

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.*

Vol. 22

Milwaukee, Wisconsin, August 4, 1935

No. 16

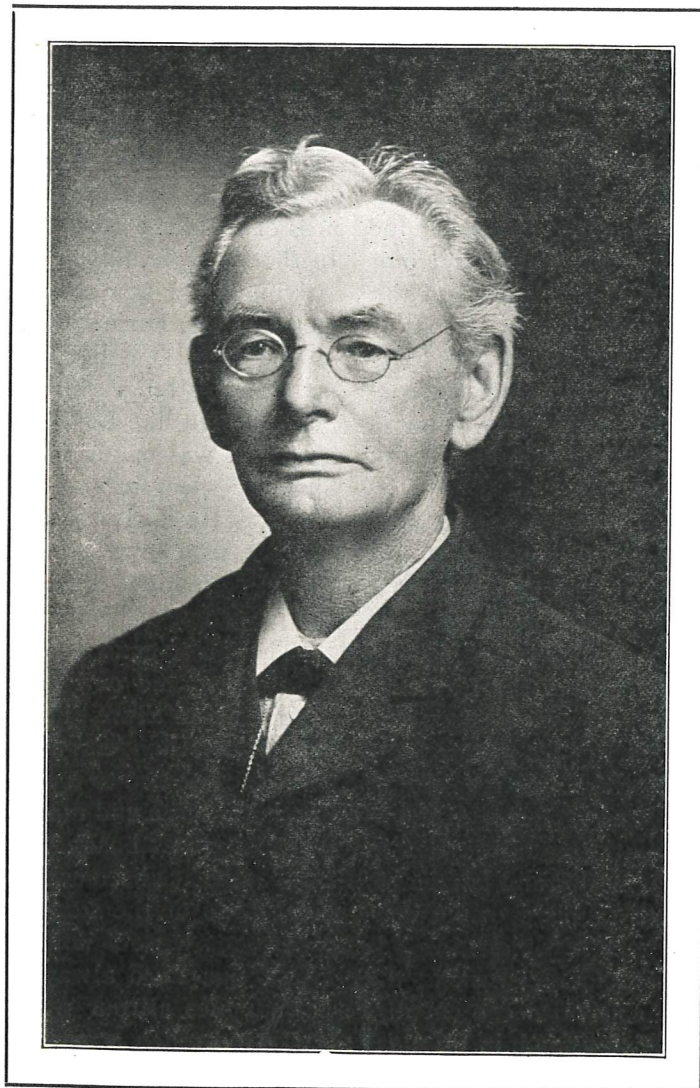
DR. ADOLF HOENECKE

It is a hundred years ago that this outstanding and gifted theologian, pastor and teacher within our Wisconsin Synod, was born. It is quite fitting that the centenary of this widely known divine be called to mind in our day. We are exhorted in Hebrews 13:7 to "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." Our Synod of Wisconsin owes a great debt of gratitude to Dr. Hoenecke for having spoken to us the word of the pure Gospel and thus creating in our clergy and laymen through this Word of God a deep love for this Gospel in all its truths and purity. Great teachers of the Word are a precious gift of the great King over the church, Jesus Christ, to His flock on earth. 1 Cor. 4:16, Eph. 4:11. Bearing this in mind will keep us from idolizing the gift but will serve to fill our hearts with praise for the Giver. Whatever our Hoenecke was, he was through the grace of God working in him, that grace that had given to him his keen intellect, his brilliant mind, and his ability to clearly present the vital truths of salvation taken from God's Word. Modest and retiring in his nature, he would want no other appreciation than that.

Adolf Hoenecke was born on February 25, 1835,

at Brandenburg, in Germany, from middle class parents. He had fine preparatory schooling at the Brandenburg Gymnasium or college. Unlike his brothers, who had chosen a military career, he studied theology at Halle. Here he came under the influence of a fine Christian teacher and sympathetic friend, Professor F. A. G. Tholuck. Through him the young student was directed to study the old Lutheran church fathers, especially the dogmatics such as Gerhard, Quenstedt, Calov, Hollaz. Thus he became thoroughly conversant with genuine Lutheran doctrine and became imbued with its Biblical truth. After some years spent as private tutor in Switzerland, he was sent by the Prussian church authorities through the Berlin Missionary Society to Wisconsin. This was in 1863. Young Hoenecke was placed in charge of a small flock at Farmington, just south of Watertown.

Our Wisconsin Synod had been founded at Milwaukee in 1849 under the leadership of Pastor John Muehlhaeuser and formally organized at Granville, Wis., in 1850. Its ministers were at first emissaries sent by the Langenberg Missionary Society from Germany. Later on the Berlin Society and the Bar-men school sent over a number of preachers. These and others from different missionary institutions had been prepared by teachers that were either Reformed or Lutheran, leaving the choice of denomination quite



often to the candidates for the ministry. These men were sent west to the states of Wisconsin and Minnesota to satisfy the urgent demand and need of the German immigrants that settled in these states in ever growing numbers. Moreover, they were mostly sent over for and through the Eastern Lutheran synods, such as the General Council and the New York Ministerium. It is not surprising therefore, that in these early times strictly Lutheran teaching and practice did not prevail in the young Synod of Wisconsin. There was much danger from unionism. It was at this critical period that Hoenecke entered our synod.

Feeling the need of training its own ministers, our fathers founded a college at Watertown in 1863. After a pastorate of three years, in 1866 Hoenecke was called as professor at this school, where he was to teach the coming generation of pastors. Here he remained for four years. Largely due to Hoenecke's influence the Wisconsin Synod broke with their old friends from Germany by its declaration of 1867. A year later there was an understanding with the representatives of the Missouri Synod, which brought on the separation between Wisconsin and the Eastern Lutheran Synods. In all these early struggles for founding our synod upon the firm ground of true and genuine Lutheranism according to the Bible and the Lutheran confession as laid down in the Book of Concord, Hoenecke's voice carried great weight. His deep learning and his genius for presenting the doctrines of the church in clear-cut phrase, his firmness in standing upon the Biblical truth, made him easily the theological leader in our synod.

The seminary department of our college at Watertown was given up in 1870, when our theological students were sent to St. Louis. Hoenecke accepted a call to St. Matthew's at Milwaukee in the same year. But his great gifts as a teacher of young men for the ministry and his profound knowledge of the Lutheran church fathers, in whom he was so well versed, was not to lie idle long. While retaining his pastorate at St. Matthew's in the work of the ministry that he loved, he was called as director and professor of theology at our newly founded seminary at Milwaukee in 1878. He filled the chair of dogmatics and homiletics besides doing his pastoral work in his growing congregation until 1890, when he reluctantly gave up his parish to devote himself entirely to the work at the seminary. In these labors he continued contentedly, teaching, writing and always setting forth in his clear style the Scriptural Truth of sin and grace. In 1903 he received the degree of Doctor of Divinity conferred on him by the faculties of Concordia Seminary at St. Louis and of Northwestern College at Watertown. Death ended his labors on January 3, 1908, at Wauwatosa, Wis., where our seminary then was.

In his busy life Dr. Hoenecke did a great deal of writing. He was always in demand at conferences

and synod meetings where he read his essays on theological subjects that were of importance and interest at the time, or taking active part in the lively discussions of these topics. For many years he was an editor of the *Gemeindeblatt* where his articles that he wrote proved his ability to present the Gospel in such plain language that every layman could understand. When the *Theologische Quartalschrift* was founded in 1903, he produced in this publication, intended mainly for the clergy, many dissertations of great interest and importance.

Many are the names of the men who were the fathers of our synod during its formative period, but of them all, three are outstanding in the minds and hearts of our pastors as the ones who shaped their convictions and the course of their lives. These three were Dr. Hoenecke, Dr. Ernst, and Dr. Notz. All of us of the older generation that sat under the instruction of these men will hold them in grateful remembrance. The love of learning we owe to Dr. Ernst, but the passion for pure Lutheran doctrine and the zeal to keep it in its purity was stamped upon our souls by Dr. Hoenecke. It is here where the greatness of this fiery defender of the faith is most evident. In the struggle during the days when our synod was striving for a true foundation of Lutheran doctrine, men like Dr. Hoenecke were under God the protagonists for the Truth, they were a rallying point and towers of strength for the growing church in our midst. Men like Dr. Hoenecke were not great organizers. It was enough for them that the pulpits were filled by men, trained by them, that could see the Truth, state it clearly and defend it manfully. How well we, who have benefited directly from these teachers, have justified these expectations must be left to the judgment of God.

This older generation is passing away. There are other times and new horizons. With the growth of the Lutheran church in general and our synod in particular new dangers are threatening. We have become accustomed to the boast of pure doctrine, but are becoming more and more critical of the only means of upholding that boast. As it is, we have no cause to boast. As has been said, men like Hoenecke were gracious gifts of the Lord to His church, gifts of pure grace that we did nothing to deserve. As the need arises, our Lord always raises a man for that need. He supplies all our wants in this direction also. If today too much stress is laid on the organization of the church, on the founding of ever new societies within the church, on the introduction and upkeep of outward forms, instead of keeping on building with the old time-tried and God-given tools of the means of grace only, may we not hope that the Lord of His church will again raise us up men whose warning voice shall recall us to the old simplicity of doctrines and the purity of faith. It is only thus that the

church of God may again be blessed with the fervent love that our sainted fathers had for the Gospel of Christ.

God's gifts must be received by us with heartfelt thanksgiving, if we are not to lose them or the blessings conferred by them. Honoring our forefathers is honoring ourselves, it reacts on us. As we honor them we shall strive to follow them in the way. If the memory of men like Dr. Hoenecke serves to remind us of the blessings showered upon us through them, so that we hold those blessings the more dearly, to rejoice in them more keenly, to defend them more staunchly, then we shall have the more reason to thank God with all our heart. There can be no greater blessings given to sinful man than the knowledge of the way of salvation, and the clearness of vision that sees error in its true light as Satan's lie. Above all, a true appreciation of the Bible as the inspired Word of God, the constant and joyful use of this Word as the very life of our souls, must be the aim of all those who are called to feed the flock, as well as of the sheep of His pasture. To have pointed this out to us has been the really great merit of our spiritual fathers, of whom we had so few. We shall then be, by the grace of God, true spiritual children of these fathers, when we are well nourished by this Word, when we live joyously in this Word, and when we fight courageously for this Word. Then, and only then, may we confidently hope to achieve success in the upbuilding of the church, and in the end win the crown of glory, laid up for us and granted to us, as it was for our fathers.

Z.

THE ONE HUNDRED AND SIXTH PSALM

Verses 28-31

Israel's Sin in the Matter of Baal-peor

They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

Thus they provoked him to anger with their inventions; and the plague brake in upon them.

Then stood up Phinehas, and executed judgment; and so the plague was stayed.

And that was counted unto him for righteousness unto all generations for evermore.

Israel was now on the very border of the promised land; they were in the regions of Moab and the Midianites, where they had the land of Canaan in view, and were just about ready to enter and take possession of it. While lying encamped in the plains of Moab, unsuspecting of the bad feelings of the Moabites and Midianites toward them, an intercourse gradually and seemingly in due course sprang up between the Israelites and these two nations. The daughters of Moab and Midian came to visit the women of Israel, and thus fell under the notice of the men. The men of Israel amused themselves and gratified their cu-

riosity by visiting the towns and villages of these two foreign peoples. But this very intercourse was perilous and became fatal to them. In fact, there was an infernally planned device on the part of the Moabites and Midianites to subdue the Israelites by way of seducing them to idolatry and its concomitant obscene rites, since they were unable to accomplish such subjection by physical might and force.

You remember the story of Balaam (or more correctly Bileam) as related in Numbers 22-24, that mysterious man and famous soothsayer, who was sent forth by Balak the king of Moab to curse the people of Israel, yet who as he was overlooking from the mountain their vast camp was constrained by the Spirit of God to pronounce, contrary to his own will and purpose, the benediction upon God's people: "Blessed is he that blesseth thee, and cursed is he that curseth thee. — Then shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. — Out of Jacob shall come he that shall have dominion."

This is the man who for political reasons and especially for the sake of mammon by which he was enslaved finally led the people of Israel to destruction by seducing them to take part in the riotous and lustful orgies of Baal-Peor the god of the Moabites. For thus we read Numbers 31:16: "Behold, these (the Moabites and Midianite women) caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor."

It is here the Psalmist sets in with the words quoted above, "They joined themselves also unto Baal-peor, and ate the sacrifices of the dead." The Israelites joined or shared in the rites of the idolatrous worship of Baal-peor, the idol of the Moabites, Baal being the name of the idol, while Peor was the name of a mountain in Moab, where the idol was worshipped. It was a most shameful and degrading worship, at which orgies of obscene and licentious character were participated in. An account of such worship in which the children of Israel took part is given Numbers 25:1-3: "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Bael-peor."

What an aggravation of the sin committed by the people of Israel, considering that they had the land of Canaan in view, and were just ready to enter and take possession of it! It was the highest degree of ingratitude and falsehood on their part to their God whom they had found so faithful to them. After He had brought them safely through the wilderness — after He had brought them to the very border of the long-hoped for land, and all the promises were about

The *Northwestern Lutheran*, edited by a committee, published bi-weekly by the Northwestern Publishing House, of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter at the Post Office of Milwaukee, Wis.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all news items to Rev. F. Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

to be fulfilled, they committed the sin of such an abominable nature.

Severe and Exemplary Visitation of Divine Displeasure

"Thus they provoked him to anger with their inventions; and the plague brake in upon them." So many of the people, even of their princes, having been guilty of the offence at Peor, that the sin became a national one, God was wroth with the whole body of Israel. A terrible plague brake out, the Lord calling on Moses, "Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel." Numbers 25:4. "The heads of the people" who were ordered to be put to death, were men of rank and authority who had lent the sanction of their example to the sin committed by the people. The direction "to hang them up against the sun" does not mean that they were put to death by hanging, but that after they had been slain by this sword, their bodies should be exposed to public view until sun-down as a warning to all the people. This awful task being accomplished, Moses gave the word that the different judges dispersed among the tribes, should execute the Lord's judgment upon all the offenders within their jurisdiction; and there fell on that day, under the sword of justice, no fewer than twenty-four thousand men. St. Paul, with reference to this in 1 Cor. 10, mentions twenty-three thousand, but these fell in the plague proper, not including those who were slain by the judges of Israel among the tribes and exposed to public view as an example of warning, who, however, are included in the figures given in Numbers 25:9.

Our Psalm makes special mention of a summary judgment inflicted upon a principal offender. "Then stood up Phinehas, and executed judgment: and so the plague was stayed."

Phinehas was the son of Eleazer and grandson of

Aaron, he himself being an heir-apparent to the high-priesthood. And while the people were mourning before the tabernacle because of the disaster the plague had brought upon them, an high-handed offence, committed by one of the chiefs of Israel, in conducting publicly to his tent one of the leading Midianitish women, by whom all this mischief had been caused, so kindled the zealous wrath and indignation of Phinehas, that he followed them in their tent and executed summary judgment upon both. For this brave and daring act he was commended. We are told here, "And that was counted unto him for righteous zeal for God and against all wickedness, Phinehas was regarded as a righteous man — a man fearing God, and an everlasting priesthood was promised to him and his descendants. Of such blessed consequence was this his act of righteous vengeance that the plague was stayed and Israel's sin was atoned in turning away the wrath of God from the people.

Exhortative Warnings to Christians

What we are told in the words of our Psalm concerning Israel's sin in the matters of Baal-peor, St. Paul extends to all Christians as a solemn warning. 1 Cor. 10:8 he says: "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand."

Shall we not heed the lesson which is given us in the example of sin and its punishment written for our warning? Or shall we hearken to the flatteries of the devil and the flesh, and conclude in our proud conceit of ourselves that for us no such warning is needed and that we are in no danger? Brethren, be not high-minded, but fear. Dangers to such gross sins into which Israel had fallen are lurking all around us. Immoral movies, obscene pictures advertising such, the dance of today, many society games, Hollywood radio broadcasts, so-called true story magazines, etc. — all of these are suggestive of the sins of unchastity and lewdness. Many a man and woman would not have fallen into these gross abominations if they had kept away from such places and occasions where people are particularly tempted to such sins. There is but one way of avoiding the ways of sin for Christians, and that is walking in the fear of God through an evil world, cleansed with the blood of Christ through faith, always mindful of the fact that those indulging in these sins defile the temple of God, and "without holiness no man shall see the Lord." Heb. 12:14.

J. J.

NUGGETS

The man who fears God is not afraid.
Daily prayers lessen daily cares.
Opinion never takes the places of faith.
Sorrow is a blackboard upon which God writes His promises.



Comments

The Downfall of the Churches Reinhold Niebuhr, professor of social ethics in Union theological seminary, New York, writing in the *Christian Century*, calmly describes the sad case of the sectarian churches in their departure from the preaching of the Gospel to serve other gods. Most of the sects have turned their backs on this preaching and on definite statements of creed and hence are forced to proclaim whatever will attract the multitude with the proverbial itching ears. He mentions the difficulties of many of the sectarian churches, among them the Methodists.

To quote: "The Methodist church has been able to escape the rigors of this theological controversy because it has continued to remain essentially untheological. The Methodist church does not, however, escape the general processes of disintegration. When the old evangelical piety is dissipated and there are not powerful theological and liturgical forces to preserve the Christian faith and feeling the tendency is to sink into vulgarity or into pure moralism. In all sectarian churches there are today types of vulgarized Christianity in which both sermon and service seek to intrigue the interest of the religiously indifferent masses by vaudeville appeals of various sorts. This represents the worst form of disintegration. The best form is to be found in the championship of various moral and social causes."

Stripped of the high-flown verbiage, the author means to say that the sectarian churches are going to pieces because they have no fixed standards of doctrine or belief. Such fixed doctrines are abhorred by them because they have left the firm foundation of the Scriptures. It is no more with them: "Thus sayeth the Lord," but, "Thus sayeth the intelligence and the inborn morality of man." On that foundation of sand no church can be built that will stand the storms and stress of time. They must disintegrate, which means, they must fall to pieces. No makeshifts can save them from that. Is there not a lesson and a warning for us here? Let us heed it. Z.

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Shall the Lutherans and the Episcopalians Unite? The *Living Church* a religious journal of the Episcopalians published in Milwaukee, reports that a conference is proposed between representatives of the Episcopalians and a committee of the Lutheran Augustana Synod. The Epis-

copalians have a standing Joint Commission of General Convention for conference with the Methodist, Presbyterian, and Lutheran Churches. The assignment of this commission is to confer with representatives of these religious bodies on "Christian morality in relation to organic unity" and "upon lines of approach to unity other than specifically moral." Bishop Wilson of Eau Claire, on behalf of this commission, extended an invitation for conference to Dr. G. A. Brandelle, president of the Augustana Synod, proposing a new method of handling the matter. He proposes to appoint four or five spokesmen on his side to meet a like number appointed by Dr. Brandelle at some central point like Chicago. The four points of the Chicago-Lambeth Quadrilateral are to be discussed. These four points concern the Holy Scripture, the Historic Creeds, the Historic Episcopate, the Sacraments, and all this within two days, with an interval of a month or two between these two days.

Dr. Brandelle's answer was not yet in at this writing. The editor of the *Living Church* seemed quite sanguine on the results of such a meeting, believing that there were no great differences in doctrine, the only difficult point being the historic episcopacy. But even on this he was hopeful of getting together with the Augustana Synod, as the Swedish Lutherans have had bishops in the old country. Of course, there was no hint that the Episcopalians would make any concessions on matters of faith and practice. The Lutherans, no doubt, are expected to come all the way.

Will the Augustana Synod accept this invitation to step into the Anglican Church parlor? We cannot conceive of it, nor can we see what good it would do either party. The doctrinal differences, in spite of the lighthearted editor of the *Living Church*, are so great and far-reaching that they seem almost insuperable from this distance. The great danger, of course, is that any union between these two church bodies would be at the cost of the revealed truth in Scripture. The lion would lie down with the lamb inside of him. Can the Lutheran Synod of Augustana afford that and remain Lutheran? We doubt it. It all goes to show to what lengths the sectarian churches are willing to go to increase their numbers and their prestige.

Z.

* * * *

Where Two Roads Meet Some time in the near future the Lutheran church will be obliged to speak out on the many questions of present day religious trends and the new fads within the churches arising every day. The Lutheran church can do that only on the basis of the Word of God as revealed in Scripture. It has already spoken out clearly in its confessions, but it must again be shown how these confessions rest upon the sound foundation of the Bible and how these confessions are

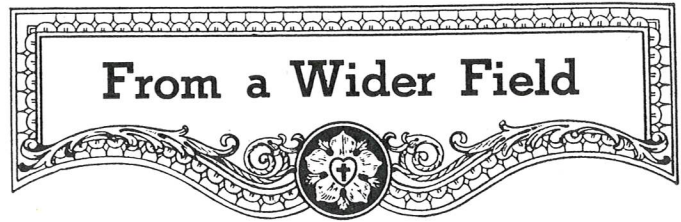
applicable to our modern needs and demands. It must again be stated unequivocally that the Scriptures not only cannot be broken, but that the Word of God in the Bible is never out of date and clearly decides all questions of faith and Christian life without appeal to any higher authority. This must be done over and over again 'lest we forget.'

We are thinking of such questions as these: Has a Christian the right to refuse obedience to the government when it sends him into war? Is war in itself murder, and are all wars against the spirit of Christ? When we preach the Gospel are we to be mainly concerned in saving men from sin and death or should we do it to reform the world and save men from the pangs of hunger and ease them of the load of poverty? Is it the business of the church to bring about a more equitable social order by preaching social justice or or shall we go on in the old way of trying to win souls for Christ? These are lively questions discussed in every quarter. There is much confused thinking on these subjects, not only among the poorly informed followers of the sectarian churches but amongst our own church members.

On the topic of the Church and Social Order President N. Astrup Larsen of the Iowa district of the Norwegian Lutheran Church, has this to say, as reported in the Lutheran Herald, "For fear of being engulfed by the 'Social Gospel' movement have we not allowed ourselves to swing too far to the other side?" President Larsen then proceeds to quote from an article in the American Lutheran by Rev. Edgar F. Witte of the Missouri Synod: "In the past, I fear that this view of the Gospel as a means not only of spiritual regeneration for the hereafter (?), but also of a social rehabilitation in the here and now has been overlooked, or at least under-emphasized. . . . Personal salvation, however, is not the sole end and goal of the Gospel. For the individual it is the beginning, the beginning of a new life as a child of God, as a citizen of His Kingdom, as a servant in the Father's vineyard. To be saved is but the first step in the Christian religion. The second is to lead a saved life." Further on President Larsen cites the same writer in the American Lutheran as saying that he believed, "that if the spirit of Christ once more becomes dominant in public life (!), the miasmatic mists of social injustice will disappear with the dawn of a new day, and it will be said of this generation as it was said of the Christian preachers of the first century of the Christian era, 'They have turned the world upside down!'"

What is wrong with this picture of a public life ruled by the spirit of Christ, a thing that has never been and that shall never be, all the Social Gospellers to the contrary notwithstanding? Had Christ any such state in mind? It is time we got clear on these things.

Z.



From a Wider Field

SONSHIP

The night lies dark upon the earth —
And we have light;
So many have to grope their way —
And we have sight.

One path is theirs and ours —
Of sin and care —
But we are borne along,
And they their burden bear.

Foot-sore, heart-weary, they faint
Upon their way,
Mute in their sorrow, while
We kneel and pray.

Glad are they of a stone
On which to rest,
While we lie pillowed on
The Father's breast.

GOLDEN WISDOM

"I will run the way of Thy commandments."

Ps. 119: 32

An Eastern sage offered to impart a piece of golden wisdom to his prince for a high price. The king agreed, the gold was paid, and this was the sentence which the wise man whispered into the royal ear: "Never begin that of which thou hast not well considered the end."

The king, we are told, was so well satisfied with his purchase that he had the golden sentence hung up on the palace walls and engraved on the very bowls and dishes in which his food was served. Now, his physician had been bribed by the king's enemies to bleed him with a poisoned lancet. As the traitor held the dish beneath the king's extended arm, his eyes fell on the sentence engraved there on the dish. He turned pale and trembled; the lancet fell from his nerveless hand; fear and conscience got the mastery, and forthwith he made confession of the intended crime. "It is golden wisdom truly," said the monarch, "since it has saved thee from the sin of murder and thy king from being slain."

There is another sage, the wisest among men, one who sauntered along among the sweetest of the flowers and risked to the uttermost his immortal soul. What says he? "There is a way that seemeth right unto a man, but the end thereof is death." That is Solomon's verdict. And a wiser than Solomon hath given His verdict: "Wide is the gate, and broad is the

way that leadeth to destruction; and many there be which go in thereat." What is this way with its spacious gate, its broad and easy going, the way that leads to a fatal finish? What is this way that "seemeth right," although it leads surely to darkness and to death? It is the way of selfish likings. It is the way of fleshly inclinations. It is the way of worldly preference. It is the way that comes natural to every heart that hearkens to its own devices and forsakes and rejects the counsels of its God.

Says the heart of a man, "I will choose a way
That seemeth to promise a glad today."
Heart, hear what Wisdom saith, "That will bring sorrow;
Choose thou the sure way to a glad tomorrow."

"The way to a glad tomorrow." Yes, that is the way of wisdom. Tomorrow comes weakness, comes change, come testing and care; oh, to be glad then! Tomorrow comes infirmity, feebleness, age; oh, to be glad then! Tomorrow comes the time of earthly farewells, the season of parting, sickness, the hour of death; oh, to be glad then! Tomorrow comes the soul's long journey and the audit at the great white throne; oh, to be glad then! Tomorrow draws aside the veil and ushers in eternity; oh, to be glad then, glad with a gladness which has forever and ever a glorious today! "Choose thou the way to a glad tomorrow." What way is that?

"The way of Thy commandments." Not the way of my desires; not the way of my natural instincts; not the way that seemeth right to my depraved tastes, my blinded judgment, my deceitful heart. The very fact that we like this way best, that it comes most natural, that it is chosen by the unthinking crowd, ought to arouse our suspicions, restrain our goings, and suspend our choice.

That is the way that Achan trod; but though he picked up on it garments of purple and wedges of gold, it ended in stones of judgment and a blood-stained grave.

That is the way that Absalom went; but though he found on it fawning and flattery and temporary power, it was ended by his swinging on the oak-bough, with a spear through his heart. That is the way that Judas trod; but though it brought him the bag with its treasure and a handful of silver, it ended in suicide and a blasted name. No, no; I beseech you, go not the way of self or of sin; for however that way "seemeth right" to you, the end thereof is death.

"The way of God's commandments." That way is well defined.

What say you, Christian readers! Can you echo David's words? "I will run the way of Thy commandments." I will not be slow, sleepy, slothful. I will not be content to creep along the way to holiness and heaven. — Sel.

WHY SUPPORT THE CHURCH?

Because the Church provides a place for the worship of God, who has revealed Himself in the Scriptures.

Because the Church proclaims to us the everlasting Gospel "God so loved the world that He gave His only-begotten Son," through whose death on the cross we are reconciled with our heavenly Father and enjoy perfect peace of heart and mind.

Because through the Church we enter into Christian fellowship with those who stand before the throne of the Lamb throughout all eternity to worship and praise Him who has redeemed us with His precious blood.

Because through its ministers the Church continually brings consolation and comfort to the aged, to the sick, to the sorrowful, and to the troubled.

Because the Church through the Word instructs young and old, making them wise unto salvation through faith which is in Christ Jesus.

Since the Church gives us these spiritual blessings, we Christians, one and all, should support it. — Sel.

"THERE IS FORGIVENESS WITH THEE"

It was in the heart of God that a thought of a refuge for the sinners of a lost and guilty world had its origin. It was because "God so loved the world" that "He gave "His only begotten Son" to be the world's Redeemer. God loves to forgive. No words that rise from earth to heaven find such welcome as the cries of penitence. "There is joy in the presence of the angels of God over one sinner that repenteth." We find the shadow of the same mercy in the heart of human fathers. A writer puts it well in these lines:

A child came to her father yesterday
Wet-eyed and trembling-lipped, yet unafraid,
And pardon for some wrong deed sweetly prayed.
"I am so sorry," low we heard her say;
"Father, I did not mean to disobey."
Quickly the sorrowful father bent and smiled
And drew her to his breast. Then, reconciled,
The little girl went singing on her way.
So, dearest Father, I, so old in years,
And yet a child in that I blindly do
Wrong deeds that hurt and grieve You every day,
Come, unafraid, yet trembling and in tears —
"I am so sorry I have troubled You,
Father, I did not mean to disobey." — Sel.

ONE WAS ENOUGH

The French nurse who was present at the deathbed of Voltaire, being urged to attend an Englishman whose case was critical, said, "Is he a Christian?" "Yes," was the reply, "he is — a Christian in the sense of the term — a man who lives in the fear of God. But why do you ask?" "Sir," she replied, "I was the nurse who attended Voltaire in his last illness, and for all the wealth of Europe I would never see another infidel die."

OUR BELOVED DEAD

To the victor belongs the crown. However, all earthly crowns perish and fade. Only one crown endures. This Jesus promises to the believer: "Be thou faithful unto death, and I will give thee the crown of life." Through death the believer enters into the glory of Christ's eternal kingdom, which He has prepared through His suffering and death.

This is the hope of the Christian people of all ages. They believe and know that Jesus Christ has brought life and immortality to light through His death and resurrection. Therefore we cannot weep as those who have no hope, but look forward to the glorious resurrection of all believers unto eternal life, where they shall live in His presence, in fulness of joy, forevermore. With this hope we bury our beloved dead. Their lifeless bodies shall rise on the resurrection morning to be reunited with the soul to live in the presence of the Lamb that has washed them white in His own blood.

"One less at home
The charmed circle broken — a dear face
Missed day by day from its accustomed place,
But cleansed and saved and perfected by grace.
One more in heaven!

"One less on earth
Its pain, its sorrow, and its toil to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to wear
At home in heaven." — Sel.

"THE POWERS THAT BE ARE ORDAINED OF GOD"

Governments, powers, are as old as man's history. They are ordained of God and show the outgrowth of human needs. Most nations' laws are patterned after the original laws (governments) of God. Whenever the needs of a generation, an age, or a specific nation make certain steps of progress it very often becomes necessary for that people to CHANGE their civil laws or form of government.

However, let us not make the common error of all civilized nations before us — that we seek a complete **moral betterment** among our citizens through a mere **new or changed law**. Our law-making and law-enforcing bodies seldom realize that man's nature is corrupt, sinful, **evil!** and, what good is any law if it is set aside with deliberate disrespect and wilful disobedience. Let us, as citizens, remember that a **change of law** (civil law) does not assure that righteousness that exalteth a nation, neither does it guarantee a cure for any and every national evil. Prosperity or morality cannot be legislated **into** a people. Alone the **Gospel** of a crucified Christ is able to uplift a people.

The prophet Daniel tells us, 2:21: "God changeth the times and the seasons; he removeth kings and

setteth up kings," and again Romans 13:1 clearly says, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." So we Christians ought to **obey** the civil laws (as long as they do not violate a divine law). "We ought to obey God rather than men," Acts 5. The Christians of our land are good citizens, they are our **best** statesmen.

— H. J. S.



† PASTOR GUSTAV J. FISCHER †

On July 4 it pleased our heavenly Father to call Pastor Gustav J. Fischer, Immanuel Church, La Crosse, to our heavenly home. The departed brother and pastor was born November 23, 1893, near Renville, Minnesota, a son of the late Rev. Gervasius Fischer and Johanna, née Ritter. Desirous of preparing for the holy ministry, he entered our College at New Ulm and continued his studies at Concordia College, St. Paul. A year and one half he spent at the University at Leipzig and then entered the Theological Seminary of our Synod at Wauwatosa, completing his course in the year 1917.

Immediately after his ordination he was sent to Arizona where he labored as missionary among the Apache Indians at Peridot and San Carlos. Returning to Wisconsin he served the home mission in the large field Minocqua, Woodruff, Mercer. He then served as pastor of the Hamburg Parish, St. Peter's Congregation at Savanna, Illinois, the Wausau parish, consisting of Salem's Church at Wausau, St. Peter's at Schofield, and the Lutheran Church at Ringle. Since 1932 he served as pastor of Immanuel's Congregation at La Crosse.

On July 25, 1917, he was united in marriage to Miss Hilde Harders. Their union was blessed with four children: Gervasius, Isabelle, Eberhardt, and Dona Ruth.

Last October he was taken sick with undulant fever, and in spite of all attention and care his strength kept on failing. Patiently he bore the weakness and suffering in his illness, at all times keeping in touch with the work of his congregation and manifesting the most loving concern for its welfare. Firmly clinging to his Savior he fell asleep on Thursday, July 4, at the age of 41 years, 7 months, and 11 days.

Besides his wife and four children he is survived by his step-mother, Mrs. Minnie Fischer, one brother, Rev. Gervasius Fischer, and four sisters, Mrs. Clara

Harders, Mrs. Emma Steinke, Mrs. Eleonora Popp, Mrs. Ruth McDonald.

The funeral service was conducted from Immanuel Church Sunday afternoon July 7. Rev. Theo. Mueller conducted the service at the home and the opening service at the Church, the sermon was preached by Prof. W. Schumann on "But wisdom is justified of all her children." President Wm. Nommensen gave a brief address and conducted the closing service at the church. At the Committal at Oak Grove cemetery, La Crosse, the Rev. Julius Gamm officiated.

Thou highest Comfort in every need,
Grant that neither shame nor death we heed,
That e'en then our courage may never fail us,
When at last th' Accuser shall assail us.
Lord, have mercy!

A WORD OF APPRECIATION

(Its intimate bearing on the above moves us to place this article here.—Ed.)

A few hours before his death my brother Rev. Gustav Fischer requested that I express to his congregation his heartfelt appreciation of their love and loyalty which they showed during his long illness. Since the example set by this congregation is worthy of emulation I felt it proper to bring it to the attention of all our congregations.

Here is what they did. When it became apparent that their pastor's sickness would be of long and uncertain duration, Immanuel Congregation by resolution adopted the plan of continuing the salary of their pastor and besides providing funds to pay for the regular Sunday supply ministers. The necessary pastoral work was taken over by the local pastors.

The congregation took this step with the confidence that the Lord would help them meet their obligations. They had not only been hard hit by the depression and were loaded down with a heavy property debt, but had also only the year before called a second teacher to their school. Nevertheless, they wanted to share the cross that the Lord had laid upon their pastor and his family at least to the extent of giving him all the financial assistance possible. Their loss was not only added cost of a supply pastor, but also this that their own pastor could not be active in the congregation.

How did the congregation fare? No other way than any congregation will fare when they act in the fear of the Lord, when they show love and loyalty to him whom the Lord has set over them as a shepherd and bishop of their souls. On a recent visit to my brother I met the treasurer of the congregation. I asked him how much they had gone back since last fall. He replied: "We expected to have a deficit, but somehow we have been able to meet all our financial obligations, to pastors, teachers, interest, and synod.

We don't know how long our pastor will be sick, but the Lord will help us until he does recover."

When some months ago our article appeared, "When the Pastor is Sick," we thought that the majority of congregations acted similarly to Immanuel's but have since found that many take a different stand. Members have argued with me that the pastor is paid to preach and if he cannot do it, it is his duty to pay for someone else to do it for him, or brother pastors should be willing to serve gratis. This attitude is to say the least loveless. The pastor is not called merely to preach, but as a spiritual father of the congregation to direct the spiritual activities of the spiritual family. He is not a hireling giving his services as they may be directed by the congregation but as one who watches over his flock, that he can give an account of the children of his household. He is not paid for his sermons or services, but the congregation provides for his and his family wants that he may serve them unhindered by earthly cares. When he becomes sick his children, the congregation, will want to share with him the cross that God has laid upon the entire congregation. His expenses are greater, and though he cannot be actively engaged in their midst, his concern for the congregation causes him more work than the congregation realizes. Yes, he is only too glad to pay for a supply pastor — even if he must borrow money to do it, and usually the salary does not reach in the pastor's family during sickness, but should the congregation permit it?

In writing this, our interest is not for the welfare of the pastor but that of the congregation. The Lord will provide in one way or the other for His servants, but he very definitely tells the congregation what attitude they are to take toward their pastors. God tells the Christians that they should share all good things with their pastors and teachers: "Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived. God is not mocked: for what soever man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the Spirit reap everlasting life. We shall reap if we faint not." If our congregations apply these words to themselves in reference to their pastors, their missionaries, their professors, their teachers, greater blessings will rest upon THEM.

Gervasius W. F.

† MRS. EMMA VON ROHR †

Mrs. Emma von Rohr, a daughter of Karl School and his wife Katherine, née Redding, was born at Toledo, Ohio, on the eleventh of September, 1846. Her childhood days were spent at the place of her birth, then a change of residence brought the family to Buffalo, N. Y. Her maidenhood days were marked by the thorough, careful training which she was privi-

leged to receive — a training whose pronounced Christian character was the only true preparation for the busy, useful life which was to follow. Her schooling was finished at a private school for girls.

In the year 1864 she entered holy matrimony with Pastor Ph. von Rohr, who at that time was serving a Lutheran congregation at Toledo. Their union was blessed with thirteen children of which number five preceded the mother into the land of eternal rest. The sojourn at Toledo was but short — a matter of two years — then they followed a call to Winona, Minn., which, as God decreed, was to be their home for many rich, eventful years, till He Himself would say "It is



enough" and call them to His eternal home. Many lines converge at the parsonage, of this the one at Winona was an outstanding example. Many were the guests who enjoyed the generous hospitality which was here accorded to all. This was particularly true during the long years in which Pastor von Rohr was president of the Wisconsin Synod. The deceased uncomplainingly and cheerfully ever carried her burden as wife, as mother, as hostess. Sickness and death repeatedly made great demands on her faith and fortitude as a Christian. This was particularly true of the long, lingering illness which finally took her life-companion from her side. He who is the Strength in our weakness made her an example of what His Grace can do. The period of her widowhood extended over twenty-six years and came to a blessed close on March 12, when she, too, was called home. The time of her earthly sojourn was 88 years, 6 months, 1 day. Her next of kin are her sons, Hugo von Rohr of Milwaukee, Edmund von Rohr of Webster, So. Dak., Pastor Ad. von Rohr of Hartford, Wis., her daughters Mrs. Adele Heise, Mrs. Frieda Sauer, Mrs. Ada Bollman of Winona, Minn., Mrs. Emma Ernst of St. Paul, Minn., Mrs. Hedwig Blekre of Minneapolis,

Minn., thirteen grandsons, eight granddaughters, and three great-grandchildren.

On March 15 her mortal remains were committed to their last resting-place beside her husband on Woodlawn Cemetery in Winona. Those officiating were the pastors A. Vollbrecht, R. Korn, Alb. Froehlke. Six of her grandchildren bore the casket to the grave.

"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety."

— Adapted from the Gemeinde-Blatt. G.

FIFTIETH ANNIVERSARY

St. Paul's Ev. Lutheran Congregation at New Ulm, Minnesota, was privileged to celebrate a rather unusual jubilee on Sunday, June 2, 1935. This Sunday marked the end of the fiftieth school year in its day-school, and arrangements were made to celebrate the occasion suitably. On Sunday morning two former pupils of the school preached the jubilee sermons: the Rev. Edmund Reim of Calvary, Wisconsin, on Psalm 118: 15, "The voice of rejoicing and salvation is in the tabernacles of the righteous"; and the Rev. Carl Buenger of Kenosha, Wisconsin, on John 21:15, "Feed my lambs." In both services the mixed choir and a children's chorus aided in providing a setting for the sermon. A committee of the young people had beautified the church with shrubs and spring flowers. In the evening the children of the school presented a complete service of song and Scripture especially compiled for the occasion by the teachers. Monday evening the auditorium of the school was the scene of a social gathering, the chief purpose of which was to show a collection of old pictures pertaining to the history of the school.

New Ulm was founded in 1858 by a group of "Turnerbund" Germans from Chicago, whose avowed intention it was to keep all forms of organized religion out of the community. With such community opposition our St. Paul's Church was organized in 1865. In 1885, under the leadership of the late Pastor C. J. Albrecht, a group of school-minded members of the congregation organized a "Schulverein," secured the use of the old church that had been repaired after the tornado damage in 1881, and opened the school with an enrollment of 75 children under the care of the first teacher, Hans Abele. Almost from the beginning of the school help was secured from the students at Dr. Martin Luther College, which was made all the more necessary by the frequent change in teachers during the first three years. In 1886 the congregation unanimously decided to make of the school a true parish school by taking it over from the "School Society." Abele was succeeded by Freund, and later Weiler was temporarily appointed. In 1888 F. W. Blauert was called, and he is still in active service in the school. In 1889 Wm. F. Muesing became the second teacher,

who resigned after 25 years of faithful service in 1914. Other teachers at the school were the following: L. Sievert (1902-1908), H. Klatt (1915-1918), Miss Lenora Stephan (1916), John Gawrisch (1918-1920), Miss Hedwig Naumann (1918-1925), Miss Emma Roeder (1928-1930). At present the staff consists of H. Sitz, since 1920, Theo. Pelzl, since 1925, Edwin Nolte, since 1930, F. W. Blauert, since 1886, Miss Ida Sperling, since 1916.

St. Paul's School has been the practice school of the Normal Department of our Dr. Martin Luther College since that department was organized. Under the direct supervision of the Professors Albrecht and Stindt the Third Year Normal students teach a regular class in the school, as well as the school's kindergarten. In this way the school has been an influence in the cause of Christian education in the Synod in general.

During the fifty years of its existence the school has had among its pupils 72 boys and girls who have served the church in the capacity of day school teachers within the Synodical Conference, and 21 boys who have become pastors and professors. Thus the influence of our dayschool has gone out in some measure to other congregations.

The constant growth of the school made various building projects necessary during the past fifty years. In 1886 an additional school room was built to provide for a second class. In 1900 a new, four room, brick structure was erected, 40 by 70 feet in size. In 1921 the growth of the school made a remodeling and an addition to the building imperative; and the present substantial and well-equipped structure was the result.

The school looks back upon fifty years of service to the Lord and to His Church. The training it has given has undoubtedly done much to give St. Paul's Congregation its character. If the school has been a necessity in the past (and who that is earnestly concerned about the spiritual welfare of the growing generations will deny its necessity?) how much more is it a necessity in our present day! Today we live in a state of uncertainty; all about us institutions which we felt were solid as rocks have tumbled into ruins about us; even gold, which had become proverbial as a symbol of something standard and stable, has become illegal and of doubtful value. Our children face a world full of problems greater and more complex than those that faced their parents. How much more necessary it is, therefore, that they be thoroughly grounded upon that Rock, Christ Jesus, Who wishes to be the cornerstone of the structure of every individual's life, as He is the cornerstone of the church. May the Lord continue among us with His blessing; may He awaken renewed interest in the church at large for Christian education and character training, which cannot fail to bring new energy and power into the life of the church.

THIRTY-FIFTH ANNIVERSARY

St. Paul's Evangelical Lutheran Congregation of Hyde, Michigan, celebrated the thirty-fifth anniversary of the founding of the congregation on the second Sunday after Trinity, June 30, 1935.

This was the third jubilee celebration in the history of the congregation. Two special divine services were observed on this occasion, one in the morning and another in the evening. The first part of the morning service was conducted in the German language, in deference to the five charter members of the congregation still living, and the remainder of the service was conducted in English. The Rev. A. J. Engel of Pardeeville, Wisconsin, preached two sermons in the morning service. The German sermon was based on the 100th Psalm. The text for the English sermon was taken from Isaiah 60, verses 10-12. A brief history was presented at the close of the morning service.

In the evening the jubilant congregation again assembled in its house of worship for divine services. The Rev. E. Benjamin Schlueter of Oshkosh, Wisconsin, was the guest speaker. He used the words in Ephesians 2, verses 19-22, as his text. A beautiful selection was rendered by a mixed choir of Salem's, our sister congregation at Escanaba. The church was decorated with flowers, plants, and evergreens, giving a beautiful setting for the church services.

May the good Lord give His rich blessing for the future growth of this congregation to the praise and honor of His name and the salvation of many souls.

Armin L. Engel.

FIFTIETH ANNIVERSARY

By the grace of God the members of Zion's Ev. Lutheran Church, at Stetsonville, Wis., were privileged to observe the fiftieth anniversary of the founding of their congregation. None of the 14 charter members, however, were privileged to be with us to extol the great blessings which God has visited upon His congregation here.

Since its founding on Easter Sunday 1885 the following pastors have served Zion's Church: B. Ungrodt, 1885-1897; P. J. Burkholz, Sr., 1897-1907; M. J. Hillemann, 1907-1926; M. Glaeser, 1926-1930; and since then the undersigned. During this period 690 were baptized; 441 confirmed; 134 couples married; 188 persons were buried, and 14,077 communed. The congregation now numbers 92 voting members, 21 women members, 300 communicants, and 475 souls.

Since 1926 the congregation has its own resident pastor and together with St. John's congregation at Little Black, Wis., it forms a self-supporting parish.

With thanks to God the congregation met on June 30 in its just recently renovated church. Three of its former pastors: P. J. Burkholz, Sr., M. J. Hillemann, and M. Glaeser delivered the jubilee sermons.

May the bountiful Lord who has so singularly blessed and protected Zion's congregation continue to bless us with His Word and Sacraments.

G. O. Krause.

SILVER JUBILEE

On the 19th of June the members of Zion Ev.-Lutheran church at Leeds, Wisconsin, and the members of our Central Conference arranged a Jubilee service for the Rev. Henry Geiger, in commemoration of his entrance into the holy ministry a quarter of a century ago. In spite of the rainy weather a large number of guests appeared. At 7:45 P. M. the jubilarian was led into the church by the members of the church council. Pastor H. Knuth of Milwaukee, who had confirmed and ordained Rev. Geiger, delivered the jubilee sermon in the German language, and the Rev. Wm. Eggert of Watertown, Wisconsin, a classmate, preached in the American language. The Rev. Leo Kirst, chairman of the Central Conference, brought the congratulations of Conference and delivered a purse to the jubilarian. Various messages of congratulations from friends and former charges of the Rev. Geiger were read, one being accompanied with a gift. Mr. Frank Paske, president of Zion's Congregation, expressed the congratulations of the congregation and also delivered a purse to his pastor.

Deeply moved the jubilarian responded, expressing his gratitude to God for the blessings of the past and imploring Him for continued help.

After the service guests and members of the festive congregation assembled in the basement of the church for a social evening during which the Rev. Leo. Kirst served as Master of ceremonies. After the ladies of the congregation had served a bountiful lunch, the church choir concluded with the hymn, "Sun of My Soul, Thou Savior Dear."

May the jubilarian also in the future experience the fulfillment of God's promise to Abraham: "I will bless thee — and thou shalt be a blessing." A. J. Engel.

NORTHWESTERN LUTHERAN ACADEMY, MOBRIDGE, SO. DAK.

God willing, the new school-year of this institution will begin with a divine service on September 3 at 11 A. M., class work beginning at 8:30 A. M., September 4. Applications for entrance may be had by writing to Prof. F. E. Traub at Mobridge, So. Dak. New students are urged to announce their intention of entering as early as possible, and may the Lord of the Church grant us a goodly number of them.

S. B.

LUTHERAN HIGH SCHOOL OF MILWAUKEE, WIS.

This Christian high school, owned and controlled by thirty-one congregations of the Synodical Con-

ference in Milwaukee, is always glad to serve those young people of our church at large who wish to enjoy the benefits of a Christian high school training. God willing, the new school year will begin on Wednesday, September 4. Four-year academic and commercial courses are offered. The general tuition is \$40.00 a year. For further information address the Principal,

E. H. Buerger,
Lutheran High School, 1859 No. 13th St.,
Milwaukee, Wis.

DR. MARTIN LUTHER COLLEGE, NEW ULM, MINN.

The school year at Dr. Martin Luther College, New Ulm, Minn., will begin on Wednesday, September 4, at 9 o'clock. All inquiries and announcements may be addressed to

Carl L. Schweppe,
New Ulm, Minn.



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.

Address your card to

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

MEETING OF THE JOINT SYNOD OF WISCONSIN AND OTHER STATES

The Evangelical Lutheran Joint Synod of Wisconsin and Other States convenes for its twenty-third meeting at Dr. Martin Luther College, New Ulm, Minn., from August 7 to 13, 1935.

All delegates and official representatives are requested to register at the library upon arrival. Meals and lodging will be furnished free of charge to all delegates and official representatives. All others attending the Synod must provide for their own meals and lodging. They may, however, obtain meals at the college dining hall at a nominal price. The delegates will be quartered in the college dormitories.

Bedstead and mattresses are furnished by the college, but every delegate must furnish his own pillow, sheets, covers, towels, which may be sent in advance by parcel post in care of the college.

The first session begins on Wednesday morning, August 7, at 10 o'clock.

All announcements should be made by July 15 to Professor E. Sauer, College Heights, New Ulm, Minn.

W. A. Eggert, Sec'y.

BOARD OF TRUSTEES

The Board of Trustees of the Synod will hold a meeting at New Ulm, Minn., at D. M. L. C. on August 6, 7:00 P. M.

L. H. Koeninger, Sec'y.

DELEGATES TO THE JOINT SYNOD

SOUTHEAST WISCONSIN DISTRICT

Milwaukee City Conference

Pastors: W. Schaefer (E. Blakewell).

H. Ebert (E. Pankow).

R. Huth (V. Brohm).

Teachers: G. Glaeser (W. Prael).

Hy. Meyer (E. Backer).

Laymen: Gethsemane: Robert Lohr (Ernst Drews).

Siloah: Albert Henke (William Kurth).

Jerusalem: August Henning (Wm. Wegner).

Eastern Conference

Pastor: Th. Monhardt (M. Rische).

C. Otto (J. Ruege).

A. Petermann (J. Schaefer).

Teacher: Ed. Schmidt (A. Meyer).

Laymen:

W. Guenther, W. Allis (Geo. Cox, T. Wauwatosa).

P. Reschenberg, Sta. D, Milwaukee (F. Beimborn, Newburg).

G. Coutts, Waukesha (M. Plautz, Wauwatosa).

Southern Conference

Pastors: W. Lehmann (L. Baganz).

M. Buenger (E. Sponholz).

Teacher: G. Pape (G. Kalb).

Laymen: Hy. Petersen, Waukegan, Ill.

Rud. Otto, So. Milwaukee.

Dodge-Washington County Conference:

Pastors: F. Zarling (Ad. v. Rohr).

Ph. Martin (H. Cares).

Teacher: A. Willbrecht (J. Bremer).

Laymen: St. John's, West Bend: Henry E. Schloemer

(F. C. Bammel).

(St. John's, Lomira: Frank Buntrock).

St. Paul's T. Lomira: Arthur Prueter.

(Peace, Hartford).

Arizona Conference:

Pastors: A. Sitz (R. Zimmermann).

H. Rosin (F. Uplegger).

W. Keibel, Sec'y.

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NORTH WISCONSIN DISTRICT

Fox River Valley Conference

Pastors: O. Henning (E. Schoenike).

Waldemar Zink (E. Redlin).

Theoph. Brenner (V. Siegler).

Lay-Delegate and alternate from

St. Matthew's, Appleton, Wis.

Bethlehem's, Hortonville, Wis.

St. John's, Dundas, Wis.

Lake Superior Conference

Pastors: Kurt Geyer (Theoph. Hoffmann).

Carl Henning, Jr. (Wald. Gieschen).

Lay-Delegate and alternate from

St. Matthew's, Tp. Beaver, Wis.

Grace, Crivitz, Wis.

Manitowoc Conference

Pastors: Edw. Kionka (H. Kuether).

Walter Haase (Nor. Schlavensky).

Lay-Delegate and alternate from
St. John's and Peter's, Cleveland, Wis.
First German, Manitowoc, Wis.

Rhineland Conference

Pastors: Paul Bergmann (H. Pussehl).

Lay-Delegate from Bethany, Bruce's Crossing, Mich.

Alternate from Christ, Eagle River, Wis.

Winnebago Conference

Pastors: Wm. Hartwig (Gerh. Kaniess).

I. G. Uetzmann (T. W. Redlin).

Al. Froehlke (H. Kleinhaus).

Lay-Delegate and alternate from

Zion's, Tp. Omro, Wis.

Trinity, Menasha, Wis.

Grace, Oshkosh, Wis.

Teacher Body

Mr. L. Keup (Mr. Theodore Lau).

Mr. M. Zahn (Mr. Martin Busse).

Mr. E. F. Schulz (Mr. Geo. Kieker).

G. E. Boettcher, Sec'y.

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WEST WISCONSIN DISTRICT

Central Conference

Pastors: M. Nommensen (K. Timmel).

J. Klingmann (Gerv. Fischer).

L. Kirst (A. W. Paap).

R. Wolff (E. Fredrich).

Congregations: Zion at Columbus, Wis.

Christ at Richmond, Wis.

St. John at Jefferson.

Chippewa Valley Conference

Pastors: R. Hillemann (J. T. Henning, Jr.).

Congregations: St. Paul's at Menomonie, Wis.

(St. John's at Iron Creek, Wis.).

Mississippi Valley Conference

Pastors R. Mueller (F. Gilbert).

Th. Mueller, R. Korn).

Congregations: St. Michael's at Fountain City, Wis.

(St. Matthew's at Stoddard, Wis.).

Southwest Conference

Pastors (Ph. Lehmann (A. Winter).

G. Gerth (W. Paustian).

Congregations: St. John's at Kendall, Wis.

St. Paul's at Tomah, Wis.

Wisconsin River Valley Conference

Pastors E. Walther (I. Habeck).

R. Horlamus (W. Baumann).

Congregations: St. John's at Neillsville, Wis.

Immanuel's at Medford, Wis.

Teachers' Conference

Ben Kalb (R. Brueschoff).

W. Johnson (A. Fehlauer).

E. Schumacher (P. Kolander).

Representatives of the Northwestern College Faculty

Prof. A. Sitz (Theo Binhammer).

A. W. Paap, Sec'y.

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MINNESOTA DISTRICT

Crow River Conference

Pastors: M. Wehausen (W. Sauer).

Congregation in Litchfield (Graceville).

Mankato Conference

Pastors: R. Polzin (A. Ackermann).

Congregation in Mankato.

New Ulm Conference

Pastors R. Schierenbeck (P. Spaude).

Congregation in Town Eden (Nicollet).

Red Wing Conference

Pastors: C. A. Hinz (Theo. Albrecht).

Congregation in Frontenac (Zumbrota).

Redwood Falls Conference

Pastors: J. C. Bast (Im. Albrecht).
 Congregation in Town Omro (Town Winfield).

St. Croix Conference

Pastors: A. C. Haase (L. Meyer).
 A. W. Koehler (O. Klett).
 Congregation: St. John's, Minneapolis (Amery, Wis.).

At Large

Pastors: C. Kuske (K. Brockmann).
 R. Haase (F. Koehler).
 Congregations: Redwood Falls (South St. Paul).
 Goodhue Village (Town Wellington).

Teachers

F. Blauert (O. Hellermann).
 F. Redeker (E. F. Bartsch).
 Arthur W. Koehler, Sec'y.

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DAKOTA-MONTANA DISTRICT

Pastors: F. E. Traub (W. R. Krueger).
 W. Schmidt (Theo. Bauer).
 M. D. Keturakat (L. G. Lehmann).
 G. Schmeling (F. Reuter).
 Congregations: Tappen, No. Dak. (Elgin, No. Dak.).
 Hazelton, No. Dak. (Ipswich, So. Dak.).
 Aurora, So. Dak. (Henry, So. Dak.).
 Gary, So. Dak. (Hague Twp., So. Dak.).
 Willow Lake, So. Dak. (Dempster, So. Dak.).
 Herbert Lau, Sec'y.

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PACIFIC NORTHWEST DISTRICT

Pastors: Ewald Kirst (Arthur Sydow).
 Lay Members: St. Paul's Church, Tacoma, Wash.
 (Grace Church, Portland, Ore.).
 Wm. Lueckel, Sec'y.

* * * *

MICHIGAN DISTRICT

Pastors: E. Lochner (W. Franzmann).
 G. Luetke (O. Peters).
 H. Heyn (A. Wacker).
 A. Sauer (O. Eckert).
 D. Rohda (A. W. Hueschen).
 G. Wacker (C. Kionka).
 Teachers: A. Jantz (H. Schulz).
 W. Woltmann (W. Stindt).
 Lay Delegates: Coloma (Dowagiac).
 Toledo, Zion (Monroe, Zion).
 Waterloo (Adrian).
 Owosso (Greenwood).
 Clare (Saginaw, St. Paul's).
 Bay City, St. John's (Zilwaukee).
 Karl F. Krauss, Sec'y.

* * * *

NEBRASKA DISTRICT

Pastors: H. Spaude (E. Lehmann).
 R. Bittorf (A. Degner).
 A. Baumann (W. Siffring).
 Teachers: C. Finup (A. Rauschke).
 Congregations:
 St. Paul, Gresham, Neb. (St. Paul, Plymouth, Neb.).
 Zion, Mission, S. D. (St. John, Witten, S. D.).
 Trinity, Hoskins, Neb. (Grace, Sioux City, Ia.).
 Im. P. Frey, Sec'y.

MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference will meet on August 27 and 28 at Town Mosel with Pastor Wm. Schink. Sessions will begin at 9 A. M. Please announce early.

Confessional: Haase (Schaefer).
 Sermon: H. Koch (Eckert).

Assignments: E. Kionka, Aeußere Beweise der Wahrheit der Schrift; G. A. Schaefer, Das dritte Sendschreiben; F. Koch, Fortsetzung von Roemer 7, 14-25; H. Koch, Das Allgemeine Priestertum, angewandt auf Gemeinde und Synode; W. Schink, Die heilsgeschichtliche Bedeutung des Propheten Hezekiel.
 G. A. Schaefer, Sec'y.

SOUTHWEST DELEGATE CONFERENCE

The Southwest Delegate Conference will meet on August 27, at 10 A. M., in Baraboo, Wis. (Pastor H. Kirchner).

The Rev. Rich. Siegler has been appointed to lead the discussion.

Each delegate will provide for his own meals.

E. W. Ebert, Sec'y.

INSTALLATION

Authorized by President E. B. Schlueter the undersigned, on July 7, installed the Reverend Edmund Reim in Trinity Congregation of Neenah, Wisconsin.

Address: The Rev. E. Reim, 311 E. Franklin Ave., Neenah, Wisconsin.
 E. E. Kowalke.

ORDINATIONS AND INSTALLATIONS

Authorized by the Reverend Wm. Nommensen, President of the West Wisconsin District, I ordained and installed Candidate S. Fenske as pastor of Zion Ev. Luth. Church of Mercer, Wis., on the first Sunday after Trinity, June 23. The Rev. G. O. Krause assisted. May the Lord of the Church bless both pastor and congregation.

Address: The Rev. Siegfried H. Fenske, Mercer, Wis.
 R. C. Horlamus.

Authorized by President E. R. Gamm, I ordained and installed Candidate O. W. Heier of Akaska, S. D., in Salem's Congregation at Circle and St. John's Congregation at Olanda, Montana, on the fourth Sunday after Trinity, July 14. Pastor R. A. Kettenacker of Terry, Montana, assisted. May God bless this young servant of the Lord, so that he make many wise unto salvation through faith which is in Christ Jesus.

Address: Rev. O. W. Heier, Box 673, Circle, Montana.
 A. W. Fuerstenau.

Authorized by President Paul Bergmann of the Southeast Wisconsin District the undersigned ordained and installed Candidate John C. Dahlke as assistant pastor of Jerusalem Evangelical Lutheran Church at Milwaukee, Wis., on Sunday, July 7, 1935. Professors R. Fenske and P. J. Gieschen assisted.

Address: Rev. John C. Dahlke, 417 East Chambers St., Milwaukee, Wis.
 Heinr. Gieschen.

ACKNOWLEDGMENT

In conformity with the will of the late Mr. H. J. Heilmann, Minneapolis, Minn., Dr. Martin Luther College has received from the executor, Mr. E. A. Heilman, the sum of five hundred dollars. By resolution of the College Board this amount is to become a part of our Library Fund. It has been turned over to Synod's Funds Committee.

Carl L. Schweppe.

SOUTH EAST WISCONSIN DISTRICT

April, May, June, July to the 10th, incl.

Arizona Conference

Rev.	Budgetary	Non-Budgetary
Rich. G. Deffner, Zion, Phoenix, Ariz.	\$ 35.30	
O. Hohenstein, Grace, Glendale, Ariz.	6.51	

Dodge-Washington County Conference

G. Bradtke, Z. Krippel Chr., Tp. Herman	155.58
G. Bradtke, Z. Krippel Chr., Tp. Herman	23.02
G. Bradtke, Z. Krippel Chr., Tp. Herman	35.00
Herman Cares, Emanuel, Tp. Herman	91.51
Herman Cares, Emanuel, Tp. Herman	38.38
Herman Cares, Emanuel, Tp. Herman	21.37
Herman Cares, Emanuel, Tp. Herman	26.44
Herman Cares, Zion, Tp. Theresa	43.69
Herman Cares, Zion, Tp. Theresa	17.25
Herman Cares, Zion, Tp. Theresa	9.89
Herman Cares, Zion, Tp. Theresa	13.46
H. C. Klingbiel, St. John, West Bend	195.13

H. C. Klingbiel, St. John, West Bend	212.56
H. C. Klingbiel, St. John, West Bend (Memorial Wreath \$3.00)	217.97
A. C. Lengling, St. Paul, Slinger	23.10
C. Lescow, St. John, Woodland	41.30
C. Lescow, St. John, Woodland	50.00
C. Lescow, St. John, Woodland	23.00
C. Lescow, St. John, Woodland	10.00
F. O. Marohn, Bethany, Hustisford	422.55
Ph. Martin, St. Luke, Knowles	31.91
Ph. Martin, St. Luke, Knowles	13.07
Ph. Martin, St. Paul, Brownsville	71.83
Ph. Martin, St. Paul, Brownsville	100.00
Ph. Martin, St. Paul, Brownsville	38.42
R. F. W. Pietz, St. John, Lomira (M. Wr.)	10.00
Rud. F. W. Pietz, St. John, Lomira	104.75
Rud. F. W. Pietz, St. John, Lomira	18.06
Gerhard Redlin, St. Peter, Allenton	36.75
Gerhard Redlin, St. Peter, Allenton	160.50
Gerhard Redlin, Zion, Allenton	130.86
Gerhard Redlin, Zion, Allenton	46.49
W. Reinemann, Trinity, Huilsburg	30.25
W. Reinemann, Trinity, Huilsburg	35.28
W. Reinemann, Trinity, Huilsburg	29.85
W. Reinemann, Trinity, Huilsburg	28.12
Ad. von Rohr, Peace, Hartford	268.97
Ad. von Rohr, Peace, Hartford	79.78
Ad. v. Rohr, Peace, Hartford (Lad. Aid)	10.00
M. F. Stern, St. Paul, Neosho	77.75
M. F. Stern, St. Paul, Neosho	39.82
Otto C. Toepel, St. Petri, Kekoskee	23.42
H. Wolter, St. Paul, Tp. Lomira	112.84
H. Wolter, St. Paul, Tp. Lomira	52.09
H. Wolter, St. Paul, Tp. Lomira	64.38
H. Wolter, St. Paul, Tp. Lomira	23.00
H. Wolter, St. Petri, Tp. Theresa	32.46
H. Wolter, St. Petri, Tp. Theresa	24.11
H. Wolter, St. Petri, Tp. Theresa	23.76
F. Zarling, St. Matthew, Iron Ridge	174.27
F. Zarling, St. Matthew, Iron Ridge	54.20

Eastern Conference

Carl Bast, St. John, Good Hope	71.58
Carl Bast, St. John, Good Hope	26.00
P. T. Brockmann, Trinity, Waukesha	206.65
P. T. Brockmann, Trinity, Waukesha	40.10
E. Ph. Ebert, Pentecostal, Whitefish Bay	15.76
E. Ph. Ebert, Pentecostal, Whitefish Bay	9.94
E. Ph. Ebert, Pentecostal, Whitefish Bay	18.14
F. G. Gundlach, Salem, W. Granville	55.10
F. G. Gundlach, Salem, W. Granville	26.50
Ph. H. Hartwig, Christ, Pewaukee	9.50
Ph. H. Hartwig, Christ, Pewaukee	3.50
Ph. H. Hartwig, Zion, Hartland	20.00
Gerald O. Hoenecke, St. Paul, Cudahy	65.55
Gerald O. Hoenecke, St. Paul, Cudahy	64.84
Walter Keibel, Nain, West Allis	137.00
Walter Keibel, Nain, West Allis	81.00
Walter Keibel, Nain, West Allis	14.00
P. W. Kneiske, St. John, Lannon	15.45
P. W. Kneiske, St. John, Lannon	32.69
A. Koelpin, Fairview, Milwaukee	76.18
A. Koelpin, Fairview, Milwaukee	56.64
A. F. Krueger, Resurrection, Milwaukee	62.63
A. F. Krueger, Resurrection, Milwaukee	26.20
Henry Lange, Nathanael, Milwaukee	37.35
Henry Lange, Nathanael, Milwaukee	17.08
Kurt Lescow, St. John, Thiensville	73.05
Kurt Lescow, St. John, Thiensville	22.84
Kurt Lescow, St. John, Thiensville	60.70
A. H. Maaske, St. John, Mukwonago	27.50
A. H. Maaske, St. John, Mukwonago	17.66
Wm. C. Mahnke, St. John, Root Creek ..	29.12
Wm. C. Mahnke, St. John, Root Creek ..	21.18
Wm. C. Mahnke, St. John, Root Creek ..	72.68
Wm. C. Mahnke, St. John, Root Creek ..	51.94
H. Monhardt, St. Paul, Tp. Franklin	86.52
H. Monhardt, St. Paul, Tp. Franklin	36.10
C. A. Otto, St. John, Wauwatosa	75.00
C. A. Otto, St. John, Wauwatosa	10.00
A. Petermann, St. John, Newburg	78.13
A. Petermann, St. John, Newburg	64.06
A. Petermann, St. John, Newburg	106.65
A. Petermann, St. John, Newburg	82.70
M. F. Rische, Davids Stern, Kirchhayn	35.60

M. F. Rische, Davids Stern, Kirchhayn	42.60
M. F. Rische, Davids Stern, Kirchhayn	38.93
M. F. Rische, Davids Stern, Kirchhayn ..	54.80
J. G. Ruege, Jordan, West Allis	119.74
J. G. Ruege, Jordan, West Allis	112.44
J. G. Ruege, Jordan, West Allis	75.48
J. G. Ruege, Jordan, West Allis	87.77
J. E. Schaefer, Trinity, W. Mequon	63.45
J. E. Schaefer, Trinity, W. Mequon	36.15
Gust. E. Schmidt, St. Paul, East Troy	50.45
Gust. E. Schmidt, St. Paul, East Troy	24.05
Arnold Schultz, Trinity, Milwaukee	28.76
Arnold Schultz, Trinity, Milwaukee	258.73
Arnold Schultz, Trinity, Milwaukee	102.62
Harry Shiley, St. Peter, Tp. Greenfield ..	13.91
Harry Shiley, Woodlawn, W. Allis	80.49
Harry Shiley, Woodlawn, W. Allis	40.24
E. W. Tacke, St. Paul, Tess Corners	124.46
E. W. Tacke, St. Paul, Tess Corners	144.70
E. W. Tacke, St. Paul, Tess Corners	72.25
E. W. Tacke, St. Paul, Tess Corners	101.52
E. W. Tacke, St. Paul, Tess Corners	54.00
L. M. Voss, Good Shepherd, Tp. Wauw. ..	13.83
L. M. Voss, Good Shepherd, Tp. Wauw. ..	25.55
S. E. Westendorf, Calvary, Thiensville ..	18.42
S. E. Westendorf, Calvary, Thiensville ..	19.15
S. E. Westendorf, Calvary, Thiensville ..	13.59
S. E. Westendorf, Calvary, Thiensville ..	24.48
H. Wojahn, Grace, Waukesha	12.19
H. Wojahn, Grace, Waukesha	98.68
H. Wojahn, Grace, Waukesha	7.63

Milwaukee City Conference

P. J. Bergmann, Christ	154.30
P. J. Bergmann, Christ	138.83
P. J. Bergmann, Christ	96.73
P. J. Bergmann, Christ	163.72
E. Blakewell, Salem	34.60
E. Blakewell, Salem	82.51
E. Blakewell, Salem	19.45
E. Blakewell, Salem	48.70
John Brenner, St. John	254.65
John Brenner, St. John	324.17
John Brenner, St. John	157.05
John Brenner, St. John	309.30
R. O. Buerger, Gethsemane (Sund. Sch.) ..	70.00
R. O. Buerger, Gethsemane	125.00
R. O. Buerger, Gethsemane	112.89
P. J. Burkholz, Siloah	128.71
P. J. Burkholz, Siloah	14.55
P. J. Burkholz, Siloah	196.67
P. J. Burkholz, Siloah	133.44
P. J. Burkholz, Siloah	27.33
P. J. Burkholz, Siloah	149.01
P. J. Burkholz, Siloah	30.32
P. J. Burkholz, Siloah	3.00
P. J. Burkholz, Siloah	131.13
P. J. Burkholz, Siloah	28.85
E. Ph. Dornfeld, St. Marcus	328.68
E. Ph. Dornfeld, St. Marcus	12.97
E. Ph. Dornfeld, St. Marcus	225.57
H. H. Ebert, Sarons	9.07
H. H. Ebert, Sarons	100.00
H. H. Ebert, Sarons	96.17
H. H. Ebert, Sarons	53.40
Henry Gieschen, Jerusalem	140.65
Henry Gieschen, Jerusalem	8.75
Henry Gieschen, Jerusalem	163.99
Henry Gieschen, Jerusalem	10.24
Henry Gieschen, Jerusalem	113.54
Henry Gieschen, Jerusalem	7.09
Henry Gieschen, Jerusalem	150.36
Henry Gieschen, Jerusalem	9.40
Fred Graeber, Apostle	55.40
Fred Graeber, Apostle	55.95
Fred Graeber, Apostle	32.81
Fred Graeber, Apostle	37.25
A. F. Halboth, St. Matthew	232.18
A. F. Halboth, St. Matthew	52.00
A. F. Halboth, St. Matthew	186.30
A. F. Halboth, St. Matthew	52.00
A. F. Halboth, St. Matthew	149.54
A. F. Halboth, St. Matthew	100.00
A. F. Halboth, St. Matthew	115.07
A. F. Halboth, St. Matthew	61.00
W. A. Hoenecke, Bethel	142.70
W. A. Hoenecke, Bethel	25.00
W. A. Hoenecke, Bethel	82.45
Raym. W. Huth, Messiah	35.00
Raym. W. Huth, Messiah	15.00
J. G. Jeske, Divine Charity	87.67
John Karrer, Mt. Lebanon	26.53
L. F. Karrer, St. Andrew	32.88
H. F. Knuth and V. Brohm, Bethesda	187.40
H. F. Knuth and V. Brohm, Bethesda	139.50
H. F. Knuth and V. Brohm, Bethesda	714.14
H. F. Knuth and V. Brohm, Bethesda	30.25
H. F. Knuth and V. Brohm, Bethesda	13.80
Ph. H. Koehler, St. Lucas	79.70
Ph. H. Koehler, St. Lucas	92.98
Ph. H. Koehler, St. Lucas	19.82
Ph. H. Koehler, St. Lucas	92.47
Ph. H. Koehler, St. Lucas	12.03
Ph. H. Koehler, St. Lucas	104.59
Ph. H. Koehler, St. Lucas	72.03
Ph. H. Koehler, St. Lucas	77.39
Ph. H. Koehler, St. Lucas	23.09
P. G. Naumann, St. Jacobi (M. Wr. \$4.00) ..	219.61
P. G. Naumann, St. Jacobi (M. Wr. \$4.00) ..	13.66

Paul G. Naumann, St. Jacobi	87.67
Paul G. Naumann, St. Jacobi	1.58
Paul G. Naumann, St. Jacobi	122.74
Paul G. Naumann, St. Jacobi	122.26
E. C. Pankow, Garden Homes	30.00
E. C. Pankow, Garden Homes	75.00
Wm. F. Pankow, Ephrata	74.92
Wm. F. Pankow, Ephrata	13.00
Wm. F. Pankow, Ephrata	26.47
Paul Pieper, St. Peter	241.50
Paul Pieper, St. Peter	243.55
Paul Pieper, St. Peter	157.41
Paul Pieper, St. Peter	231.43
Wm. F. Sauer, Grace	700.00
Ar. H. Schroeder, St. Paul	8.91
Ar. H. Schroeder, St. Paul	22.05
Ar. H. Schroeder, St. Paul	5.29
Ar. H. Schroeder, St. Paul	4.50
Ar. H. Schroeder, St. Paul	5.37
A. B. Tacke, Zebaoth	87.09
A. B. Tacke, Zebaoth	74.85
A. B. Tacke, Zebaoth	108.65
Arthur P. Voss, St. James	81.18
Arthur P. Voss, St. James	44.19
Arthur P. Voss, St. James (M. Wr. \$3.00)	48.73
Arthur P. Voss, St. James	211.61

Southern Conference

L. W. Baganz, St. John, Burlington	230.00
A. C. Bartz, Immanuel, Waukegan	12.80
A. C. Bartz, Immanuel, Waukegan	31.65
A. C. Bartz, Immanuel, Waukegan	28.05
Carl H. Buenger, Friedens, Kenosha	250.00
W. A. Diehl, First Ev. Luth., Elkhorn	27.30
W. A. Diehl, First Ev. Luth., Elkhorn	70.20
Edwin Jaster, Epiphany, Racine	6.20
Edwin Jaster, Epiphany, Racine	46.34
Edwin Jaster, Epiphany, Racine	14.27
Edwin Jaster, Epiphany, Racine	21.40
S. A. Jedele, Peace, Wilmot	63.00
S. A. Jedele, Peace, Wilmot	60.00
S. A. Jedele, Peace, Wilmot	110.00
W. H. Lehmann, St. John, Libertyville ..	114.41
W. H. Lehmann, St. John, Libertyville ..	36.94
Aug. Lossner, Trinity, Franksville	8.14
O. B. Nommensen, Zion, So. Milwaukee ..	27.41
O. B. Nommensen, Zion, So. Milwaukee ..	19.82
O. B. Nommensen, Zion, So. Milwaukee ..	25.26
O. B. Nommensen, Zion, So. Milw.	24.21
M. F. Plass, St. John, Oakwood	69.54
M. F. Plass, St. John, Oakwood	48.47
Ed. Sponholz, St. John, Slades Corners ..	105.40
G. A. Thiele, Zion, Bristol	9.85
G. A. Thiele, Zion, Bristol	3.40
G. A. Thiele, Zion, Bristol	2.75
G. A. Thiele, Zion, Bristol	53.53
G. A. Thiele, Zion, Bristol	36.47
G. A. Thiele, Zion, Bristol	7.75
G. A. Thiele, Zion, Bristol	3.05
G. A. Thiele, Zion, Bristol40
G. A. Thiele, Zion, Bristol	26.71
G. A. Thiele, Zion, Bristol25
G. A. Thiele, Zion, Bristol	38.00
Theo. Volkert, First Ev. Luth., Racine ..	112.71
Theo. Volkert, First Ev. Luth., Racine ..	77.68
Theo. Volkert, First Ev. Luth., Racine ..	73.40

Other Contributions

Miss M. Bliefernicht, Wauwatosa	25.00
M. J. B., Watertown, Wis.	5.00
Rev. Wm. G. A. Essig, St. Paul, Stephensville (last year's payments)	143.47
Milwaukee, Wis., July 12, 1935.	

CHAS. E. WERNER, Cashier.

MICHIGAN DISTRICT

April, May, and June, 1935

Rev. **Southwestern Conference**

J. Roekle, Allegan	\$ 64.82
H. C. Haase, Benton Harbor	475.00
W. Franzmann, Coloma	87.35

Dr. H. Wente, Crete, Ill.	32.50
W. Westendorf, Dowagiac	92.19
W. Westendorf, Eau Claire	17.95
E. Lochner, Hopkins	120.86
E. Lochner, Dorr	50.44
A. Hoenecke, Muskegon	70.93
A. Fischer, Sodus	135.76
M. Haase, South Haven	86.18
W. Essig, Stevensville	100.00
H. Hoenecke, Sturgis	265.45

Southeastern Conference

J. Nicolai, Adrian	190.65
H. Heyn and P. Heyn, Detroit	134.04
H. Richter, Detroit	31.50
F. Stern, Detroit	50.00
F. Stern, Ladies' Aid (incl. Mem. Wreath)	5.00
J. Gauss, Jenera, O.	320.23
H. Zapf, Monroe	464.77
H. Zapf, Mohrhoff Estate	310.88
H. Zapf, Mission Society	10.00
H. Zapf, Two Mem. Wreaths	6.50
G. Ehnis, Monroe	123.35
A. Maas, Northfield	162.32
A. Maas, South Lyon	23.32
E. Hoenecke, Plymouth	155.39
C. Schmelzer, Riga	25.00
A. Lederer, Saline	324.16
P. Schulz, Scio	194.16
G. Luetke, Toledo, O.	490.00
G. Luetke (N. N. \$5.00, Mem. Wreath \$5.00)	10.00
R. Timmel, Toledo, O.	80.00
O. Peters, Wayne	198.04
O. Peters, Livonia	56.62
E. Leyrer, Waterloo	92.65

Northern Conference

M. Schroeder, Bay City	236.49
A. Westendorf, Bay City	472.48
J. Zink, Bay City	185.68
C. Binhammer, Clare	143.53
C. Binhammer, Sanford	12.20
H. Engel, Chasaning	79.77
H. Engel, Brady	61.40
B. Westendorf, Flint	91.81
B. Westendorf, Three Mem. Wreaths	21.00
D. Rohda, Flint	89.48
D. Rohda, Mem. Wreath	5.00
Aug. Kehrberg, Frankenmuth	76.10
E. Kasischke, Greenwood	41.46
E. Kasischke, Mayville	8.07
E. Kasischke, Silverwood	9.20
G. Albrecht, Kawkawlin	4.77
F. Krauss and K. Krauss, Lansing	898.18
W. Steih, Lansing	54.35
E. Rupp, Manistee	30.27
E. Rupp, Batcheller	41.06
A. W. Hueschen, Owosso	141.76
G. Wacker, Pigeon	194.89
G. Wacker, Elkton	16.30
D. Metzger, Remus	14.74
D. Metzger, Broomfield	35.20
O. Eckert and O. J. Eckert, Saginaw	338.24
O. Frey, Saginaw	76.49
H. Eckert, Saginaw	62.15
G. Schmelzer, Sebewaing	189.04
G. Schmelzer, Five Mem. Wreaths	29.00
C. Leyrer, St. Louis	68.05
L. Meyer, Sterling	23.95
C. Kionka, Swan Creek	35.00
C. Kionka, Hemlock	35.00
W. Voss, Tawas City	164.78
H. Zink, Tittabawassee	119.80
R. Koch, Zilwaukee	100.71
Pastors, Northern Conference	4.50
Pastors, Northern Conference, Mem. Wreath	5.00

\$9,274.73

Extra

C. Leyrer, Waterloo, E. M. C.	10.00
O. Eckert and O. J. Eckert, Saginaw, Mem. Wreath, Church Extension	14.00
W. Essig, Stevensville, Children's Home, Bay City	13.70

E. WENK, Treasurer.