

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 HANDMAIDEN OF THE CHURCH

READ 2 KINGS, 5, 1-14.

THIS is the story of a great and mighty Syrian captain who, under God, was saved by a little servant-girl. — "Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria, he was also a mighty man in valor." Little or nothing need be added to this description of Naaman, the Syrian. He represents the successful man — the rich, the mighty and powerful nation. "Now Naaman was a great man — — but he was a leper." The mighty captain had conquered many a foe, by him the Lord had given deliverance to Syria, but the dread disease of leprosy clung to him like his glory, and Naaman was helpless. In the Scriptures leprosy is always referred to as the type and figure of sin. Our Savior, speaking to the people of Nazareth pointed to the fact, "And many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed, saving Naaman the Syrian." Many lepers, many sinners; indeed, the leprosy of sin clings to all of us. If Naaman represents the mighty nations of this earth in his glory, he also represents them in this that sin clings to all of them. A contemporary historian has written the story of Europe and its people and has chosen this motto for his book, "All have sinned and come short of the glory of God." And will we in America separate ourselves from other nations by making the words of the boasting Pharisee our own, "I thank thee God, that I am not as other men are?" — Sin is a disease. The evil deeds of men are but the symptoms of the deep rooted leprosy of sin. "Thru Adam's fall corrupted is all men's nature and their doings." And we cannot save ourselves from our sin.

"And the Syrians had gone out by companies, and hath brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife." A little maid, a mere servant-girl in the home of the mighty Syrian captain, but she was a healthy girl, healthy in body and mind and spirit, reared among her people Israel in the fear of God and in the faith of

her fathers. "And she said unto her mistress, "Would God my lord were with the prophet that is in Samaria! For he would recover him of this leprosy." In his desperate need Naaman heeded the words of the little servant-girl. But he made a great mistake. "And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come to thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and make alive, that this man doth send unto me to recover a man of his leprosy?" Naaman's great mistake is at once clear. He turned to the king of Israel for help. The king of Israel recognized the mistake and said, "Am I God — — to recover a man of his leprosy?"

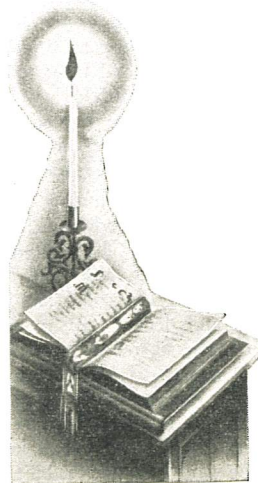
The Limitations of Civil Government

We as a nation often make the same mistake. We turn to civil government for help in every need. Somehow men have been lead to believe that civil government with its influence and power and wealth can cure all the evils that beset our people. But Naaman was a leper, and all the king's horses and all the king's men, his power and wealth, could not cure the leprosy of this man. The sin-problem must be dealt with in our nation. Now civil government can pass certain laws regarding larceny, and civil government can and shall punish the thief; civil government can and will padlock certain taverns, it can and will close gambling houses and houses of ill fame; civil government can and does pass certain laws concerning marriage and divorce, but civil government cannot drive from our coasts the sins that put to shame, it cannot cure the leprosy of sin. It has neither the means nor the authority to do this.

The Church

"And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel." — He shall know that there is a prophet in Israel. — And we shall know it. The Church has the God-given means and the God-given authority to deal with the problem of sin. "So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana und Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage. And his servants

came near, and spake unto him, and said, My father if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again



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Editorials

Idol Smashing Not so long ago our American system of education was looked upon almost as a god, as being quite ideal, without question entitled to every one's wholehearted endorsement; and woe unto him who dared to criticize. But times have changed. Attacks almost as bitter as some now being hurled at Hitler and his cohorts are being directed against that very educational system which so many millions in this country once so blindly idolized. The shocking ignorance in fundamental school subjects displayed even by many college men in our fighting forces and the grave problem of juvenile delinquency have served to open people's eyes. Education of course gets all the blame, although other agencies can not plead complete innocence either. Progressive education particularly is now being singled out as the worst offender.

Dr. Nicholas Murray Butler, the president of Columbia University, which was the center from which most of these "progressive" notions radiated, recently made this statement:

"By progressive educations appears to be meant the turning loose of youth in the world in which they live to express themselves, as the saying is, and to form such habits and tastes as they from time to time may choose, or which appear natural to them.

"This has been properly described as the rabbit system of education. The rabbit is at liberty to run about the garden where his life is passed and feed upon such plants, weeds and flowers as attract him and occupy himself as seems inviting from moment to moment. To call any such process education is in the highest degree absurd. It contradicts all human inexperience."

Certainly a very pat illustration of a "system" which was no system at all. It was to be an improvement on what was already thought to be pretty good; it was to give us still abler and better men and women. The plan as carried out permitted a child, to a considerable extent, to study that which he liked when he liked it, and to ignore that which he did not like. Consequently he avoided most of the difficult courses, so that, for instance, Dr. Woody of the University of Virginia, speaking also for many others, said: "As the sorry products of progressive education filter into our classrooms, the problem of what to do with them becomes more and more acute." They are not fit for the "hard" subjects.

And Delinquency? The child did not learn to obey. He was not to be interfered with. Suggestions by the teacher were permissible, but only suggestions. If these were not acceptable to the child, he was to follow his own inclinations nevertheless and to learn by personal experience what would be good and what would be harmful for him. So why be surprised at the results. He is still following his natural inclinations, as he has been led to do.

It surely is a progressive step, however, that people are now beginning to look into what has been done to their children in the name of education. That great idol which had been made so attractive is being sorely battered, and not unjustly either. Because of these smashing attacks, American education may be forced to lay greater and more thorough stress on fundamental subjects and less on play and fancy, but we dare not hope for more than that. Education requires more.

"The fear of the Lord is the beginning of wisdom: a good understanding have all that do his commandments: His praise endureth forever." Ps. 111:10. Education must be rooted in a child's understanding and appreciation of God, who hates sin, but who for Jesus' sake, shows mercy to all who repent. One who has grasped that will walk in the ways of God in word and deed. Only when we realize the importance of, and make use of, the agencies by which this God is made the foundation and propelling power of all learning (Bible classes, Sunday Schools, summer schools, day schools, Christian high schools, and colleges) shall we have faced the issue squarely. We are not saying that these agencies of ours are perfect, but at least the Essential is there. This is more than can be said for the "rabbit system."

S.

Something Worse Volumes of regret have been written about the wholesale destruction of churches and valuable works of art during the course of this war. Although at times comments on this subject were voiced in terms of highest indignation, such deplorable destruction has generally been accepted as one of the inevitable prices that must be paid for war. It is no more shocking than the tremendous cost in human lives.

Whereas many people are so upset by this ruthless wrecking of the "sublimest works which human virtue and genius have raised up to the honor of God," another and much more serious kind of destruction goes merrily on and remains almost unmourned and unnoticed. And yet it has been with us for years, war or no war. It is the type of ruin visited not upon structures of stone or masonry but upon the most vital and precious of man's possessions: his soul. Churches can be rebuilt and devastated areas reclaimed, but there comes a time when the human soul is beyond redemption.

Some of this destructive power can doubtless be ascribed to foreigners. The Sixth World Congress, Communist, in 1928, made the following declaration: "One of the most important tasks of the cultural revolution affecting the wide masses is the task of systematically and unswervingly combating religion — the opium of the people . . . The proletarian State, while granting liberty of worship and abolishing the privileged position of the formerly dominant religion, carries an anti-religious propaganda with all the means at its command and reconstructs the whole of its educational work on the basis of scientific materialism." Il Duce is reported to have said that "religion is a species of mental disease." Some of this seed must have fallen on fertile soil.

It is not necessary to go so far afield, however. State universities and colleges very close to us use textbooks on anthropology and sociology which either ignore God entirely or "represent Him as a creation of human fears and superstition." We can name prominent teachers who openly scoff at the Scriptures. H. L. Mencken sneeringly refers to the Mid-West as the "Bible Belt." Over the portals of many schools this inscription could well be placed: "Who enters here must leave the God of the Bible behind and accept in His stead the modern one — Science." Numerous popular writers promote unbelief and refer to Christ, the Savior, as a thing of fiction. Many assume, at best, a neutral attitude toward religion, whereas we all know that with Christ it is a matter of being either for Him or against Him.

All who speak and teach in this fashion must bear some of the responsibility for the appalling evidence of skepticism and indifference toward all Biblical teaching. Why is it that we are so easily moved to shed tears over bomb-wrecked cities and often show so little concern for the poisonous darts that are fired, or that may be fired, into the souls of our dear ones, not only over there on the battlefield, but right here at home in some classroom or neighborhood study club? Isn't the latter much worse?

S.

* * * *

The Neighbor Much of our life and of our habits and customs have to do with the neighbor. We do many things, unconsciously perhaps, directly influenced by the neighbor. Because he does so and so, or does a thing in this manner or that, we do likewise.

So too, our neighbor often influences our very homes, particularly where the children are concerned. If the neighbor permits his children to do certain things which we consider harmless, we are inclined to give our children the same privileges, especially if they are of the same age and associate together; no harm may come from this. Often, however, this doing-as-the-neighbor-does is detrimental to our children. We have heard parents say: "Our neighbor's children are going to attend the public school and so I shall also send mine there. You know they are such good friends it would be a shame to separate them." Such influence is *harmful*. Here parents must rather suffer the separation and do as God would have them do and "bring up their children in the nurture and admonition of the Lord." In that case their ways must part. For Christian parents the Christian school is the only answer to question: "to which school shall I send my child?" Let the neighbor do as he pleases!

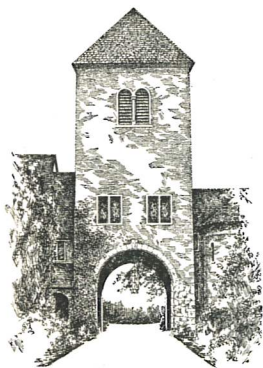
W. J. S.

HIGHER EDUCATION -- CHRISTIAN EDUCATION

WHEN I consented, complying with the chief editor's request, to write a short article on the above topic, it was clear from the outset that the available space would forbid an exhaustive treatment of the matter. I must limit myself to a few random remarks.

Meaning. — What do we understand by higher education? Higher than what? Higher education begins when elementary schooling is finished. The boundary is somewhat in flux today. In former times it was the universally accepted practice that children attended an elementary school for eight years. The course was so arranged as to cover eight grades, one grade in a year. Then followed the high school with grades 9 to 12. This system is still in force quite generally, although in recent years, with the introduction of the junior high school, elementary training in some schools is completed at the end of the sixth grade, to be followed by three years of high school. It is a pretty safe assumption, however, that the great majority of our parochial elementary schools still operate according to the old plan. Higher education would then embrace the four years of high school, and either two years of junior college, or four years of senior college; and whatever of general or vocational schooling may go beyond that.

Opportunities. — Parents looking for a school of higher education to which to send their son or daughter will naturally ask, What opportunities does the church, particularly our Wisconsin Synod, offer in this respect?

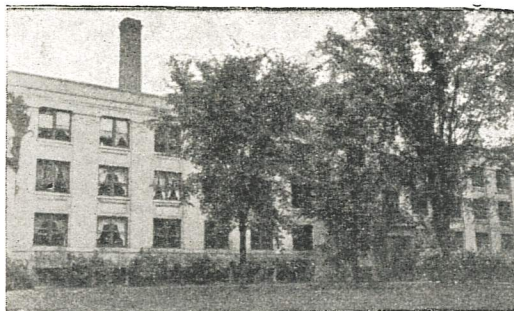


There are the following high schools maintained and operated by the Synod as such. The oldest is the preparatory department of *Northwestern College* in Watertown, Wisconsin, opened nearly 80 years ago, in 1865. The second in age is the preparatory department of *Dr. Martin Luther College*, New Ulm, Minnesota, opened in 1884. Then follows the *Michigan Lutheran Seminary* at Saginaw, Michigan (1909). The word "seminary" in this name is to be understood in the sense of "academy," as Webster defines it. Lastly there is *Northwestern Lutheran Academy*, Mobridge, South Dakota. This school was opened in 1928.

Besides, there is located within the territory of our Synod the Winnebago Lutheran Academy at Fond du Lac, Wisconsin, operated by members of our Synod and also subsidized by

our Synod to a limited extent. There is furthermore the Lutheran High School of Milwaukee. — For further information on these schools consult your *Northwestern Lutheran Annual*, 1944, p. 56ff. — Recently reports have come to us that in certain other localities neighboring congregations are joining hands to establish high schools of their own.

Our Synod conducts one college, *Northwestern College*, at Watertown, Wisconsin; one normal school, *Dr. Martin Luther College*, at New Ulm, Minnesota; one *Theological Seminary* at Thiensville, Wisconsin.



Necessity. — The fact that by far the greater number of our confirmed youth do not attend one of the Lutheran higher schools listed above is evidence that many parents doubt the necessity of continuing the schooling of their children after confirmation in distinctively Christian institutions. The necessity of pre-confirmation Christian training is conceded more generally, although by far too many subterfuges are found for neglecting even the institution of parochial schools. But once a child has been confirmed, further specifically Christian education is by many parents deemed superfluous.

They agree that any young man who plans to become a minister or a parochial school teacher, should, indeed, keep up his study of religious subjects, particularly the Bible, also during his high school and college years; but since their son plans to be a doctor, or a lawyer, or a business man, why should he burden his program with religious subjects?

Parents who reason thus, overlook several points of importance. There is first of all the mentality peculiar to the 'teen age. Just as the body is then undergoing some far-reaching changes, so is the mind. Everything seems to be in a state of fermentation. If schooling is continued during these years, irreparable damage may be done if Christ and His Gospel are omitted from the program. Much could be said on this phase, but we must hurry to the next point.

It goes without saying that there will always be two classes of people in our congregations: leaders and followers. We cannot all be leaders. God did not arrange it so. There must also be people who follow the lead. But there is a great difference among the followers. To put it bluntly: some follow blindly, others follow intelligently. Those that follow blindly

do not know why they do a certain thing, except that their leader told them that it would be good policy. On other occasions they may just as blindly, and stubbornly, refuse to follow for no intelligent reason whatever. By the aid of blind followers a demagogic leader may railroad a bad project through, and by their blind and stubborn resistance a beneficial project may fail.

Danger. — We have already pointed to some dangers that lurk in an uneducated laity, which can be avoided to a great extent if not only the pastor and the teacher of a congregation have been thoroughly trained for their positions, but if also the rank and file of the members have an understanding in spiritual matters above that achieved in an elementary school. Let us look at the situation a little more closely.

There is the danger of separation. Although God has so arranged that there is a natural grouping in the church of leaders and followers, He by no means wants a separation between these two groups. Jointly we should work for the welfare of His kingdom, each one according to the position into which God has placed him. But what, if the laymen have not received sufficient schooling to understand their leaders? to discuss problems intelligently, and then to follow intelligently? What if there is no willing and intelligent cooperation? People may say, The pastor must know best, let him go ahead. And then not only this will happen that the pastor is burdened with a mass of detail work which could just as well be done by some layman, but soon the pastor will develop from a leader into a ruler.

Such a situation is most dangerous, not only for the congregation but for the pastor as well. Peter warns earnestly that elders should not conduct themselves "as being lords over God's heritage, but being ensamples to the flock" (1 Pet. 5, 3). Yes, our Lord himself said: "Be ye not called Rabbi: for one is your Master (teacher), even Christ, and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters (guides): for one is your Master (Guide), even Christ. But he that is greatest among you shall be your servant" (Matth. 23, 8-11).

To avoid the dangers of separation between leaders and followers, especially that of developing an over-ruling clergy in the church, aside from the personal danger which lurks in a Christ-less higher education, parents should provide a Christian higher education for their confirmed children.

Standard. — In conclusion just a few remarks on the question how a Christian higher school should be conducted. It may often happen that a boy or girl would prefer to attend some public high school, particularly because of the extra-curricular activities encouraged there. They feel that if they are denied these privileges, their freedom is unduly curtailed. The danger for Christian higher schools is that, in catering to the wishes of immature youth, the bars be let down and

the Christian standards of discipline as well as of scholastic achievement be lowered. It may be difficult to maintain a proper conduct of the high school students. Youth still lacks the sense of responsibility; it will bubble over, perhaps boil over at times. It is clear that the

school dare not connive, but must maintain a firm discipline; on the other hand, a school dare not at once be condemned if excesses do happen. Our Christian life, in which Christian schools are training their pupils, consists to a great extent in a daily contest between the

Old and the New Man in us, with many a stumble and fall.

When we think of higher education for our youth, let us think in terms of Christian education.

J. P. M.

WE LOOK BEFORE AND AFTER

BY PROF. M. FRANZMANN

Our Advantage

WE of the church have, in the matter of education, a unique and everlasting advantage. We look before and after and see with clarity and certainty both whence we have come and whither we are going; while the education of this world is limited in its vision to the road traversed by daylight — it does not see or know that portion of it which is wrapped in the mists of the morning nor that other portion which is veiled in night —, we know where that road began and where it will end. When the world looks back to its origins, it must content itself with the vague surmise that man was gradually evolved from lower types of life and gradually — under whose guidance or by what impulse or for what end, it cannot know — grew stronger, wiser, and better; and the world must hope, in the teeth of the evidence of history, that man will continue to grow stronger, wiser, and better forever and ever. We know whence we are; we know that God created us and that He created us in His image; we know, moreover, that whatever obstacles man's disobedience and sin may place, God purposes to restore that image and to make us once more the sons of God and to raise us to a glory which we cannot, as yet, even comprehend; we know that He has revealed His purpose and is effecting His purpose in Christ Jesus, Whom to know is everlasting life. We know this with a certainty beyond any that argument and logic can give, a certainty that argument and logic cannot shake. Our roots are in God; we take life, strength, and direction from Him alone.

Uncertainties

And when the world looks forward to the other, the dark, end of the road, it is even more uncertain in its hopes and fears. It does not know whither the road leads nor what is to become of man when he reaches that portion of it. That the road does somehow go on and that man continues on it — that there is some sort of immortality, some life after this —, the world cannot deny without doing violence of serious sort to itself. But to achieve any certainty as to the nature of that part of the road or of the nature of man's wandering upon it lies beyond the world's scope.

Being uncertain of its origin, of its direction, and of its destination, the world concentrates with a furious intensity on that portion of the road which it can know, the here and now. The world's values are the values of here and now: disappointment or defeat here and now are a final and complete disaster; happiness and success here and now are absolute goods, of terrific and critical importance. There may be some sort of compensation later,

but the world doesn't know; best take the cash and let the credit go.

The Christian Is Not Confused

But for us there is a vision which pierces that darkness into which the world cannot see. We know in the sureness of faith that there lies the City of God, prepared for us and awaiting us, that there is the everlasting peace which the world cannot give, that there is joy for our weeping and laughter for our tears. We have business on that portion of the road which we traverse by daylight, and it is serious business which must be done before the night comes when no man can work; this here and now is our time of grace wherein we may work out our salvation; it is the acceptable time in which we may help to build the kingdom of God; but we remain pilgrims and sojourners here. Our joys are not complete here, and are not only here; our disasters are not final disasters; our disappointments are not lasting disappointments; our sufferings — the sufferings of this present world — are not worthy to be compared with the glory which shall be revealed in us.

We have this sureness, this certainty and peace, in all our life as Christians. We are not reeds tossed by the wind; we know. And this same certainty informs and guides our educational endeavors and keeps us above the succession of fads, the erratic changes in method and content that trouble the course of secular education. We are in a position to evaluate and to appropriate with discrimination all that the world with its concentrated interest in the here and now produces, without falling prey to the world's shifting enthusiasms and changing fears. We are in the enviable position of having all that the world has and heaven, too. We can look back to Eden and forward to Paradise and see all that the world sees besides.

No Room for Boasting

But let us not grow too complacent about it. Our Synod is rounding out its first century; as we look back on the first hundred years' work in education, we have much to be thankful for, but we have not too much to congratulate ourselves upon; God has blessed us out of all proportion to our slender endeavors. And if we cast a critical and searching eye upon ourselves today, we shall not see too much evidence of that certainty of purpose, that solidity of conviction, that sureness of touch which we ought, as children of light, to have. Let us face the future with a humble and contrite spirit, though with the assurance that God's strength will be made perfect in our weakness. Let us pray for the power of self-

sacrifice to open the day schools that should have been opened long ago, and to reopen those whose doors have been closed by our timidity and sloth. Let us pray for the gift of consecrated men and women who will make teaching in those schools their life; for Christian teaching is not a job to be done but a life to be lived.

Pray for Open Eyes

And while we are praying, let us pray also for the decency to pay them a salary that will permit them to be teachers twelve months of the year — and not drop them into the odd-jobs class, come June. And let us pray for the vision to see that our higher schools have needs as critical and as pressing as the disrepair, or the non-existence, of the buildings that should house them; that we have not done all when we shall have completed the proposed centennial project of new buildings at some of our institutions; that adequate training of the faculties and provisions for continued study on their part are part of our work of education and must be provided for. Let us pray for the insight, elementary though it be, that a good school library is never finished but is always in process of growth and that books cost money. Let us pray for wisdom and judgment in selecting and training our best men for the work of the church and for the courage and kindness to keep the indifferent and unfit out of it. Let us pray for grace and strength and insight to translate the great certainty which is ours into great action.

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TOO MUCH EDUCATION?

AMONG the many opinions voiced about education, especially in these restless days, there is one in particular that is becoming more and more prominent: the educational process, as it is now promoted in our schools, takes too much time; it keeps young people in the classrooms longer than is necessary; it cheats them out of several years of gainful employment or "community service" without giving them much of anything in return for the loss; the same educational results can be attained by reducing the number of school years.

Articles about "Too Much Education, Too Much School, Too Much College" have been appearing quite frequently during the last decade; of late, however, such writers have become more numerous, and their claims have become positive and more insistent that something be done about it. No doubt the accelerated programs of recent date have given the sponsors further encouragement for the assertion that the schools are wasting time, and that the learning process can be speeded up enough to enable a person to complete his school training several years sooner.

At present, sixteen years are required for the earning of a college degree. If a student should desire to pursue some professional study thereafter, he is past his mid-twenties before he can settle down to the work of his choice. This, they say, puts youth at a disadvantage in attacking the major problems of life. They say also that this condition prevents thousands from entering upon any advanced education at all, and that that is why the high-school course marks the end of academic instruction for the overwhelming majority. These young people feel that then they ought to get to work, to find their own place in our economic structure, to become self-supporting. If the benefits of advanced training are to be made available to a larger number, a change is imperative. So they say.

What Kind of Change?

Where should the reduction come? Many educators are of the opinion that a shortening of the high-school years would weaken the foundation necessary for a successful pursuit of collegiate studies. Accordingly, a determined effort should be made to shorten the elementary training to six years instead of eight, retaining the four years for the high school and the four for the college. Others would cut still more. Their formula is 6-3-3.

In spite of the multitude of suggestions constantly made with reference to education, changes are usually slow in coming. The acceptance of either of these proposals would go to the very root of a system that has been idealized and idolized for as long as many of us can remember. It would also go contrary to what we were told so often during the days of depression — that youth must be held in school still longer and not thrown into the labor market so soon. We also assume that a change such as is now suggested is still a long way off. There is considerable pressure back of it, however. In the annual convention of the Catholic Educational Association, held at Atlantic City recently, those schoolmen gave these ideas quite an airing; apparently they favored reducing the eight years of elementary training to six and keeping the four and four for the high school and the college, believing that thereby they would be making it possible for more pupils to get a higher education.

Where Do we Stand?

If such a program were universally adopted, and no one can say that it will not be, we certainly shall be compelled to fall in line. Some advance thinking about it will not be amiss even though during the immediate future the system will likely remain as it is. We must not be caught unprepared, and any contribution we can make to the subject should

not be kept under a bushel. At present it would not be wise to do more than to propose a few questions.

Is education merely a mechanical process by which certain facts and skills are acquired, or is the pupil's ability to grasp and to understand, which certainly, in normal cases, increases with age, an important factor in a well-rounded education? Should we gauge ourselves according to what the pupil can intelligently comprehend, or should we be interested chiefly in filling him with knowledge as rapidly as possible? Most important of all! Even though we can perhaps accelerate his mental and intellectual growth, what about his spiritual growth? Can that be accelerated in the same fashion, at the same rate, without serious loss to the pupil? Is not his maturity to be reckoned with at all?

Other questions stare us in the face: How many of our congregations will be able and ready to add two more years to their program and thus operate both the new kind of elementary school and a high school? That would require more teachers and more room and equipment. Our Normal School would then also have to train high-school teachers, for our own purpose, of course. How many of our congregations would be ready to cut off the seventh and the eighth grades and change them over into high-school grades? In our one-teacher schools that would not be possible without increasing the teaching force. Would some be inclined or forced to drop the two upper elementary grades and conduct only a six-grade school? How would that affect the confirmation age?

These questions should give us some idea of what would be involved. There are others. Eventually we may be called upon for an answer. Careful study is therefore advisable before time runs out on us, but in that study we must not forget that we are primarily called to make the pupil strong in faith. S.

WHAT IS THE DIFFERENCE?

BY MR. F. W. MEYER

VERY shortly a vast army of children will wend their way back to school to resume the work which was interrupted by the summer vacation. There are two great school systems in our country which our Lutheran children may attend. The one is conducted by the state and the other by the Christian church, in particular by the Lutheran church. Each system has its own philosophy. Before the child is enrolled in one or the other school system, there are many things that must be taken into account, especially by Christian parents so that the early home training of the child will not be undermined by corrupt teachings.

People have many notions about what they want their children to acquire in school. But on one thing all serious minded parents, both in the church and in the world, are agreed, namely that the training of their children

should build a fine character. Both systems of education which we have mentioned above are agreed that character building and training is more important than imparting to the child a great deal of knowledge and teaching it many skills.

In view of the child's welfare, a devout parent will among other things want to have the question answered: What is the difference in character training in the Christian Day School and in the public school?

Men and women in the teaching profession are expected to possess an irreproachable character. Their conduct and behavior must be an example **IN THE PERSONNEL** worthy of emulation. This fact no one will deny. There is, however, a marked difference in the character of the individual teacher. This depends upon his philosophy of

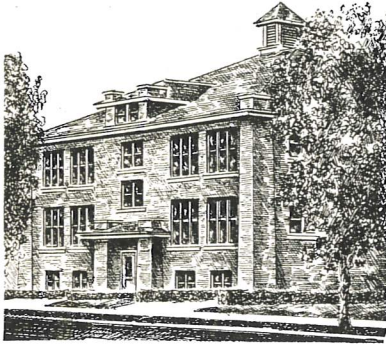
life. Furthermore, there is a difference in the manner in which character is built and for what it is built.

The teacher of the state controlled school is trained to look upon character as the product of man's own reason and strength and environment, plus other material influences brought to bear upon it. Therefore all through the process of developing character man stands in the foreground. He is the controlling force of all development within him, and will, therefore assume all glory of success for himself. He considers himself a self-made man.

The Christian teacher's conception of character differs vastly from the aforementioned. He views character that is approved of God as a creation of the Holy Spirit in the heart of the believer. Consequently Christian character is the character of the new-born man in Christ, the man as Christ would have him be. He will

consistently express by his habits, speech, and entire mode of living what he is — a child of God.

The teacher in the public school has pitifully weak means to train and build character in his pupils. Even some of the staunchest friends of the state system readily admit that it has produced very unsatisfactory results in this field. The crime wave that is sweeping over our country gives further testimony to this fact. What is the reason for the failure? To train character the



A Christian Day School

teacher in these schools is compelled to resort to ineffective means. For example, he must rely upon social customs, upon sentiment, and upon self-respect; he must stress the civil law and the consequences one suffers if he becomes entangled in its meshes. Furthermore, in the ethical and moral training of the children the lives and achievements of great men who led an outward decent life are held up to the pupils by the teacher as a model and an example worthy of emulation. To this the admonition is added: Do as these men did and all will be well with you.

On the other hand, the Christian teacher has the one and only true means of training character. It is the Word of God. This has stood the test of all times. Where all other means and methods have failed to train true character, the Word triumphs as is evident from the life of the Apostle Paul. The persecutor of Christians at the risk of his life became the most zealous missionary and preached the Word of Life far and wide. And children who are instructed in this Word look up to Christ their Savior as the one and only model and example to follow, be it in life as well as in death. The pride of leading an outward decent life, the acclaim of fellow-citizens, and the possible fear of punishment will not be the motivating force of a child of God to lead an exemplary life, but it is the fear and love of God that constrains him to do this.

It is evident that even the unbeliever does not want his child to lead a vile life, to steal, to curse. So also the teacher of the public school is desirous that his pupils lead an outward decent life in all manner and in all places. However, all this not because he believes and feels that doing otherwise would offend God, but merely because he believes it is improper, because it reflects upon his school. Furthermore, it would mar his pupils' as well as his own social standing in the community. On this basis some outward results may be ascribed to moral and ethical training since it touches the sentimental feeling of the child. However, this training does not make a deep and lasting impression on the child. As a result it soon wears off and all outward achievements come to naught. In the final end the purpose of all moral and ethical instruction aims at an externally virtuous life and materialistic ends. It is to result for all in an abundant life as the highest good.

Children who are trained by means of God's

Word and the power of the Holy Spirit working in their hearts learn to believe that they cannot by their own reason or strength accomplish anything good. They believe that it is God who directs their destiny and grants them all their success. The outcome of training character in this manner will be an abundant life in Christ here on earth and hereafter in eternity. The Word will grip the heart of the youthful hearer to bring about lasting results.

Involuntarily the question comes to mind: How does either training effect the child? Moral and ethical training teaches the child to lead an outward decent life and thus trains him to become a proud self-righteous Pharisee. He believes that he is master of his own destiny and is able to meet fully whatever demands his conscience, society, or a possible supreme being may make on him. He glories in his self-righteousness and achievements.

The child who is taught according to the precepts of God believes that he cannot by his own reason or strength accomplish anything good. He ascribes all that he is to the grace of God. He further has the assurance: I am redeemed of God. Instead of seeking honor and glory for himself, it will be the child's inmost desire to thank and to praise, to serve and obey Him.

Besides the above mentioned, other differences exist between the public school and the Christian Day School. True, children can acquire a certain intellectual training in the public school, but it is solely a training of the world and for the world. On the other hand, every subject taught in the Christian Day School is enriched and made meaningful because it is explained and taught in the light of God's Word, the sole authority on faith and conduct. For further investigation the kind reader is invited to visit a Christian Day School, if he has not already done this, and be convinced of its eminent worth. The school is open for those interested at any time. You will always be accorded a hearty welcome.

THE UNPOPULARITY OF CHRISTIAN EDUCATION

AS an institution the church is popular in the degree to which it conforms to the world. The church which offends no one, which is broad in its religion and is willing to practice fellowship with all shades of belief, be they Christian or otherwise, is well spoken of. Similarly the Christian who is worldly in his views and conduct and about whom there is nothing peculiar or queer, as those are bound to be who conform to the Bible concept of Christianity, does not arouse any ill feelings with his religion. Likewise Christian education would not be unpopular if it did not have other aims and objectives than the ordinary brand.

The Meaning of Christian Education

A Christian (Christ-ian) education is one which is centered in Christ, one whose supreme purpose it is to kindle in the hearts of those who are being taught the faith that Jesus is the one and only but all-sufficient Savior who with His suffering and death paid for all the sins of the world. If you eliminate this or fail to keep it in the forefront, you may still

call it Christian education but it isn't that no matter how noble the precepts.

Though Christ as the Savior is the focal point of all truly Christian education, it does not neglect the so-called moral side, right living. The more people are taught to appreciate Christ's salvation the greater will be the sanctifying influence in their lives. "If any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new." The aims and objectives of a truly Christian education are given in their broad outlines in the well-known statement of the Apostle Paul: "That from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." There are any number of schools today, especially schools of higher learning, which were originally founded as distinctively Christian schools, church and de-

nominational schools, which have been so thoroughly secularized that the aims and objectives set forth in the above quotation from the Bible are not even associated with such schools anymore. They are no different from the secular institutions founded and supported by the state. In the educational institutions of our Synod the expressed aim and purpose still is to make wise unto salvation and to thoroughly furnish unto all good works. They are looked upon as rather odd in the world today and that does not tend to make them popular.

Unpopular Peculiarities

One of the pet slogans of worldly education is academic freedom. The teachers claim the right to teach anything they please even if it undermines the moral and religious beliefs of those who are furnishing the financial support. This is a common practice in the state-supported colleges and universities and also in the lower schools. Evolution, which even from an academic standpoint is an unproved theory, is unblushingly taught, and when the Christian

taxpayer whose sensibilities are outraged thereby raises his voice in protest he is brushed aside with the remark that academic freedom dare not be impaired in any way.

In our own schools, lower as well as higher, the instructors do not hide behind the slogan of academic freedom but all their teaching is bound and influenced by the word of God. There is no attempt to explain the origin of the universe in a natural way but the creation story in Genesis One is accepted as a true and divinely inspired account and the students are taught to stand in awe before the statement: "He spake, and it was done; he commanded, and it stood fast." This spirit of, "Speak, Lord, for thy servant heareth," permeates the entire field of instruction. That type of Bible-centered education is regarded as outmoded, which accounts in part for its unpopularity in the world.

The education of the world is bounded by the horizons of this world, by the cradle and the grave. Its purpose is to train people to get the highest possible enjoyment out of this present life, to provide a culture or technical skills which contribute to a fuller and richer life here on earth. It leaves the impression that there is nothing to look forward to beyond the grave.

Though Christian education strives to produce good citizens (with sounder results than the world) and teaches people to appreciate and enjoy the physical gifts of God ("Every creature of God is good and nothing to be refused if it be received with thanksgiving"), it stresses the truth that we have no here abiding city but that our real and permanent home is in heaven, prepared for us by our Lord and Savior Jesus Christ. While worldly education trains the eyes downward, Christian education directs them upward. Such a type of education will never be popular with the great mass of people, whose philosophy of life finds expression in such statements as: "We live only once. Let us eat, drink and be merry, for tomorrow we die." Knowing that this life is the seedtime for eternity, how much more precious is that education which teaches us and our children to look upon ourselves as strangers and pilgrims on earth."

Unpleasant Exertions

Christian education is not handed us on a gold platter. In involves effort and expense. Many a mother, nominally Christian, considers it too much effort to teach her little child prayers and to acquaint it with Christ, excusing herself with the thought that when the time comes for the child to attend the Sunday school that will be taken care of. That is the same type of parent who lets the child have its own way when it objects to submitting to a sound and thorough Christian instruction. It is not pleasant to the flesh to learn Bible stories, to memorize the catechism and Bible passages and hymn verses in addition to the secular school subjects, and the tendency is to follow the line of least resistance and to dispense with these things.

It takes money to erect and maintain Christian schools and colleges, and it seems such a waste of money when the state places them so conveniently almost before our very doors and we have to support them whether we use them or not.

These are just some of the things that tend to make Christian education unpopular. But God's statement still stands: "The fear of the Lord is the beginning of wisdom," and the Savior gives us a lesson in comparative values when He addresses to us the searching question: "What is a man profited if he shall gain the whole world and lose his own soul?"

I. P. F.

THE HANDMAIDEN OF THE CHURCH

Continued from page 169

like unto the flesh of a little child, and he was clean."

The Power of the Gospel

How careful the prophet was to avoid any impression that it lay within his own power to heal Naaman of his leprosy, or that any work or worthiness on the part of Naaman contributed in the least to his healing. The entire record points to the saving power of God and the power of a simple childlike faith in the words of God's messenger. Even so God's grace in Christ Jesus alone has the power to save a people from sin. And it has pleased God to vest this saving power of His grace in the Gospel of Christ. Even as the word of Jesus spoken to the leper at the foot of the mountain in Galilee, "Be thou clean!" healed him of his leprosy, so preaching and teaching of the Gospel of Christ has the power to cleanse us from our sins. It has the power to forgive sins and to break the power of canceled sin. It makes the wounded spirit whole and calms the troubled breast; 'tis manna to the hungry soul, and to the weary rest. This Gospel alone can save a nation and a people. This Gospel the Lord has committed to His Church, and He has charged His Church to preach it to all nations. Oh that men everywhere throughout the length and breadth of our land might know that there is a prophet — a church — in Israel!

The Parochial School

But we must not forget the little maid in the home of Naaman. How well she served Naaman and the prophet in Israel as a messenger of the Gospel. She was the first to call Naaman's attention to the saving power of the Lord, "Would God my lord were with the prophet that is in Samaria: for he would recover him of his leprosy." — And we must not forget the handmaiden of the Church, the parochial school.

How deplorable, that so few homes recognize the need and the blessing of the church school. They turn their children over to the state to have them educated by the state; they fail to see that the state-controlled school cannot, must not, supply the one thing needful in the education and training of their children — the Gospel of Christ. How we ought to cherish the little handmaiden of the Church, the parochial school! It sows the good seed of the Word, it teaches sin and grace, it preaches Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

A. P. V.

ANNOUNCEMENTS

NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state —

Your full name.

Whether you are pastor, professor, etc.

Your place of residence (street and number if possible). Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

If the latter is the case, which is the nearest city?

In which direction is it from your place of residence?

How far is it away?

This notice also applies to such as have so far not held office and were therefore not listed.

Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee 3, Wisconsin.

NOTICE

The General Synodical Committee will meet in the week of October 15, 1944, in St. John's School, Milwaukee, Wisconsin.

John Brenner.

DR. MARTIN LUTHER COLLEGE

The sixty-first schoolyear at Dr. Martin Luther College, New Ulm, Minnesota, will begin September 19, at 8:30. All inquiries and announcements should be addressed to

Carl L. Schweppe, New Ulm, Minnesota.

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MICHIGAN LUTHERAN SEMINARY

The new school year at Michigan Lutheran Seminary at Saginaw, Michigan, is, D. v., to begin September 5. New scholars are to be announced without any further delay. For information and catalogs write to

President Otto J. R. Hoenecke, 2204 Court Street, Saginaw, Michigan.

* * * *

WINNEBAGO LUTHERAN ACADEMY

The new school year of this institution begins on Tuesday, September 5. Registration at 9 A. M. G. Bergeman.

* * * *

SCHOOL OPENING

Lutheran High School, Milwaukee, Wisconsin, will begin its new school year September 6. The school offers academic and commercial courses, mechanical drawing, sewing, musical activities, physical training, athletics.

For particulars address:

E. H. Buerger, Director, 1859 North 13th Street, Milwaukee 5, Wisconsin.

CALENDAR OF CONFERENCES

RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will convene, God willing, on September 11, 1944, at St. John's Lutheran Church, Red Wing, Minnesota, J. R. Baumann, pastor.

Essays: "The Comfort of Holy Baptism to the Christian in his Life," by Pastor C. A. Hinz; "Church Members as Missionaries," by Pastor K. A. Nolting. Confessional Speaker: H. Anger (A. W. Blauert).

The conference pastors will kindly announce themselves and their delegates in due time.

H. F. Muenkel, Secretary.

PACIFIC NORTHWESTERN CONFERENCE

The Pacific Northwestern Conference will meet at Withroy, Washington (Fred Tiefel, pastor), September 19 to 21, noon to noon.

Preacher: A. Eberhard (E. Kirst, substitute); text: Mark 6, 1-6.

Program: Homiletical Study, John 12, 1-11. F. Stern; Dan. 7. F. Tiefel; Exegesis, Col. 3, 12ff., G. Frey; Amos 2, 4ff., E. Kirst; Trends of Church History, Wm. Lueckel; Book Review, L. Krug; Paper on Practical Theme, E. Zimmermann; Paper: More Efficient Procedure in District Administration, A. Sydow; Essay: W. Gullixson.

Chairman: W. Amacher.

George Frey, Secretary.

CROW RIVER VALLEY PASTORAL CONFERENCE

The Crow River Valley Pastoral Conference is to convene at Morris, H. Duehlmeier, pastor, on Tuesday and Wednesday, September 26 and 27. The first session begins at 10:00 A. M.

Papers: "Dissertation on the Doctrine of Hell," E. R. Berwald; "Introduction to the Prophet Nehemiah with Historical Background, Characteristic of Person and Isagogical Treatment of Book," S. Baer; Exegesis on 1 Tim. 3, 8-13, M. Schuetze; "Catechetical Presentation of Sixth Commandment," W. P. Haar; "Unity of Practice Among Pastors Needed for Proper Church Discipline," H. Duehlmeier.

Sermon: P. Kuske (H. Hempel).
Please announce to host pastor, H. Duehlmeier, in time.

E. R. Berwald, Secretary.

FORTY-SECOND ANNUAL CONVENTION

The Forty-second Annual Convention of the Associated Lutheran Charities Conference will be held at Hotel Paxton, Omaha, Nebraska, Septem-

ber 27 to 29. General sessions 10 A. M. to 12 noon. Sectional meetings of Institutional Missions, Child Welfare, and Old Age groups as well as the Parish Pastors Institute, 2 to 4 P. M. The opening devotional services will be conducted by Dr. O. P. Kretzmann, president of Valparaiso University.

Membership agencies are entitled to two voting delegates and as many guests as desired. A special invitation is extended to the pastors of the area for the Parish Pastors' Institute.

C. A. Behnke, Secretary.

REQUEST

Should you have patients at the St. Croixdale Mental Hospital, please, inform Otto Klett, Lutheran Pastor, Prescott, Wisconsin.

CHANGES OF ADDRESSES

Rev. Edwin Frey, 8078 Wisner, Detroit 5, Michigan.

Rev. Arnold W. Nieman, 1828 Minnesota St., Oshkosh, Wisconsin.

Pastor I. G. Frey, 1112 Twenty-third Avenue, Council Bluffs, Iowa.

ACKNOWLEDGEMENT AND THANKS

The Seminary Library at Thiensville, Wisconsin, has received a Memorial Wreath gift of \$5.00 in memory of the late Carl Masch, Aviation Radio Man 5/c, son of the Rev. J. Masch of Black Creek, Wisconsin, who was reported killed in action not long ago.

The donor is Mr. Donald Ortner, a student at our Theological Seminary, and we herewith express our sincere thanks for his kind donation.

Adalbert Schaller, Librarian.

ACKNOWLEDGEMENT

Dr. Martin Luther College, New Ulm, Minnesota, gratefully acknowledges receipt of a donation of \$134.02 from Mr. Theo. Schultz, Goodhue, Minnesota.

Carl L. Schweppe.

TREASURER'S STATEMENT

July 1, 1945 to June 30, 1944

Receipts

Cash Balance July 1, 1943.....	\$ 59,788.26
Budgetary Collections:	
General Administration	\$198,051.24
Educational Institutions	74,014.31
Home for the Aged	5,623.09
Spiritual Welfare Commission	43,019.77
For Other Missions	291,813.81
Indigent Students	3,347.39
General Support	13,959.75
School Supervision	1,446.27
To Retire Debt	6,642.40
Revenues	101,075.24
Total Budgetary Collections and Revenues.....	\$738,993.27
Non-Budgetary Receipts:	
U. S. Government Bonds Matured	\$ 149,952.50
From Debt Retirement Committee	33,900.00
Total Receipts	\$922,845.77

Disbursements

Budgetary Disbursements:	
General Administration	\$ 24,787.46
Theological Seminary	26,753.27
Northwestern College	67,048.87
Dr. Martin Luther College	56,925.80
Michigan Lutheran Seminary	24,305.10
Northwestern Lutheran Academy	12,914.50
Home for the Aged	9,438.15
Missions — General Administration	156.77
Indian Missions	39,349.90
Negro Missions	29,707.76
Home Missions	208,976.56
Poland Mission	7,362.35
Madison Student Mission	1,327.30
Spiritual Welfare Commission	33,596.15
Winnebago Lutheran Academy	1,800.00
General Support	27,391.03
Indigent Students	995.00
School Supervision	3,233.16
Total Budgetary Disbursements	\$576,067.13
Non-Budgetary Disbursements:	
Negro Mission Assets	\$ 100.00
Institutional Missions — Parsonages	7,334.07
U. S. Government Bonds Purchased	329,971.50
Total Disbursements	\$913,472.70
Cash Balance June 30, 1944	\$ 49,161.33
Amount of U. S. Government Bonds now held for Budgetary Account	\$200,000.00

Allotment Statement

Districts	Communicants	Receipts	Allotments
Pacific Northwest	1,070	\$ 5,181.93	\$ 3,852.00
Nebraska	4,715	17,384.49	16,974.00
Michigan	16,980	81,079.94	61,128.00
Dakota-Montana	5,586	25,406.24	20,109.60
Minnesota	34,014	116,052.95	122,450.40
North Wisconsin	39,604	126,557.23	142,574.40
West Wisconsin	41,420	120,948.88	149,112.00
Southeast Wisconsin	45,447	140,169.66	163,609.20
Totals	188,836	\$632,781.32	\$679,809.60

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest	\$ 1,329.93		134.52%
Nebraska	410.49		102.41%
Michigan	19,951.94		132.63%

Dakota-Montana	5,296.64	126.33%
Minnesota	6,397.45	94.77%
North Wisconsin	16,017.17	88.76%
West Wisconsin	28,163.12	81.11%
Southeast Wisconsin	23,439.54	85.67%
Totals	\$ 74,017.28	\$ 26,989.00 95.08%

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For June, 1944

For Spiritual Welfare Commission

Cpl. Alfred C. Tesch, Port Hueneme, California.....	\$ 2.00
The Ladies' Joint Mission Societies of Wisconsin and Missouri Churches of Racine, Wisconsin.....	75.15
Rudolph G. Cook, S. 2/C, Camp Peterson, Farragut, Idaho	5.00
Cpl. Robert D. Wallace, San Francisco, California.....	15.00
Memorial Wreath in memory of Rev. Marcus Fleischer by Rev. Hugo Fritze, Valentine, Nebraska.....	1.00
Mrs. Fred Kutz, Delano, Minnesota.....	5.00
Carl J. Greif, Mesa, Arizona.....	1.00
S/Sgt. Gordon E. Schultz, Fort Myer, Florida.....	5.00
Major Otto W. Stoltz, New York City, New York.....	5.00
Lothair H. Wolff, St. Paul, Minnesota.....	1.00
Pfc. Sylvester Konkel, A. A. F., Tucson, Arizona.....	5.00
Mr. Walter Dobberphul, Rockfield, Wisconsin.....	25.00
The Hy. Behnke Family, Manitowoc, Wisconsin.....	2.00
Memorial Wreath in memory of Herbert A. Fuge, West Bend, Wisconsin, by the Rev. F. E. Thierfelder.....	2.00
T/Sgt. Roy Hulett, San Francisco, California.....	5.00
Memorial Wreath in memory of Mrs. Augusta Holtz by Mr. and Mrs. Charles Meisner and Mr. and Mrs. Paul Groth, Plymouth, Michigan.....	5.00
Ernst and Elmer Hacker, Manitowoc, Wisconsin.....	2.00
Sgt. Ervin F. Raeth, New York, N. Y.....	10.00
S/Sgt. M. R. Kubitz, Sill, Oklahoma.....	5.00
Pfc. Fred E. Kleist, San Francisco, California.....	2.00
Warner Wilk, C. S. K., Fleet Post Office, New York, New York	5.00
Cpl. William A. Meyer, Jr., San Francisco, California	2.00
Mrs. Kutz, Ft. Atkinson, Wisconsin.....	2.00
T/4 Lloyd F. Schmidt, New York, New York.....	10.00
Pfc. Edwin Stremow, Walker Army Air Field, Victoria, Kansas	1.00
Lt. W. E. Sellnow, Atlanta Army Air Base, Atlanta, Georgia	1.00
Ladies' Sewing Circle, St. John's Ev. Lutheran Church, St. Clair, Minnesota.....	10.00
Ladies' Aid, St. John's Lutheran Church, St. Clair, Minnesota	25.00
Memorial Wreath in memory of Mr. Louis W. Radloff by Mr. and Mrs. Wm. Schoknecht and Marie.....	5.00
Frank John Uitz, M. M. 3/C, San Francisco, California	5.00
Mr. and Mrs. Arthur Lutze, Manitowoc, Wisconsin.....	1.00
T/Sgt. Clifford E. Wahl, Ft. Sam Houston, Texas.....	1.00
Memorial Wreath in memory of Herman A. Langhoff by his brothers and sisters (Mrs. Otto Slevert), Fort Atkinson, Wisconsin	10.00
Prof. and Mrs. E. R. Blifernicht, New Ulm, Minnesota	5.00
Cpt. Homer W. Schweppe, New York City, New York	25.00
Total	\$ 286.15

For Missions

N. N., South Milwaukee, Wisconsin.....	\$ 2.00
Total	\$ 2.00

For Church Extension Fund

Memorial Wreath in memory of Mr. Oscar Telford, by Aid Association for Lutherans.....	\$ 5.00
Mr. and Mrs. Gust Timm and Ellner.....	1.00
Mr. and Mrs. Frank Priebe.....	.50
Total	\$ 6.50
Memorial Wreath by the Church Council of Mt. Olive Ev. Luth. Church, Delano, Minnesota, in memory of John H. Bruns.....	\$ 20.00
Total	\$ 20.00

C. J. NIEDFELDT, Treasurer.