The firmament can hold several times the amount of water in all the oceans of the world. This is its duty. By temperature changes, the vapor in the air condenses and we have rain; if the change is too sudden and fast, we have a cloud-burst. And if the firmament were to dissolve, we would be wiped out.

"So God divided the waters from the waters." Here is the scientific truth penned by a man 3,600 years ago. Where did Moses learn this science?

A LITTLE WHILE

John 16:16

By Pastor O. J. Eckert

ALITTLE while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father." Our Savior spoke these words on the eve of His great suffering, a little while before His death upon the cross removed Him from the

sight of His disciples — but not for long; for in a little while (on the third day) they would see Him again in His glorious resurrection-body, in which He was to return to the Father, to fill all the heavens and the whole wide world. Even after the forty days of His appear-

ance had passed, and the Lord has ascended, they would continue to see Him in faith. What a comfort for the bewildered disciples, were not these three words "a little while" at this time!

Even so this fair gem of Holy Writ is resplendent with the radiant warmth of its comfort and hope also for us. Verily every man at his best state is altogether vanity. We spend our years as a tale is told, and life's brief day passes like a dream in the night. One of our acquaintances or friends has gone and then another; and before we have turned about another has departed this life. All flesh is like grass — here only a little while and then it vanishes from sight. A little while! Time speeds away, and death comes on! Delay not, delay not, O sinner, to come, for mercy still lingers and calls thee today!

For the never ending mercy of our risen and ascended Lord, our eternal high priest whose blood avails for all, assures us that the little while of this life shall be followed by an eternity of bliss for those who abide in Him. A little while of earth's vanities and disappointments and then that ceaseless glory with which the sufferings of this time are not worthy to be compared. A little while in this vile body, which because of sin is corrupt and weak, in which we see through a glass faintly and know only in part; a little while of walking by faith and not by sight — and then that joyful moment when the soul will know even as we are known and see Him face to face, Him whom we now love though we see Him not; for the death of our mortal body is but the release of our immortal

soul into an immediate, intimate, and conscious communion with God through the blood of the Lamb.

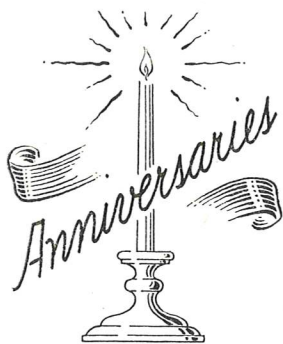
But the perfection of man consists in the union of the perfected soul and the body made perfect. That union will take place in those who are His, when our ascended Lord will return again to judge the quick and the dead. The perverted souls of the unbelievers, which will forever be an abhorring to all flesh, will stand in terrifying contrast to the glory that shall be revealed in us, when He will appear, and we shall see Him as He is in our bodies, which will be glorified and perfected forever like unto His glorified body.

Before the Lord a thousand years are as one day and one day as a thousand years. The time before His return, no matter how soon or how late it may come in our reckoning, is but a little while to Him. But a little while for this sin-cursed, care-laden, sickness-ridden, strife-worn, war-torn, and death-stricken world, and then there will be a new heaven and a new earth, where righteousness reigneth. It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is — and until then there is but a little while.

'Tis but a little while
And He shall come again,
Who died that we might live, who lives
That we with Him may reign:
Then O my Lord, prepare
My soul for that glad day;
O wash me in Thy precious blood
And take my sins away.

FOUR ANNIVERSARIES

THIS is a year of anniversaries. Ninety years ago the Wisconsin Synod was founded. Our Theological Seminary and Northwestern College both celebrate their seventy-fifth anniversaries this year. This year also marks the seventy-fifth year of the *Gemeindeblatt*. The Theological Seminary and Northwestern College intend to observe the occasion at a joint celebration to be held in the afternoon of Commencement Day at Northwestern College.



Synodical Resolution

According to a synodical resolution passed last summer all congregations will be asked to observe the ninetyeth anniversary of our synod in special services to be held in their churches on May 26. The same resolution also suggests that a thanksgiving collection be announced for that day.

Collection . . . What For?

This collection is to be used to pay off the Church Extension debt and thus once more make it possible for the Synod to carry on Church Extension work according to the needs and opportunities that are pressing for attention. What some of those needs and opportunities are we read in the Bulletin on Church Extension work that was distributed in all churches during the month of March.

Remember Our Debt to Others

It is especially fitting that we should remember the birth and early childhood of our synod by a thank-offering that will be used for church extension. As a synod we owe a very great deal to the help that was unselfishly given to us when our first congregations were struggling to establish themselves in the face of what looked like insurmountable difficulties.

Langenberg and Berlin Mission Societies

Before, and also after, the founding of the Wisconsin Synod the Langenberg and Berlin Mission Societies

trained several men for missionary work and sent them to preach the Gospel in the territory now served by the Wisconsin Synod. Before 1865 we were almost wholly dependent on such church extension work for our teachers and pastors.

Pennsylvania Synod

Although we had no official connection with the Pennsylvania Synod, members of that body regularly sent money, clothing, and other aid to support pastors in Wisconsin and to help our young Synod get a start in life. We were sorely in need of pastors, but had no college or seminary of our own in which to train them. It was the Pennsylvania Synod again, especially one member of that synod, Professor Schaeffer, who arranged to have J. H. Sieker, from Newton, Wis., study three years, free of charge, at the Seminary at Gettysburg, Pennsylvania. He finished his studies there just two years before the greatest battle of the Civil War was fought in the fields surrounding the Seminary. Rev. Sieker accepted a call to Granville, Wis., served Northwestern College as a collector, later became pastor of Trinity Church in St. Paul, was president of the Minnesota Synod, and then served as pastor of the oldest Lutheran congregation in America in New York City until his death in 1904. It was unselfish church extension work that made it possible for him to prepare himself for the ministry.

Missouri Synod

Lutherans in Germany contributed about \$12,000 in the early days to help us build an institution of our own for training pastors and teachers. Later, when our college and seminary was under way, we made an agreement with the Missouri Synod, whereby we were to furnish a professor for the Seminary at St. Louis, and the Missouri Synod a professor for Northwestern College. The Missouri Synod maintained Professor Stelhorn at Watertown for six years. We never fulfilled our part of the agreement. We had in Professor A. Hoenecke the man for the place, but were never able to provide the funds needed to maintain him in St. Louis. The Missouri

Synod never required reimbursement nor ever reproached us for our failure to live up to our part of the agreement.

Many Others Helped

These are just a few examples from the early life of our Synod that show how dependent we once were on the gifts and unselfish help of others for our pastors, teachers, and institutions. We could add indefinitely to these examples if we looked into the early history of the congregations that now constitute the Synod. Most of them had to lean strongly on the help of others to become established.

Let Us Now Do For Others

Now we as a Synod are being called upon to send pastors into new fields, to help new congregations in Arizona, Colorado and elsewhere to get a start in congregational life, to set up chapels where our missionaries can call the people together to hear the Word; in short, to do for others what others so nobly once did for us. We owe much to those who nourished us when we were very young and weak. God has greatly blessed their gifts to us, as we see when we look at the congregations and institutions that have grown and flourished among us.

We Have the Men and the Means

We called to God in prayer and earnestly begged Lutheran Christians in this country, in Germany, and in Russia to provide us with pastors and teachers. Our prayer has been richly answered. We are well provided with candidates ready and anxious to preach the Gospel whenever and wherever we send them. It is clearly God's will that we use the gifts of men that he has given our Synod and that we send them to preach the Word to those who are as little able to provide for themselves as we once were.

We Will!

That is Church Extension work, and it is to serve such work that we are being asked to gather a *generous* thank-offering on the day of our Ninetieth Anniversary, May 26. E. E. Kowalke.

HISTORY OF A NORTH DAKOTA MISSION

Mandan, North Dakota

By E. H. Krueger

TWO people at an installation service . . . especially when they come twenty minutes late . . . perhaps comes near being the record low for any installation service in our Synod. This occurred on a mid-summer day in 1934.

This county seat with a population well up in the 6,000 figure, with 15 miles of paved streets, well kept lawns and boulevards, with the federal government's largest agricultural station outside the District of Colum-

bia, with division headquarters and repair shops for the railroad, with the State's two largest plants producing butter, ice cream, and handling farm produce — but with no Synodical Conference church — had encouraged neighboring pastors several times to begin work here. But each time their efforts fell short of success. In January, 1933, another attempt was made. Services, with some exceptions, were conducted twice a month. The year ended with expectations unrealized and the

conviction that if a congregation could be established at all, the pastor must live in the field. In the spring of 1934 our District Mission Board decided to give this field that trial.

Before the installation of the candidate, the rounds were made in an effort to have present each family, which in the previous year had said it was interested in our



services. Only a mother and her son came. A week of walking up porch steps brought five souls — strangers in any church — who heard the pastor sing the hymns and deliver a sermon on Luke 5:5. Months of this made it seem as though that oft and regularly repeated prophecy were true, "It cannot be done. Periodically some new church has tried to break into our city and failed. They come and they go." The following months brought new obstacles. But they also brought to each self-appointed prophet a feeling of surprise that his prophecy had not already gone into fulfillment.

Time, however, has a way of showing that when the predictions of men and the promises of God contradicted each other, it is always the same One which continues to stand as correct. Each new Sunday heard the creak of a slowly opening church door once or twice more than the previous Sunday. And again was demonstrated the glorious God-given truth that His Word shall not return unto Him void; that it is the power of God unto salvation to all who believe; that it is the most satisfying food for hungry souls. For by the grace of God a congregation was organized. And so rich was the measure of His grace that the same rented church, to which it seemed so difficult to get even a few souls during 1934, would not seat half its membership even with the setting up of folding chairs in 1938. The average attendance over a period of six months was 85. Thus our Synod today has an active and growing congregation in Mandan, just across the river from Bismarck.

Together with this came also another unexpected "growth," namely in church rent, which was increased to \$5.00 per service. The increase in attendance also meant crowding the Sunday school children out of the service, so that today three-fourths of these children no longer come to the regular service. Naturally many attempts have been made by the congregation to obtain its own church home. So far these haven't been any more successful than the first attempts to establish a congregation. But surely the blessings which our God has showered upon our work here constrain us to labor also toward the attainment of this goal.

DO YOU KNOW YOUR SYNOD?

WITH a view to the forthcoming celebration of the NINETIETH ANNIVERSARY of the Synod it will undoubtedly be of interest to the members of our Synod to know the present numerical strength of our body. — It is true, our strength does not lie in numbers, in a large and pretentious membership, yet these statistics of the Joint Synod of Wisconsin and other States as of January 1, 1940, are encouraging, and considering the small beginning of our Synod, we may read in these statistics the promise and fulfillment of the words, "Be strong and of a good courage, fear not, nor be afraid; for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee." Deut. 31:6.

The latest obtainable parochial reports show the following:

Pastors:

Active	558
Emeriti	32

Professors:

Ordained	21
Not ordained	17

<i>Field Secretary</i>	1
<i>C. R. M.</i>	9

Congregations:

Members of Synod	595
Not members	118
Preaching Stations	94

Members:

Souls	256,007
Communicants	177,402
Voting	56,084
Lady members	15,122

Schools:

Pastors Teaching	47
Male Teachers	171
Woman Teachers	126

Enrollment:

Day Schools	10,122	in 146 schools
Summer Schools	6,055	in 204 schools
Saturday Schools ...	4,992	in 236 schools
Confirmation Schools	2,035	in 147 schools
Sunday Schools	32,093	in 548 schools

Ministrations:

Baptisms, Children	6,889
Adults	678
Confirmations, Children	5,718
Adults	1,999
Communed	357,501
Marriages	2,836
Burials	3,034

Readers of

"Gemeinde-Blatt"	5,186
"Northwestern Lutheran"	5,119
"Junior Northwestern"	6,310

Funds raised for

Synod	\$ 354,049.71
Other Purposes	\$ 48,006.32
Home Purpose	\$1,555,477.93

G. E. Boettcher, Statistician.

NEWS ITEMS



Dr. Martin Luther College Library. Last year a gifted Lutheran artist, Mrs. A. Weede of Balaton, Minnesota, presented the library with an excellent reproduction of the Last Supper. After seeing the painting on the wall in the library, Mrs. Weede decided that it lacked the proper dimensions. After months of

loving labor, the artist completed another copy of the painting in a much larger size and brought it to us after the Easter holidays. It is truly a beautiful piece of art

and we take this opportunity to express our heartfelt thanks to Mrs. Weede for it and for her kindly effort in behalf of our institution. We also suggest to visitors that they request to have the painting shown to them when they call here, if we should forget to point it out.

Adalbert Schaller, Librarian.

Golden Wedding Anniversary. On March 22 Mr. and Mrs. August Ehrlich, members of Zion Congregation, Colome, South Dakota, observed their golden wedding anniversary in the company of many relatives and friends. The undersigned delivered an address based on Luke 10: 17-20.

L. F. Groth.

OBITUARY

† **MRS. GUSTAV BAUM** †

Clara Barbara Baum, daughter of Daniel Hutzelmänn and Margaret Hutzelmänn, née Schenk, was born September 1, 1873, in Brooklyn, New York. After she had graduated from the Lutheran parochial school, she was confirmed by Pastor Koerner at that place. On September 26, 1898, she entered holy matrimony with Pastor Gustav Baum who was serving our congregation at Hamburg, Wis. She was a true handmaiden of the Lord, and as a pastor's wife was concerned only about the one thing



needful and that the church and its glorious principles might be sustained and prosper. Since 1929 she lived in Johnson Creek. On October 28, 1937, she had the misfortune of breaking her hip and was taken to the hospital at Watertown. After a stay of nine months and undergoing a very serious but

successful operation, she returned home. On February 19, 1940, she was again confined to her bed and fell asleep in the Lord March 5, 1940. The undersigned based his remarks at the funeral on 2 Cor. 5:1.2. Surviving are her husband and five sons: Traugott, Theodore, Gustav, Theophilus, Hugo, three daughters-in-law and six grandchildren. Also a brother, Louis Hutzelmänn of Brooklyn, N. Y., and a sister, Louisa Schroeder of Woodhaven, New York, survive. Her cheerful patience and her firm faith will ever be cherished by her family and friends. Her mortal remains were committed to the ground at Johnson Creek, March 8.

A. W. Paap.

† **REV. PAUL HINDERER** †

The Rev. Paul Hinderer was born October 30, 1862, in Wuerttemberg, Germany, the son of a teacher and musician. After graduating from a German university he emigrated to the United States in 1884. In order to prepare himself for the ministry he entered Dr. Martin Luther College, New Ulm, Minn., and later attended a school in St. Paul, Minn. In 1886 he married Miss Clara Schneider, also a recent arrival from Germany. He served the following charges: La Crescent, Goodhue,

Morton, Poplar Grove, Minn., and South Shore, So. Dak. After retiring for a few years in 1917 he served a mission in Portland, Ore., and later Northwestern Lutheran Academy, Mobridge, So. Dak., as dean. His final retirement began in 1929. His wife Clara died in Seattle, Wash., December 31, 1936. After her death his health began to fail and March 19, 1940, the Lord called home. His faithful servant at the home of his son Immanuel Hinderer in Waterville, Wash., with whom he made his home.

On Good Friday afternoon Rev. Fred Tiefel assisted by Rev. W. P. Amacher conducted the funeral service at Waterville and on Saturday Rev. Arthur Sydow

officiated at a service at the Pacific Lutheran Cemetery, Seattle, Wash., where his mortal remains were buried beside his wife. Rev. Tiefel's text was Mark 13:35-37 and Rev. Sydow's John 19:41, 42.

He is survived by ten children, Immanuel and Paul of Waterville, Mrs. Julia Lemon, Mrs. Marie Harris, and Winfried of Seattle, Mrs. Clara Baur of New Ulm, Minn., Mrs. Elsie Eberly of Oroville, Theophil of Pullman, and Eugene of Bristol, Wis. also thirty-seven grandchildren. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Arthur Sydow.

REPORT ON DEBT RETIREMENT

The General Treasurer's report shows that our total debt today stands at the figure of \$319,936.33. Of this \$203,796.04 is budgetary and \$116,140.29 is our church extension debt. Your Debt Retirement Committee has on hand \$9,000, which figure may be subtracted from the total above to set the actual figure of our debt at \$310,936.33. At the close of the eight months period ending February 29 we find that of an expected receipt of \$2.00 per communicant for that period only \$1.30 has been brought up. This does not augur well for a balanced budget on June 30. Until the time that our debt is wiped out we must keep our eyes on two objectives: the removal of the debt and also the regular requirements of the Synod. We have an opportunity to study these from month to month in the reports of the General Treasurer. It will not do for us to increase the debt in one operation while we seek to reduce it in another. Here is a case of "doing the one and not neglecting the other."

The carrying charges of our debt are greatly reduced. At one time the item of interest in our budget was over \$30,000, today it is approximately \$9,000. Notes are being renewed at much lower rates. However, \$9,000 is still far too much to pay annually to carry a debt when both missions and missionaries hold a claim against us for more consideration and attention. The fields are there and waiting, likewise the laborers — is there no one to

send the men into the fields? One concentrated and consecrated effort would change all this — and there is surely inducement enough to apply ourselves to it. Of added opportunities we shall hear more shortly.

Pastor W. Bodamer, now unable to return to his beloved work in Poland, has been representing our cause as well as that of the church extension department since autumn. He is returning from the work in Michigan to begin among the congregations in Wisconsin this spring. He is prepared to advise with the pastors and congregations in our matter and help them to the understanding and courage necessary to the work.

We have reports of 112 parishes who have finished their debt retirement program, 291 have remitted some but have not notified us that the matter is closed in their midst, 93 have given their promise to participate but have not as yet sent any money, while 46 plead inability because of conditions that obtain at home. Twenty congregations are active in the work, reducing our debt by reducing their own debt to the church extension department.

We have received \$261,315.42 and have promises of \$35,740.44 additional. The stream of receipts has grown a bit thin in the last year. May we hope that the need will induce our Christians to cause it to strengthen?

K. Timmel.

FROM A WIDER FIELD

INDUSTRY VIEWS WAR AS BANE TO BUSINESS

While there are undoubtedly many American industrialists who are already licking their chops over the prospect of making a "killing" on the manufacture and sale of implements of war to belligerent nations, the greater number of them by far seem to regard the war traffic as a doubtful boon to business and are looking hopefully toward the restoration of world peace.

In the business magazine *Forbes*, Edwin Laird Cady has sounded a warning to American industrialists in an article entitled "Be Wary of War Orders." Although it is written purely from the standpoint of business expediency and without regard to humanitarian considerations, it is indicative of the lack of enthusiasm among hard-headed business analysts over the prospect of a boom in war materials.

"Losing money on war orders is easy," asserts Cady.

"In spite of tales of the fantastic profits made 25 years ago, the cold fact is that at least 40 per cent of all corporations reported no profit at all during the 1914-1918 years." And he adds:

"Real profits come only from taking the kind of business which builds something solid and useful for peacetime . . ."

The most surprising condemnation of war and of efforts to profit by it, however, has come from Lamont Du Pont, president of the DuPont Company, which concern was among the foremost war profiteers during the World War. In his annual report to the stockholders of the company, Mr. Du Pont quoted from a recent address by the president of the National Association of Manufacturers: "American industry hates war. American industry wants peace," and he continued:

"The management of your company agrees with that view. Even apart from humanitarian considerations, which are paramount, it is the firm conviction of your management that war is an unmitigated evil, and that the present state of world affairs, in the long run, will be harmful to your company and to the whole of industrial life. For your company, as for all humanity, nothing could be more desired than a prompt, constructive settlement of the current wars on a basis giving reasonable assurance of permanent peace." — *Lutheran Companion*.

GALLUP POLL ON WAR ABROAD

A marked decrease of sentiment for American participation in the War in Europe is indicated in new figures just released by the American Institute of Public Opinion, following a poll which it conducted in February on the following question:

"If it appears that Germany is defeating England and France, should the United States declare war on Germany and send our army and navy to Europe to fight?"

In September the Institute took a similar poll which resulted in 56 per cent of the votes opposed to American participation in the war abroad under the conditions named and 44 per cent in favor. The new figures resulting from the February poll show that approval of our entry into the war to save France and England against Germany has decreased to 23 per cent of the total with 77 per cent opposed.

Earlier in February the Institute conducted a study on the question: "Do you think the United States will go into war in Europe or do you think we will stay out of the war." To this question 68 per cent of the persons inter-

viewed predicted that we would remain out of the war. In October a poll on the same question brought only 54 per cent of assurance of neutrality.

It is apparent that the old tricks of war-time propaganda are not taking effect as they did in the war of 1914-1918. Clergymen in the British Isles have been preaching sermons calling the people to fight for Christ as against the Devil but the old arguments don't strike fire as they once did.

Altogether apart from the educational work done by peace movements, war is fast losing its "glory." One cannot get romantic about mechanized warfare when there are no generals on prancing horses with flashing sabers. The radio has brought the world closer together and has taken away some of the enchantment which distance used to provide. The American radio has been restrained in its dissemination of war news.

There is a growing sentiment in America against the detention of U. S. merchant vessels by British naval authorities and a feeling that Britain and France, by going to war, are responsible for the entry of communistic Russia.

But most of all the apathy can be attributed to a disillusionment on the part of Americans as to the hope of establishing a better world order by a war wherein everyone will lose something too precious to be lost. They know too well that democracy cannot be preserved a month if this country goes to battle and that the winner of a war in Europe would be too exhausted to invade the United States.

— *The Presbyterian Tribune*.

THE 1940 PRINTING ANNIVERSARIES

By common consent, the year 1940 is being observed as: (1) The 500th anniversary of the invention of printing from movable type. (2) The 400th anniversary of the introduction of printing into the New World at Mexico City in 1539. (3) The 300th anniversary of the printing of the first book in what is now the United States — the "Bay Psalm Book" produced by the Stephen Day Press at Cambridge in 1640. It is also the 250th anniversary of the first paper mill in this country, established by William Rittenhouse at Philadelphia in 1690; the 150th anniversary of the death of Benjamin Franklin in 1790; and the 100th anniversary of electrotyping (lead molds first used by Thomas Spencer of Liverpool in 1839; wax molds by Robert Murray, an Englishman, in 1840) and of the invention of photography.

— *Lutheran Companion*.

ANNOUNCEMENTS

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on May 14 and 15, 1940, at 9:00 o'clock, at Elkhorn, Wisconsin, with Pastor Walter A. Diehl, 107 South Church Street.

Sermon: A. C. Barth, Mark 10: 46-52; F. E. Blume, Luke 14: 25-35.

Confessional Address: E. Jaster, E. Hinderer.

Essays: Old: Heidtke, Lossner, Nommensen, Blume. New: Bernthal: "The Doctrine of the Millennium"; Sauer: "The Church and the Modern State"; W. A. Diehl: "A Discussion of the Wisconsin Synod Resolution on Church Union."

Edmund Sponholz, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference meets May 14 at West Salem, Wis., with Pastor J. H. Schwartz. Holy Communion Services at 9:00 A. M. Speaker: Paul Monhardt (J. H. Paustian).

Papers: Exegesis: 1 Tim. 2, G. Zunker; 1 Tim. 3, J. H. Schwartz; 1 Tim. 4, A. Winter. Isagogics: Colossians, F. Gilbert; 1 Thessalonians, C. W. Siegler. Principles for Correct Interpretation of Scripture, R. Siegler. Ordination, H. Kirchner. Reading of Sermon, W. Paustian (H. Schaller).
L. M. Bleichwehl, Sec'y.

CENTRAL CONFERENCE

The Central Conference will convene at Platteville (Fr. Miller, pastor), May 14 and 15.

Order of Business: Tuesday, 10:00 A. M., Opening and Roll Call; 10:20, H. Gieschen: How Can We Improve the Attendance at the Lord's Supper? 1:30, Opening. 1:45, M. Raasch: Report on Finance; 2:00, Casual Questions and Miscellaneous; 3:00, Director E. E. Kowalke: Christian Education; 4:00, Prof. El. Kiessling: A Missionary Biography of Chr. Fr. Schwartz; Wednesday, 9:00 A. M., Opening; 9:15, Sermon Critique; 10:00, H. Schumacher: Who is Entitled to a Christian Burial? 1:30, Opening; 1:45, Wm. Nommensen: Is it Time to Re-affirm or Revamp Our Stand on Divorce?

Sermon: K. Timmel, Th. Mahnke (English).

Remarks: Kindly announce early. Lodging can be provided only for such who have announced in due time.

H. Geiger, Sec'y.

WESTERN TEACHERS' CONFERENCE

The Western Teachers' Conference will meet at Winona, Minn., April 26 and 27 (Pastor Alfred N. Sauer), the first session to begin at 9:30 A. M. Various practical lessons will be rendered and timely theoretical papers will be presented for discussion. Kindly make timely announcements with Mr. T. W. Zuberbier, 300 East Sanborn St., Winona, Minn. Time limit for announcements, April 20.

Otto F. Boerneke, Sec'y.

CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

The Chippewa-Wisconsin River Valley Pastoral Conference will meet on May 14 and 15 at Marathon City, Wis., Rev. E. Kolander, pastor. First session 10:00 A. M.

Essays: Die Predigt fuer unsere heutige Zeit, S. Rathke; My Church and Russellism, W. Nommensen; Problems in Pastoral Practice Arising from the Dance, O. Hoffmann; Exeg. Hom. Treatise of Matt. 7:15-23, S. Fenske; Report on the Merger, H. Pankow; N. T. Exegesis 2 Tim. 3, E. Walther; O. T. Exegesis, I. Habeck.

Sermon: R. Horlamus, G. Krause.

Confessional Address: H. Nommensen, E. Otterstatter. Please announce! Note change in time!

E. E. Prenzlow, Sec'y.

SOUTH-EAST WISCONSIN DISTRICT

The 12th biennial convention of the South-East Wisconsin District will be held, God willing, at Zion Ev. Luth. Church, Hartland, Wis. (H. Hartwig, pastor), June 24-28, 1940.

Opening service Monday, 10:00 A. M. Lay delegates are requested to submit their credentials, properly signed by the chairman and secretary of their respective congregations, to the undersigned immediately after the opening service.

Essays and essayists: An exegetical homiletical paper on 1 Cor. 4:1-5; Pastor E. Jaster. The Meaning and Import of Ordination; Pastor C. Buenger. According to a resolution essays are to be read in English, but excerpts are to be furnished in German beforehand.

Any petitions and memorials are to be in the hands of President P. J. Bergmann by June 1, 1940.

Requests for lodging are to be sent to Pastor H. Hartwig before June 1, 1940. W. Keibel, Sec'y.

MIXED CONFERENCE OF MILWAUKEE AND VICINITY

The Mixed Conference of Milwaukee and Vicinity will convene April 23 and 24. Communion, 9:00 A. M. Grace Church (Sauer), Juneau and Broadway, Milwaukee, Wis.

H. G. Brueggemann, Sec'y.

NORTH-WISCONSIN DISTRICT

Pursuant to an invitation of Zion's Ev. Luth. Congregation of Rhinelander, Wis. (Pastor: Paul Gieschen), the North-Wisconsin District of the Joint Synod of Wisconsin a. o. St. will hold, D. v., its 12th regular biennial convention in its midst June 17 to 20.

The opening services will take place Monday morning at 10 o'clock. Immediately after these services the lay-delegates of the respective congregations will, please, hand their Credentials to the secretary of the District. They must be signed by the Chairman and Secretary of their respective congregation.

The first session will be held at 1:45 P. M.

All announcements to attend the sessions must be in the hands of the local pastor by June 1. All later announcements for lodging can not be considered. All delegates should consider that it is a difficult matter for any congregation to find proper lodging for about 200 delegates under present housing conditions. Therefore no requests for lodging, or changes in lodging can be considered after June 1.

All petitions and memorials must be sent in English and German to the President of the District, Pastor W. Pankow, by the 1st of June.

A paper will be presented by Pastor E. Reim of Neenah, Wis., for discussion.

Meals will be served at the usual price.

Please make your announcement at the earliest date possible.

G. E. Boettcher, Sec'y.

Hortonville, Wis., March 20, 1940.

THE GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet in St. John's School in Milwaukee, Wisconsin, on May 22, 1940, at 9:00 A. M.

Preliminary Meetings:

General Mission Board, May 20, 10:00 A. M., St. John's School.

School Committee, May 20, 10:00 A. M., Jerusalem School.

Board of Trustees, May 20, 2:00 P. M., St. John's School. Committee on Transfer of Properties, May 20, 7:00 P. M., St. John's School.

Conference of Presidents, May 21, 9:00 A. M., St. John's Parsonage.

Representatives of Educational Institutions, May 21, 2:00 P. M., Grace Church.

The Reports of all Boards and Standing Committees must be in the hands of the undersigned at 12:00 M., May 10, 1940.

The Committee on the Assignment of Calls will meet in Thiensville on May 24, at 9:00 A. M.

John Brenner.

INSTALLATION

Authorized by President Karl Krauss the undersigned, assisted by Prof. A. Schultz, on Palm Sunday ordained Cand. Theol. Conrad Frey, at present tutor at Michigan Lutheran Seminary, and installed him as pastor of Bartholomew's Lutheran Church at Kawkawlin, Mich.

May the Lord bless the pastor and his congregation!

No change of address at present!

O. Frey.

SOUTHEAST WISCONSIN DISTRICT

January 2 to March 30, 1940

Arizona Conference

Reverend	Budgetary	Non-Budgetary
O. Hohenstein, Grace, Glendale	9.67	
Robert W. Schaller, Zion, Phoenix	246.28	
Alfred M. Uplegger, New Jerusalem, Globe	10.21	

Dodge-Washington County Conference

Geo. A. Barthels, St. Peters, Allenton	99.60	
Geo. A. Barthels, Zion, Allenton	65.55	
G. Bradtke, Z. Krippel, Christi, Tp. Herman	86.00	10.00
Herman Cares, Emanuel, Tp. Herman	33.22	
Herman Cares, Emanuel, Tp. Herman	56.84	
Herman Cares, Tp. Theresa	41.08	
Herman Cares, Zion Tp. Theresa	9.48	
F. Marohn, Beth., Hustisford (Lad. Aid)	25.00	
R. Marti, St. Jacobi, Tp. Theresa	14.55	
R. Marti, St. Peter, Kekoskee	16.75	
Ph. Martin, St. Luke Knowles	32.63	
Ph. Martin, St. Luke, Knowles	33.88	
Ph. Martin, St. Luke, Knowles, S. S. childr.		1.41
Ph. Martin, St. Paul, Brownsville	123.57	11.85
Ph. Martin, St. Paul, Brownsville	14.26	
Ph. Martin, St. Paul, Brownsville	136.50	
Rud. F. W. Pietz, St. John, Lomira	30.67	
Rud. F. W. Pietz, St. John, Lomira	66.66	
Rud. F. W. Pietz, St. John, Lomira (Woldt-Lawrenz)	14.00	
W. Reinemann, Trinity, Huilsburg	50.00	6.00
W. Reinemann, Trinity, Huilsburg	31.51	
Ad. von Rohr, Peace, Hartford	169.40	
Ad. von Rohr, Peace, Hartford, Lad. Aid	20.00	60.00
H. J. Schaar, St. John, Woodland	53.60	
Erwin Scharf, St. Paul, Cedar Lake	12.98	
Erwin Scharf, St. Paul, Slinger	67.18	
W. P. Sauer, St. John, West Bend	121.31	
W. P. Sauer, St. John, West Bend	257.01	
W. P. Sauer, St. John, West Bend	116.74	
W. P. Sauer, St. John, West Bend	158.52	
M. F. Stern, St. Paul, Neosho, child. \$3.75	53.75	
M. F. Stern, St. Paul, Neosho	102.77	
H. Wolter, St. Paul, Tp. Lomira	44.77	
H. Wolter, St. Paul, Tp. Lomira	19.84	
H. Wolter, St. Petri, Tp. Theresa	16.82	
H. Wolter, St. Petri, Tp. Theresa	9.12	
F. Zarling, St. Matthew, Iron Ridge	2.00	6.21
F. Zarling, St. Matthew, Iron Ridge		3.00

Eastern Conference

Paul T. Brockmann, Trinity, Waukesha	326.72	
Adolph C. Buenger, St. John, Good Hope	53.90	19.65
Adolph C. Buenger, St. John, Good Hope	45.27	
E. Ph. Ebert, Pentecostal, Whitefish Bay	21.12	
E. Ph. Ebert, Pentecostal, Whitefish Bay	18.69	
E. Ph. Ebert, Pentecostal, Whitefish Bay	13.09	
Frank G. Gundlach, Salem, W. Granville	24.70	
Frank G. Gundlach, Salem, W. Granville, Lad. Aid \$10.00, S. S. children \$5.50, Herman Sager \$1.00		16.50
Ph. H. Hartwig, Christ, Pewaukee	26.00	
Ph. H. Hartwig, Zion, Hartland	98.00	
Gerald O. Hoenecke, St. Paul, Cudahy	67.58	(ch.) 11.61
Gerald O. Hoenecke, St. Paul, Cudahy	50.35	
Gerald O. Hoenecke, St. Paul, Cudahy	60.35	
W. Keibel, Nain, West Allis	182.90	26.65
W. Keibel, Nain, West Allis		60.00
P. W. Kneiske, St. John, Lannon	43.00	5.70
A. Koelpin, Fairview, Milwaukee	37.98	
A. Koelpin, Fairview, Milwaukee	58.19	
A. F. Krueger, Resurrection, Milwaukee	48.17	
A. F. Krueger, Resurrection, Milwaukee		19.76
A. F. Krueger, Resurrection, Milwaukee	23.32	
A. F. Krueger, Resurrection, Milwaukee	28.69	
Henry Lange, Nathanael, Milwaukee	51.27	
Kurt A. Lescow, St. John, E. Mequon	95.40	
A. H. Maaske, St. John, Mukwonago	22.26	
J. Mahnke, Mt. Lebanon, Milwaukee	55.04	

J. Mahnke, Mt. Lebanon, Milwaukee	31.53	
J. Mahnke, Mt. Lebanon, Milwaukee	45.18	
Wm. C. Mahnke, St. John, Root Creek	64.08	5.50
Wm. C. Mahnke, St. John, Root Creek	24.42	
Wm. C. Mahnke, St. John, Root Creek	40.15	
Wm. C. Mahnke, St. John, Root Creek (Wm. J. Guenther)	10.00	
A. J. Mittelstaedt, Trinity, So. Mequon	30.00	
Theo. Monhardt, St. John, Tp. Lake	22.91	
Theo. Monhardt, St. John, Tp. Lake (S. S. Children)		23.10
C. A. Otto, St. John, Wauwatosa	545.04	56.10
A. Petermann, St. John, Newburg	88.20	
M. F. Rische, Davids Stern, Kirchhayn	184.90	
M. F. Rische, Davids Stern, Kirchhayn (School \$17.75)		31.00
M. F. Rische, Davids Stern, Kirchhayn	35.25	
M. F. Rische, Davids Stern, Kirchhayn	35.25	
J. G. Ruege, Jordan, West Allis	862.52	
J. G. Ruege, Jordan, West Allis	101.22	
J. G. Ruege, Jordan, West Allis	189.37	
G. Schaller, St. Paul, Tp. Franklin	143.84	
G. Schaller, St. Paul, Tp. Franklin	41.88	
Alfred C. Schewe, Trinity, W. Mequon	68.35	
Alfred C. Schewe, Trinity, W. Mequon	60.70	
Alfred C. Schewe, Trinity, W. Mequon	78.90	
Gust. E. Schmidt, St. Paul, E. Troy	62.91	
Arnold Schultz, Trinity, Milwaukee	262.34	
Arnold Schultz, Trinity, Milwaukee	226.82	
Harry Shiley, St. Peter, Tp. Greenfield	18.97	
Harry Shiley, Woodlawn, W. Allis	123.77	15.27
E. W. Tacke, St. Paul, Tess Corners	303.00	
E. W. Tacke, St. Paul, Tess Corners	72.50	
E. W. Tacke, St. Paul, Tess Corners	138.85	
L. M. Voss, Good Shepherd, Tp. Wauwat.	33.91	
L. M. Voss, Good Shepherd, Tp. Wauwat.	34.35	
S. E. Westendorf, Calvary, Thiensville	49.03	31.33
S. E. Westendorf, Calvary, Thiensville	26.25	
S. E. Westendorf, Calvary, Thiensville	29.78	
H. Woyahn, Grace, Waukesha	47.44	
H. Woyahn, Grace, Waukesha	14.79	
H. Woyahn, Grace, Waukesha	86.33	

Milwaukee City Conference

P. J. Bergmann, Christ	191.54	
P. J. Bergmann, Christ	31.13	
P. J. Bergmann, Christ	93.18	
E. R. Blakewell, Salem	160.18	
E. R. Blakewell, Salem		49.49
E. R. Blakewell, Salem	57.03	
John Brenner, St. John	356.20	128.35
John Brenner, St. John	328.20	157.50
John Brenner, St. John	154.00	131.00
John Brenner, St. John		312.75
Vict. Brohm, Bethesda (L. A. \$5.00 Budg.)	199.95	80.19
Victor Brohm, Bethesda	136.06	35.57
R. O. Buerger, Gethsemane	85.67	75.00
R. O. Buerger, Gethsemane	127.87	
R. O. Buerger, Gethsemane	132.64	
P. J. Burkholz, Siloah	302.66	76.40
P. J. Burkholz, Siloah (Sunday school)		22.00
P. J. Burkholz, Siloah	163.35	43.42
P. J. Burkholz, Siloah	230.64	61.31
P. J. Burkholz, Siloah (Ladies' Aid)	10.00	20.00
J. C. Dahlke, Jerusalem	228.15	14.26
J. C. Dahlke, Jerusalem	151.71	9.48
E. Ph. Dornfeld, St. Marcus (L. A. \$40.00, S. S. \$11.24)	459.78	15.00
E. Ph. Dornfeld, St. Marcus (L. A. \$10.00)		93.67
F. Graeber, Apostles	21.20	30.25
F. Graeber, Apostles	45.05	
A. F. Halboth, St. Matthew	272.34	
A. F. Halboth, St. Matthew		62.00
A. F. Halboth, St. Matthew		62.00
A. F. Halboth, St. Matthew	85.66	
A. F. Halboth, St. Matthew	82.34	62.00
W. A. Hoenecke, Bethel (Lad. Aid \$5.00)	67.97	53.02
W. A. Hoenecke, Bethel	33.70	10.19
Raym. W. Huth, Messiah		15.00
Raym. W. Huth, Messiah	139.60	
J. G. Jeske, Divine Charity		24.82
J. G. Jeske, Divine Charity	513.43	35.00
L. F. Karrer, St. Andrew	21.24	17.31
Ph. H. Koehler, St. Luke	376.04	218.00

Ph. H. Koehler, St. Luke	288.43	59.13
Ph. H. Koehler, St. Luke	174.40	19.36
A. C. Lengling, Sarons (Mixed Chorus) ..		5.00
Paul G. Naumann, St. Jacobi	105.13	30.79
Paul G. Naumann, St. Jacobi	143.23	288.74
Paul G. Naumann, St. Jacobi	413.33	174.99
Erhard C. Pankow, Garden Homes	110.00	
Erhard C. Pankow, Garden Homes	45.00	
Erhard C. Pankow, Garden Homes	45.00	
Wm. F. Pankow, Ephrata	261.86	
Paul Pieper, St. Peter — S. S. Child. \$6.00	472.75	
L. Iwer \$5.00		31.50
Paul Pieper, St. Peter		83.54
Paul Pieper, St. Peter	163.57	36.00
Paul Pieper, St. Peter	235.55	36.00
Wm. F. Sauer, Grace	500.00	118.41
Wm. F. Sauer, Grace (A. A. L. Branch 91)		15.00
Wm. F. Sauer, Grace	635.91	
W. J. Schaefer, Atonement	44.15	
W. J. Schaefer, Atonement (S. S.)		10.11
W. J. Schaefer, Atonement	10.00	
W. J. Schaefer, Atonement	64.00	
H. W. Schwertfeger, Homehurst Mission ..	.75	1.65
H. W. Schwertfeger, Homehurst Mission ..	.50	
H. W. Schwertfeger, St. Paul	10.38	4.74
H. W. Schwertfeger, St. Paul	6.37	
H. W. Schwertfeger, St. Paul	7.63	
A. B. Tacke, Zebaoth	50.44	
G. A. Thiele, Parkside	52.10	
G. A. Thiele, Parkside	10.10	
G. A. Thiele, Parkside	12.35	
Arthur P. Voss, St. James	188.50	27.50
Arthur P. Voss, St. James (Miss Siekert		
\$7.00)	70.30	27.50
Arthur P. Voss, St. James	158.47	27.50

Southern Conference

A. C. Bartz, Immanuel, Waukegan	75.70	
A. C. Bartz, Immanuel, Waukegan	24.80	
W. A. Diehl, First Ev. Luth., Elkhorn	15.00	
W. A. Diehl, First Ev. Luth., Elkhorn	42.95	
W. A. Diehl, First Ev. Luth., Elkhorn	37.40	
W. A. Diehl, First Ev. Luth., Elkhorn	53.75	
O. Heidtke, Jerusalem, Morton Grove	100.00	
Eugene Hinderer, Zion, Bristol	70.70	
Eugene Hinderer, Zion, Bristol	20.00	
Eugene Hinderer, Zion, Bristol	150.00	
E. Walter Hillmer, St. Luke, Kenosha	52.40	
Edwin Jaster, Epiphany, Racine	13.47	
Edwin Jaster, Epiphany, Racine	40.56	
W. H. Lehmann, St. John, Libertyville	71.30	
W. H. Lehmann, St. John, Libertyville	15.65	
O. B. Nommensen, Zion, So. Wilwaukee	27.04	2.00
O. B. Nommensen, Zion, So. Milwaukee	172.69	
O. B. Nommensen, Zion, So. Milwaukee	32.15	
R. P. Otto, Peace, Wilmot	100.00	
R. P. Otto, Peace, Wilmot	80.00	
W. K. Pifer, Bethany, Kenosha		9.50
M. F. Plass, St. John, Oakwood	100.00	
M. F. Plass, St. John, Oakwood	100.00	
G. Redlin, Zion, Crete, Ill.	51.16	
Alfred v. Rohr Sauer, St. John, Burlington	121.97	
Edmund Sponholz, St. John, Slades Corn.	140.40	
Theo. Volkert, First Ev. Luth., Racine	119.66	
Trinity Congregation, Caledonia, by T.		
Christofferson	18.05	

Memorial Wreaths

In Memory of

Miss Friedericke Behnke by Pastor A. J.		
Mittelstaedt	2.00	
Mrs. Wilhelmine Boock, from Misses		
Emily and Emma Jodar by Pastor		
Wm. F. Pankow	1.50	
Prof. F. Brenner from R. Behmer by Pas-		
tor W. J. Schaefer	1.00	
Prof. F. Brenner from Miss Hulda Ada-		
scheck by Pastor Arthur Voss	5.00	
Prof. F. Brenner from Mr. and Mrs. A.		
Duehring and Mr. and Mrs. A. Zenke		
\$2.00, from Pastor and Mrs. S. E.		
Westendorf \$2.00 by Past. Westendorf	4.00	

Prof. F. Brenner from Milwaukee Pastoral		
Conference by Past. Arnold Schroeder	5.00	
Prof. F. Brenner from Seminary Student		
Body by George Frey, Sec'y.	5.00	
Rev. Chr. Doehler from Mrs. A. Heidtke		
and family and F. Graeber family by		
Pastor Graeber	4.00	
Rev. Chr. Doehler from Rev. and Mrs. E.		
C. Beversdorf by Pastor Arthur Voss	2.00	
Rev. Chr. Doehler from Milwaukee Pas-		
toral Conf. by Past. A. Schroeder	5.00	
Mr. H. Eggebrecht from Margaret and Lil-		
lian Boettcher by Pastor J. C. Dahlke	2.00	
Mr. H. Eggebrecht from Dr. and Mrs. E.		
Bergholz by Pastor Arthur Voss	3.00	
Mr. H. Eggebrecht from Prof. Wm. Man-		
they \$1.00, from Mr. and Mrs. Wm.		
Schroeder, Mr. and Mrs. R. J. Pahlow		
and Otto Eggebrecht \$3.00, from Mr.		
and Mrs. Wm. Hamann \$2.00, Mr. and		
Mrs. Herm. Schmidt \$2.00, from Mr.		
and Mrs. Walter Getzel \$5.00 by Pas-		
tor Paul Pieper	13.00	
From Anna, Louise and Reinhold		
Breutzmann \$3.00, Mr. and Mrs. Geo.		
Graebner \$3.00, Families of Helmuth		
and Caroline Eggebrecht \$10.00, Har-		
vester Employees \$6.00, Mr. and Mrs.		
Walter Eggebrecht \$1.00, Mr. and Mrs.		
Alex Eggebrecht \$1.00, Mr. and Mrs.		
Ernst Eggebrecht \$1.00 by Pastor Paul		
Pieper	25.00	
Mr. H. Eggebrecht from Rev. G. Pieper,		
Prof. Aug. Pieper, Mrs. Ed. Kornreich		
and Rev. H. Plehn by Pastor Paul		
Pieper	4.00	
From Mrs. W. H. Graebner and		
daughters \$3.00, Mrs. Jennie Brown		
\$1.00, Mrs. Emma Priess \$1.00 by Pas-		
tor Paul Pieper	5.00	
Olga Hannemann from Mrs. S. Jedele by		
Pastor A. F. Halboth	3.00	
Mrs. H. Herther by Pastor O. Hohenstein	2.50	
Mrs. Gustav Jeske, Sr., from Rev. and Mrs.		
A. Koelpin by Pastor Koelpin	1.00	
Mrs. Gustav Jeske, Sr., from Mrs. Louise		
Jeske, Mr. and Mrs. H. Gabel and Mr.		
and Mrs. E. Grebe \$2.00 from Mrs. C.		
Engler, Mrs. O. Fredricks, Mrs. F.		
Kaul, Mrs. A. Klinger, Mrs. E. Lam-		
brecht, Mrs. A. Leuthold, Mrs. H. My-		
rold, Mrs. A. Turk, Mrs. A. Venz, Mrs.		
O. Walters and Mrs. R. Wills \$5.00 by		
Pastor A. B. Tacke	7.00	
Mrs. Gustav Jeske, Sr., from Rev. E. W.		
Tacke by Pastor E. W. Tacke	2.50	
Mrs. Albertine Lambrecht from Ladies'		
Aid by Pastor W. H. Lehmann	2.50	
Mr. Emil Linnemann from St. John's Choir		
by Pastor Alfred von Rohr Sauer	3.00	
Mr. Herman Moeller from Marilyn Luise,		
John A. and William C. Moeller by		
Pastor F. G. Gundlach	3.00	
Mr. Herman Moeller from Salem Young		
People's Society \$3.00 from B. C. Zieg-		
ler employees \$7.50 by Pastor F. G.		
Gundlach	10.50	
Mrs. B. Pautz from R. Behmer by Pastor		
W. J. Schaefer	1.00	
L. Praefke from Mr. and Mrs. H. Groth-		
mann by Pastor A. Halboth	2.00	
Mrs. Pauline Raasch from Rev. and Mrs.		
John A. Martin by Pastor Ph. Martin	1.50	
Karl Schultz from Arthur, Hubert, Louis		
and August Schultz, and Ewerdt family		
by Pastor Ph. Martin	3.50	
Albert Teske from Bruno Ladwig \$1.00,		
Eleonore Liedke \$1.00 by Pastor Paul		
Pieper	2.00	

Albert Teske from Ludwig Kasten, Sr., and Mr. and Mrs. Paul Kasten by Pastor Paul Pieper	2.00	
Jeanette Verick from Arnold and Donald Mueller by Pastor J. G. Ruege	2.00	
Mrs. Albert Voecks, from Rev. and Mrs. Gerald Hoenecke	2.00	
Mrs. Albert Voecks from Rev. and Mrs. R. Marti by Pastor Marti	1.00	
Rev. R. F. F. Wolff from relatives by Pastor E. Ph. Dornfeld	10.00	
— by Pastor Robert W. Schaller	2.00	
— by Pastor Arthur Voss		5.00
		\$19,821.18
		\$3,396.10

CHAS. E. WERNER, Cashier.

Milwaukee, April 1, 1940.

ACKNOWLEDGMENT AND THANKS

The following sent gifts to East Fork Indian Mission, Whiteriver, Arizona. Clothing, toys, etc., were distributed as we saw the need. The contributions of money were used primarily toward Christmas for the Orphanage, Boarding School and Day School. — We were able to purchase the sixty much needed blankets for our children.

Arizona: Miss Anna Ahrens, State School for the Deaf, Tucson; Dorcas Society, Mrs. Lloyd H. Brown, 522 No. Cherry Ave., Tucson; Mr. and Mrs. H. C. Stolp, McNeal; Miss Ragna Hansen, R. 1, Box 671, Tucson; Y. P. S., Rev. R. W. Schaller, 911 Woodland Ave., Phoenix; Lutheran Ladies' Aid, Mrs. Otto L. Utke, Douglas; Ladies Aid, Rev. O. Hohenstein, Glendale; Ladies' Aid, Mrs. Herman Oft, Douglas; San Carlos Woman's Club, Mrs. Eva Brown, San Carlos; Mr. and Mrs. Frank Block, 1739 E. Hawthorne St., Tucson; Miss Anna May Swansen, Whiteriver.

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All the workers at East Fork Mission together with the children express their heartfelt thanks to all donors.

P. Behn.