

# 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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## HEARING THE VOICE OF JESUS THE SHEPHERD

My sheep hear my voice. John 10:27

The intimate relation between shepherd and flock is proverbial. Every child knows the sweet allegory of the good Shepherd. Down through the ages the conception of the shepherd knowing his sheep one by one, going before them, leading them on to green pastures and beside the still waters, guiding and protecting them against all dangers, if need be running his own risk for their safety, and seeking those who have gone astray, while on the other hand, the sheep following their leader, listening to no other voice but his, absolutely refusing to go after a stranger — has obtained among men and peoples of every clime to this day.

Many are the grounds on which Christ claims the title of being the Good Shepherd. Centuries before His advent the Lord God had spoken by the prophet Ezekiel, Chapt. 34:23, "I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." This prophecy was fulfilled in Him who could say of Himself, "I am the good shepherd." Christ is indeed the Good Shepherd. He has a claim to this title as none other has, because He laid down His life for the sheep.

Much as we are accustomed and always feel a heartfelt desire to dwell on the glorious and blessed functions of Christ as the Good Shepherd, we are apt to overlook the characteristics of His sheep in their relation to Him. One of these Christ Himself expresses in the words, "My sheep hear my voice."

### Strange Voices

In the religious world there are many voices; it is a veritable babel of sounds all pretending to show the tone true, the right way of worshipping God and of coming to Him. Not to speak of the voices of self-appointed teachers and leaders of mankind like Buddha, Confucius, Mohammed in Asiatic countries, or of those in the modern world like Christian Scientists, Mormons, Spiritualists, etc, there are the teachings of modern sectarian churches, Protestant as well as Roman Catholic, of Liberals, Modernists or Unitarian organizations in our day, all of whom claiming to have a voice in the religious or spiritual world. What shall we say of churches which stand on the basis of Holy Scriptures no more, which do not believe

them to be the revealed Word of God, nor accept them as the only source from which all doctrine taught in the Church must be drawn, and religious life must be decided, but who would place human reason on a par with Holy Scriptures? What shall we say of ministers who openly deny the virgin birth of Christ, His Divinity and the absolute completeness of redemption through His suffering and death? What shall say of a large church body, which publicly avers that the vicarious sacrifice of Christ is not sufficient for purification from sins, but that man himself must make satisfaction? What shall we say of church dignitaries whose voice is so indefinite that one cannot know whether they speak of Christ as the eternal Son of God or only as the ideal Man? What shall we say of modern spiritual leaders who would substitute another gospel for that of Christ Crucified — the gospel of humanitarianism and social service? Is theirs the voice of Jesus the Good Shepherd?

Christ says in the parable, it is the voice of the stranger, of the thief, robber and hireling. It is the voice of false prophets, of heretic teachers and leaders, a voice which dims and drowns the voice of Jesus the Good Shepherd, a language couched in religious falsehood which obscures the pure light of the Gospel leading men away from Christ the only Savior into the jaws of the infernal wolf.

### The Voice of Jesus the Good Shepherd

"My sheep hear my voice." Christ's sheep are those whom He has redeemed through His blood, and whom He knows as His own. They were added to His flock by His very voice — the preaching of the Gospel by means of which they were, as Peter says, "returned unto the Shepherd and Bishop of their souls." It is by the operation of the Holy Spirit in the Word they learned to know Jesus as their true friend and shepherd.

Christians are known of Christ and they know Him. As such they hear His voice. Whose voice shall they hear but that of their Shepherd? "Lord, to whom shall we go?" asks Peter in the name of all His disciples. "Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." John 6:68.69. Nor have they need to go far to hear the voice of their Shepherd; no need to cross land and sea to explore the places where He dwelt; or to ask, "Who shall ascend into heaven? that is, to bring Christ down from above?" Rom. 10:6. No, says Paul, "The

Word is nigh thee, even in thy mouth, and in thy heart; that is, the Word of faith, which we preach," 10:8.

It is in the Scriptures, in these only, and in the preaching of His Word the Christians hear the voice of their Shepherd. For that reason they know His voice, and distinguish it as the Divine voice from the voice of strangers. Never will they listen to voices which dim and drown the clear tones of the Gospel. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world," says St. John in his first epistle.

The voice of Christ the Good Shepherd not only is familiar but dear to His sheep. Whether it quickens their conscience and bids them awake from sleep, or whether it comforts them with the forgiveness of sins, it is always welcome to His true disciples. When He warns them, they take good heed. When He encourages them, they are of good cheer. Even when He rebukes them, they know that faithful are the reproofs of such a Friend and only reply, "Speak, Lord; thy servants hear." Truly,

"He is the Shepherd of the sheep,  
Who does His flock in safety keep."

"But ah! how blind, how weak we are,  
How frail, how apt to turn aside;  
Lord, we depend upon Thy care,  
And ask Thy spirit for our guide."

J. J.



### ORDINATION

It is interesting and profitable in our times to review the history of, and all the facts connected with, the ceremony of ordaining a minister of the Gospel. As is the case with all other human arrangements, this one also has a history of innumerable disputes, wrong interpretations and misleading statements attached to it.

Lutherans are first of all interested in the fact that ordination of a minister is not a divine arrangement or ordinance, above all not a sacrament. Very naturally it is not mentioned in Scriptures at all, although a number of remarks might be construed as referring to some act similar to ordination, which may have been practised. But if that is so, it is quite clear that it was then also a human arrangement, as it is an act designed by Christians in their freedom concerning things not commanded. This is but natural, we say, as the act of ordination cannot have more than passing significance.

The Master, Jesus Christ, gave His Gospel and His Sacraments to His disciples, His believers, to have for themselves and to pass on to all children of men. This is the one office, if one may call it so, from which all activity in the church visible flows. His disciples see to it that these gifts are regularly used, regularly distributed in such manner that surely all who can possibly be reached, might receive them. For this purpose they call men into their midst to give to them the special business of regularly preaching, regularly baptizing, regularly giving communion, so that at all times every one may receive the gift of God.

And when they have called a man to do this work and he is about to begin the important task, they very naturally observe the event with prayer, with blessing and well-wishes to the one to whom they turn over this special task, with public announcement and public rejoicing, that God has thus given them one who will devote all his time to administering the precious gift. This public act of officially beginning the work and announcing the beginning is called installation or ordination.

The important thing will always be the giving of the Gospel and the Sacraments by Christ to His believers, who are all one in Christ. The manner of making use of these gifts to do the most possible good can and does vary, as conditions and events vary and change. As long as the objective is reached: That all might surely receive the gift of salvation, the manner will matter very little, and certainly the ceremonial form of officially beginning such part of the work, as may be entrusted to some one, is only of passing importance compared with the whole work itself.

Yet what curious and what false things have not been developed from this simple Christian arrangement called ordination. It would take far too much space to name them all. But in general the straying from the truth in this respect took the form of attempting to construe a position of authority from the simple act and finally to create an abstract office of the ministry, of which the Scriptures know nothing. Instead of being simply a divine service to publicly proclaim a simple fact, it was declared to mean, that through this act of ordination the ordained one was made into a preacher, received through it the authority to preach and administer the sacraments, and was then on a different plane from all other believers in Christ. Subverting the truth, men took unto themselves positions of authority in the church as ordained ones, in spite of the plain statement that One is our Master, we are all brethren. While the Word of God knows only of men who have extra **duties** among their equal brethren, men presumed to make the arrangement that some have more **authority**. The terrible results of this subversion of the truth in the church are only too well known to all of us.

For a time the ceremony of ordination had a peculiar special significance in the Lutheran church of America. It happened too frequently in the early history that false teachers came from across the ocean, claimed to be true Lutheran, were called by Christian groups, and then misled the entire flocks. Warned by such unhappy events, it became a custom to accept only such as true who were officially ordered to be ordained, so that the Christians might be safe against false prophets.

This evil condition has fortunately disappeared in our days. We are permitted to train our own men, and our faculties at the seminaries, faithful men to whom the church has entrusted the task of making ready able preachers for the church, turn over to us at the end of every school year a number of men of whom they assure us that they are able and fit to take over special duties among the Christians. And thus again the ceremony of ordination is but the public and ceremonial proclamation of the fact: This man is our called preacher whom we have asked to perform the public duties of the children of God in our midst, so that they might be regularly and surely done. We called him, he accepted the work, and thus he became our minister of the gifts of Christ. Our installation or ordination proclaims this fact.

Thus the church has felt free to have ordination or have it not, as it pleased. Our church warns in its confessional documents against giving too much prominence to the act. Thus the church has felt free to turn over certain duties to suitable men, whether they were solemnly inducted into such duties or not. A congregation is free to ask some brother to administer the sacraments to them on certain occasions, though he be not ordained or solemnly inducted into office. The church sees clearly that the most difficult and exacting task is the public proclamation of the Gospel in the sermon, and chooses its men according to this ability. There lies the great danger of error, of false doctrine. The formal administering of the sacraments can readily be learned and done by many Christian men, and are thus on occasion entrusted to such.

In the same freedom the church continues to use the act of ordination as a suitable beginning for most important duties. Seeing, however, the grave errors of times past, we recall to our minds again the following:

1. The church has the privilege to use the Gospel and the Sacraments.
2. The church makes men its servants by calling them to administer the sacred gifts.
3. The "Office of the ministry" consists in the active fulfilling of these duties.
4. Ordination is only the public confirmation of these facts.

W. Schaller.

### PAUL'S SERIOUS CONCERN ABOUT ERRORS AND HERESIES ENTERING THE CHRISTIAN CHURCHES HE HAD FOUNDED

At the time of his two years' imprisonment at Rome, Paul was less concerned about the persecution he was confronted with; he hoped to be acquitted by the tribunal of Caesar. He had something else to do than pass judgment upon his judges — God would take charge of that. What had caused him unhappiness primarily at this season, was not by the pagans, but by a hostile and jealous clan among the believers. Writes he to the Philippians:

"Some indeed preach Christ even of envy and strife; and some also of good will; the one preach Christ of contention — of faction — not sincerely, supposing to add affliction to my bonds." Phil. 1: 15, 16.

Undoubtedly there were those among Christian leaders who were disgruntled at the spectacle of Paul's prestige. He had enjoyed too many spiritual advantages, too many conquests. They were surprised at his zeal and the success of his labors. Hence their jealousy.

But there was a more serious cause to such affliction which Paul must have felt painfully, otherwise he would not have mentioned it. He loved to think of the churches in the Roman empire which were founded by his efforts or by his immediate disciples. It was to these saints that the testament of his inspired doctrine was bequeathed. And they had great need of being confirmed in such doctrine. They were exposed to innumerable errors. Foremost was the Jewish ferment, which it was well-nigh impossible to eradicate. Paul the ambassador of the Gospel bound in chains seemingly cannot find terms emphatic enough to warn his Christian brethren against the errors of Judaism which was striving to impose upon them the laws of Moses and Jewish ceremonies. "Beware of dogs," he says, "beware of evil workers, beware of the concision. For we are the circumcision (that is the true people of God), which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:2, 3.

We know of no other apostle whose testimony against the error of Jewish legalism has had a ring more clear and which was more vigorous than that of Paul. Over against all the righteousness of the Law he contends:

"I count all things for loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and to count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:8, 9.

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But there was another error rising in the Christian churches no less dangerous, perhaps even more pervasive in its nature, than Jewish legalism. It was the Gnostic heresy, a religious movement which today we would term "modernism." We would not enter into details concerning this mysterious movement. A definition like that given by Webster in his dictionary may suffice for our purpose. He defines Gnosticism as being a philosophical and religious system (first to sixth century) teaching that **knowledge** rather than **faith** is the key to salvation. It combined Greek philosophy with the doctrines of Christianity, and tended to permeate the Christian morality, leading to the fatal illusion that man is pure and perfect, containing the good within him, so that he need not torment himself about the curse of sin and the deliverance from it. It furthermore taught as dogma the worship of angels, thus minimizing the all-sufficiency and the supremacy of Christ and His work. In short, Gnosticism claimed superior knowledge of divine things, and it is not saying too much, we believe, that it is the forerunner of Christian Science and other cults in our day.

It appears that the Christians at Colossae were particularly troubled by Gnostic errors. In his epistle addressed to them from Rome, Paul evidently has this most delusive error in mind, saying:

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Again: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Col. 2:8, 18.

While these false teachers sought to minimize Christ and His work, Paul in his isolation as a prisoner exalts Him in a language unsurpassed. Listen to the glorious words of his salutation:

"Giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints

in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be the thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things, and by him all things consist." Col. 1:12-17.

What sublime thoughts the Apostle expresses in these words, and that too, in exposing the error of Gnostic teachers who denied that Christ is the firstborn before all creation, the image of the invisible God, God Himself. While he battles against error, with the same stroke he brings to light truths that one would have thought inaccessible.

Thus Paul, in his letters from Rome, shows that though in bondage he is seriously concerned about the spiritual welfare of the Christian churches throughout the world and their steadfastness in faith. And in a tangible sense the mystery of the Gospel received more effective authority through the fact that he was its "ambassador in chains." The believers were strengthened in his harsh combat; they desired to suffer with him and like him for Christ's sake.

#### Intermediate Communication with the Churches

Paul not only encouraged the churches by his letters; he also sent them messengers, who told them of his work at Rome, and of how his affairs were developing, while on the other hand they acquainted the apostle with the news of all the churches. For this purpose he kept a group of ardent disciples around him. These were aside from Luke "the beloved physician" John Mark and Aristarchus who had accompanied him to Rome and were still with him, Timothy, Tychicus, Epaphroditus, and others whom he had brought under his influence. Tychicus the Apostle had dispatched to the saints of Ephesus with this message:

"That ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for the same purpose, that ye might comfort your hearts." Eph. 6:21, 22.

For the Philippians he reserved Timothy, who had become a servant of the Gospel like himself, and whom he looked upon as a son. "For I have no man like-minded," Paul confides to his friends, "who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's."

For the present he put his missive in the hands of Epaphroditus, who had come to Rome as a representative of the Philippians, and was the bearer of pre-

scious gifts for the Apostle's needs. The prisoner received them as "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." He was particularly sensitive to the kindness of this offering, notwithstanding that he always knew how to find contentment, in destitution as in abundance. See how tenderly the apostle introduces this messenger to the Philippians:

"I supposed it necessary to send to you Epaphroditus, my brother and companion in labor, and fellow-soldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death; but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

I sent him therefore, the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation: Because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service toward me." Phil. 2:25-30.

Similarly, his faithful companion Aristarchus was to leave Rome and go in Paul's name to solace the Colossians, accompanied by Onesimus, the "beloved brother," that fugitive slave whose story we know from the Epistle to Philemon.

In this letter especially we get a deep glimpse into the heart life of Paul and his friends. Philemon, his wife Apphia, and Archippus were Christians at Colosse, and were people of prominence, for the church met in their house. The story of Onesimus has already been referred to in a former article. He was a slave of Philemon, but having stolen from his master, took flight and came to Rome. Through Epaphras he here met Paul, who converted him to Christianity, making out of him a faithful servant of the Lord. On sending him back to his master, the apostle wrote the latter a brief note which marks in a high degree his tenderness and courtesy as well as his saintliness. To use Paul's own language:

"Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in times past was to thee unprofitable, but now profitable to thee and to me: whom I have sent again; though therefore receive him, that is, mine own bowels: Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel. But without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly." Philemon 8-14.

J. J.

## Comments

**Jew and Gentile** As Rabbi Philip S. Bernstein of Rochester, N. Y., tells it in the *Christian Century*, the daughter of a Christian clergyman came to him to discuss her religious perplexities. She had lost faith in her father's theology and found herself spiritually adrift. How did the rabbi handle the case? Let us hear himself.

"What advice could I give her? How could I help her? Of course, I might have attempted to urge liberal Judaism upon her. I might have tried to show her why that faith is satisfying to me. But I would not do this for two reasons. First, because I do not believe in absolute religious truth. I do not believe that God revealed himself once and for all time to a certain group and that the rest of humanity is denied knowledge of him. Rather do I feel that religion is an evolutionary phenomenon and that insight into nature of life and the universe and the power that sustains them has been granted to various persons and peoples at various times and places in history; that the different religions represent historic searching for the truth; that we are all, as it were climbing a mountain toward its summit. Some go one way, others choose another path. Some prefer the well-worn trails, others choose to smash their own way through the underbrush. Sometimes the summit is clear and at other times it is obscured by cloud and mist."

He then quotes the advice of Dr. Felix Adler, the founder of the Ethical Culture movement, to his son, who would not become a rabbi. Instead of disowning his son, Dr. Adler said these words to him, which Dr. Bernstein believes should be engraved on every heart, "Follow thy vision and God speed thee to the end."

Dr. Bernstein does not believe in conversion. Small wonder, when he has so little to offer to the seeker after the truth. Pilate's answer, "What is truth?", an answer to Jesus' declaration that He is the King of truth, is exactly the answer of this rabbi to the truth-seeker. And so he had no word of enlightenment, no guidance into the way of truth and life, no comfort for the poor benighted woman who came to him for light. He left this bewildered waif, far from her family ties and flock, entirely at a loss to go her way as best she could among the mazes of error and the pitfalls of sin in this cold world. He did not feel that she was his neighbor to whom he owed the love enjoined by the Torah or law. As the priest and Levite, portrayed by Christ in the parable of the good Samaritan, he passed by on the other side. Can there

be true love for the neighbor where there is no true love of God? We trow not.

Further on this rabbi goes into detail on what he would do were he a Christian. He speaks like a blind man describing colors. His fulsome praise of Jesus, whom he does not, of course, call the Christ, clearly shows that he is a blind leader of the blind. To him Jesus was a good man, a kind man, a gentle man, a gifted and understanding man — no more. Of the Gospel preached by Jesus he has no understanding; he knows but law. "When Jesus was asked to give the essence of his religion, he answered, 'Thou shalt love the Lord thy God and thou shalt love thy neighbor as thyself.' This was the essence of his religion as it was and perhaps it was the essence of Judaism. These are to be found in the Old Testament, in the Torah, which was the blueprint of Jewish life."

And yet Rabbi Bernstein could not practise that love, because he understood not its deeper meaning. Z.

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**Dr. Shailer Mathews**, emeritus dean of the University of Chicago divinity school, a modernist if there ever was one, undertakes to bridge the chasm between religion and science. In an interview given to the star reporter of the Chicago Tribune and published in that paper we read some of the answers that this well-known divine gave to the reporter's question. It is hardly necessary to state that Dr. Mathews believes heart and soul in evolution. Without going into the different questions of this catechism we set down some of the opinions voiced by this outstanding modernist. As these dogmas, if they can be called that, are usually vague and foggy, we cannot help it if our readers are left with a hazy notion of what the great man really meant.

Of God. "God is not a metaphysical term but like the word 'friend' a conception of the personality producing activities of the universe." Of man. "The individual is the outcome of the evolutionary principles. There is not a process of species but of individuals, no two of whom are alike." Of evil. "The law of progress in evolution is adjustment. Maladjustment means suffering. The situation to which we give the name of God has everything to do with it." Of faith. "Faith is the willingness to act on the basis of that which is not yet a matter of experience, but which is reasonable in the light of what is admitted real." The soul? "We don't have souls; we are souls." What is good? "That which makes toward increase of personal values." Is God a person? "The relationship is personal . . . that of a friend or person." And so on.

Instead of going on and quoting more of these evasive and vague answers, which leave no distinct notion in the mind of the reader, let us rather congratulate ourselves that we do not have to teach this

catechism to the young. Neither teacher nor pupil would be much wiser from this teaching. If that is a sample of the bridge that modern theologians have built to bring religion and science together we much prefer to stay on our side of tested religion and not venture our bones on this flimsy structure.

Vague and foggy are these notions, but could it be otherwise when one has departed from the clear Word of God? The mind of man has no clear notions on God and all things godly, nor cannot have, for it is blind in spiritual things. 1 Cor. 2, 14. Z.

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**The Church's Sole Attraction** In modern church life all sorts of baits and attractions, even worldly baits and attractions, are employed to draw people into the church: elaborate and imposing ceremonies, amusements and entertainments, social diversions and good times, with something doing every minute. That may draw people into the outward church, but it does not draw them to Jesus and into the Church invisible. In fact, experience has shown that such methods fail in the end even to keep the people outwardly with the church, for you can not successfully compete with the world on its own ground.

The world is not handicapped, as the church is, in the choice of diversions and the lengths to which it can go to provide thrills. If it is thrills and entertainment that people want, then let them go to the world, which is equipped for it and where everything goes, but let us not change the church into world. Many of the baits and attractions which modern churches employ are nothing but bald appeals to the flesh. They did not get them from Jesus or from the equipment-room of the Spirit but imported them from the unregenerate world.

Jesus offers us only one attraction to draw and hold the people, and that is the mighty magnet of the cross, which offers sinners a Savior who has redeemed them from their sins with His own precious blood, canceled their guilt and reopened to them the portals of heaven, for He says, "And I, if I be lifted up, will draw all men unto me." It is our business to hold aloft the glorious standard of the cross so that all the world can see it and learn to know Him who died that they might live. As long as the Church is faithful to her calling to hold aloft the cross of Christ as the symbol of the world's redemption, sinners will continue to find sweet peace and rest in Jesus. The theme song of the church's broadcast must even remain one like, "In the cross of Christ I glory," I. P. F.

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**The Church in Germany** A special correspondence from Germany as found in the Living Church does not hold out much hope for an early solution of that tangled question in the Reich.

The role that National Socialism seeks to play within the church is to dominate the church. The struggle has now been going on for two and a half years. The genuine German Christian leaders who wanted to introduce a great deal of National Socialism into the Church's work have retired completely from the scene.

"The government had refrained from identifying itself too thoroughly with the German Christians or with the now almost forgotten Reichsbishop Mueller who still bears his title in rather ludicrous retirement. It has not identified itself accordingly with the great neutral mass of the clergy who think that just a touch of National Socialist atmosphere and indirect control of the Church by the government can be allowed in order to reestablish peace."

There has been a great deal of misunderstanding about the fashion in which the Protestant Church is supported in Germany. It is not supported directly by the state. The church tax is collected only from registered church members, usually by local church functionaries, and the parish naturally almost never sues to collect what is coming to it. In practice, accordingly, there is not so much difference between this system and the voluntary contributions system. Only in larger cities does the state undertake to collect the church tax through regular tax gatherers. The amount of the church tax is determined for various districts by church boards and is not set by any state functionary. The diocese also receives directly from the state certain subsidies, but these have been reduced since Hitler came to power. The government's church financial commissions have now changed this situation essentially by assuming control of all church funds irrespective of their source." Thus the church is under the thumb of the government. Z.

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**No Secret** When the high priest asked Jesus about his doctrine, He replied, "In secret have I said nothing." Jesus had made no secret of his doctrine but had taught openly and publicly before all. He had not organized a secret society, to which people were admitted under blood-curdling oaths, sworn to discuss its mysteries with none but those who could give the secret grip and password. He made Himself known as the Son of God and Savior of sinners not only to an initiated few, but to all within the reach of His voice. He had made no attempt to hush up His message but had brought it to the attention of the general public with a force and vigor never before displayed by any religious teacher.

He publicly bore witness unto the truth, and that duty He has passed on to His disciples for all time to come. And those worthy to be called His disciples have ever been faithful in carrying out that charge. The early apostles did it so vigorously that the Jewish authorities complained, "Behold, ye have filled Jerusalem with your doctrine" (Acts 5:28). Of Paul and

his missionary companions the Jews of Thessalonica complained, "These that have turned the world upside down are come hither also" (Acts 17:6). What greater tribute could have been paid to the missionary zeal of Paul and his companions than that they had "turned the world upside down" with their testimony concerning Jesus? They left their mark upon the world. They had forced the Gospel upon the reluctant attention of the world.

There is a lesson and an inspiration in this for us. We ought not to treat the message of the salvation that is in Christ as a private mystery or secret to be kept hushed up within the walls of our churches. No, we are to bring it to the attention of the world. We are to cry it from the housetops. We are to turn the world upside down with the Gospel. We are to send this Gospel, the only one which can save perishing sinners, out into all the world. We are to publish it with such forcefulness and thoroughness that not a single person of our place and generation will be able to get up on judgment day and truthfully say that he never heard it. Let us ask ourselves whether we have been acting as though we were members of a secret society or whether we have been publishing the glad tidings concerning Jesus to all the world. Jesus made no secret of His doctrine, nor should we. I. P. F.

## From a Wider Field

### JUST ONE BOOK

When Sir Walter Scott was dying, he asked Lockhart to read to him. "What book?" asked Lockhart. "What book?" cried Sir Walter; "there is but one Book — the Bible!"

"There's just one Book!" cried the dying sage;  
"Read me the old, old story."  
And the winged words that can never age  
Wafted him home to glory.  
There's just one Book.

There's just one Book for the tender years —  
One Book alone for guiding  
The little feet through the joys and fears  
That unknown days are hiding.  
There's just one Book.

There's just one Book for the bridal hour,  
One Book of love's own coining;  
Its truths alone lend beauty and power  
To vows that lives are joining.  
There's just one Book.

There's just one Book for life's gladness,  
One book for the toilsome days;  
One Book that can cure life's madness;  
One Book that can voice life's praise.  
There's just one Book.

There's just one Book for the dying,  
 One Book for the starting tears,  
 And one for the soul that's flying  
 Home for the measureless years.  
 There's just one Book.

### NO SAFETY IN HORSES AND CHARIOTS

"Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!" Isaiah 31:1.

What these words mean to teach us is that we are not to make gods of ourselves, our strength, or accomplishments. We are in great need of this lesson. As a people we are in great danger of becoming chesty because of our accomplishments. "Knowledge puffeth up," says Paul, and when knowledge is able to translate itself into deeds and works, as our knowledge is doing in a most marvelous manner, there is especially great danger of becoming puffed up. However, the depression has served the good purpose of disillusioning and deflating not a few. Many think less highly of human ability. Even science has put on the soft pedal. But the depression is just one thing and a minor thing. There is probably a way of getting through it. But what can a man do in the face of a mighty thunder storm, or a cyclone, or tornado, or an earthquake, or a flood? We can build stronger houses and stronger cities, but in our hearts we know that we are helpless in the presence of these forces. And then there is death, last and most terrible of all for the man without hope. These things are meant to show our helplessness and that there is no safety in the horses and chariots of Egypt.

Here is a man who has a fine one hundred acre farm. The farm is well cultivated. There are good buildings. He has horses and a good supply of other stock, farming implements, a truck, an automobile, and all else that may be needed on a farm for convenience, comfort, and reasonable enjoyment. He can call all these things his own, they are all paid for, there is not a cent of mortgage, and he even has a bank balance. He has worked hard for these things and he is now past middle age; yet with all his work he has been quite happy. Indeed, work, running a farm, is his chief enjoyment. He enjoys going to a ball game now and then, but he is glad that life is not made up of ball games and shows. He has had some reverses, but by and large things have gone well. Why should he not put his trust in his farm? Because he is really a sensible man. Besides, he is a Christian. He has done some sound Christian thinking. He has seen that when a thunder storm comes along, he is absolutely helpless over against it. If there is no rain there are no crops. One year a frost in June killed his wheat, corn, and fruit. He had a fine boy of six, but one day he took sick, and within

a week his beautiful spirit fled its earthly home. His horses, his bank account, and all else could not prevent that flight. These things have convinced him that the Bible speaks the truth when it says that it is a vain thing to put one's trust in horses and chariots.

K. F. K.

### "KINDS" OF BIBLES

#### Printers' Errors Give Names to Editions of Holy Scriptures

The Bible is, beyond challenge, the most widely read and known of all books, ancient and modern. Despite the depression, the Bible societies alone are issuing 25,000,000 copies of the Scriptures, in whole or in part, every year. To this enormous figure we must add the production of Bibles by private publishers, universities and other agencies — also an immense output.

Four hundred years ago printing was still the most marvelous of all inventions. It was regarded then as we regard television today and there arose a serious question: Was there to be freedom of the press, or was the press to be controlled by some authority, secular or spiritual? It was a translator of the Bible who, at that time, fought the fight to a finish. In money, the Bible is the cheapest of books. In time, it is the most expensive.

In the history of its publication centuries ago, errors in textual matter and carelessness in proofreading were common. In some of the versions, and in many reprintings, there were errors that bordered on the ludicrous. Even in the King James version, which sought to present a correct text, blunders occurred. As an example, in the first edition, Ruth 3:15, read "as 'he' went into the city." The misprint was corrected in an edition that followed, Ruth becoming very properly "she"; but the faulty edition became the "He" Bible.

In another unauthentic edition "vineyard" in a headline was printed "vinegar" — hence the "Vinegar" Bible. Another edition became known as the "Beer" Bible for the reason that "strong drink," in Isaiah 24:9, was so printed.

The misprint of "placemakers" for "peacemakers," thereby making the beatitude read, "Blessed are the placemakers," gave to that edition the name, "Whig" Bible. According to an edition of the Geneva Bible, Genesis 3:7, the garments with which our reputed ancestors clad themselves were designated "breeches" instead of "aprons." Possibly the word designating the garment was wisely chosen. In popular cant, however, the Geneva version was known as the "Breeches" Bible.

But the worst blunder in proofreading was the omission of the word "not" from one of the commandments. Therefore the "Wicked" Bible.

—The Lutheran.



## A POCKETFUL OF PEANUTS

### What Happened to Them in China?

The Parable of the Talents immediately comes to mind when the story of the Chinese trade in peanuts is told.

Some years ago an American missionary took to Shanghai from the United States four quarts of American peanuts, and divided them with another missionary, who was on his way to Shantung. In this district peanuts of a smaller and less useful variety than those grown in America were already cultivated, and the oil pressed from them was used for lighting the village lamps before paraffin became easily obtainable.

When the missionary reached his home he divided the peanuts he had with two of his church members who were farmers, on the understanding that they should cultivate them for three years, and at the end of that time distribute the crop.

One of the farmers was so pleased with his first year's crop that he ate it all up, but the other kept his promise and at the end of the third year distributed the crop as widely as he could. Cultivation grew swiftly.

Today, therefore, because one farmer used the "talent" that was entrusted to him, China is able to export to all parts of the world some eighty thousand tons of peanuts a year. The introduction of the American peanut to China is commemorated by a stone tablet.

— Exchange.

attempted to fathom its depths and wealth of meaning, we give a brief outline as discussed by Pastor F. Uplegger on the floor of conference of "How to Read the Book of Revelation," namely,

- I. With expectation of great blessing, because
  1. Of its divine author (Jesus Christ).
  2. Of things revealed therein.
  3. Of the explicitly stated purpose of Revelation (comfort and blessing).
- II. With the attention of one viewing the unfolding of a conflict around him in which he can not be a mere spectator. That means
  1. Gaining the best possible position for the view (context).
  2. Apprehending the significance of things viewed.
  3. Keeping in mind and heart what has been viewed.

Pastor Rosin gave a synopsis of the "Book of Matthew" in outline from which we state in brief

Theme of the book: "Jesus is King."

This is proved:

- I. In the circumstances of His birth and inauguration, Chapters 1 to 4:16.
- II. In His authoritative teachings, signs, and works, Chapters 4:17 to 16:20.
- III. In His passion and proclamation of all authority in heaven and earth, Chapters 16:20 to 28:20.

Now let us leave the conference floor and review briefly a social evening which all of us enjoyed together. Instead of going to our respective places after the meeting, the food was brought to the church grounds where it was served from a large truck without restrictions to anybody. If those people did not become acquainted with the human side of some of the missionaries and pastors, I am sure it was not for lack of proof. After all were satiated, we sat in a circle around an open fire. A selected group of singers sang hymns that are so dear to all of us. After this followed talks given by Pastors Sitz, F. Uplegger, and Guenther. All these were given in the interest of mission work. Pastor Sitz told us an experience with an Indian who seemed according to human judgment to have gone wrong after the Gospel had reached him and yet was saved in the end. Pastor F. Uplegger also related an experience with an Indian chief in Wisconsin, who became a confessing Christian and bore witness of Christ in his own home. Pastor Guenther gave us younger missionaries a setback when he related in a dramatic way his coming to the Arizona Mission Field, the hardships surrounding him, and the vast extent of his territory. From his story we can still see him riding the buckboard on lonely dangerous mountain roads

## Our Synod

### THE FALL SESSION OF THE ARIZONA CONFERENCE

This may seem to be a belated account of the Arizona Conference session held October 22 to 24 at Glendale, Arizona, in the congregation of Pastor O. Hohenstein, yet it is well in place as we are now looking forward to our spring conferences. It was, indeed, a pleasure to see all members present, since this had not occurred for a long time. Every one also seemed to be in the spirit which should prevail at such an occasion. The fine fellowship and kind hospitality of the Glendale congregation and its pastor will long be remembered by the conference brethren, for they contributed much to the success and blessing of the session in their midst.

From our meetings we review briefly such topics as would interest our readers. No doubt there are many of you who read and study the Book of Revelation. To encourage such and others who have not

trying to reach the extremities of his field. We enjoyed these stories.

With blessings of our fall conference session still in mind we look forward to our spring conference in June.  
E. Sprengeler, Sec'y.

† MRS. HULDA SAXMANN †

Hulda Saxmann, née Baetke, was born in Milwaukee, Wis., on January 4, 1872. In early childhood she was brought to her Savior in baptism in St. Matthew's Lutheran Church. After attending the parochial school she was confirmed by the sainted Dr. A. Hoenecke.

In 1900 she entered holy matrimony with Rev. George Saxmann, who was then pastor of St. Paul's Lutheran Church at Eldorado, Wis. She was to him an ever willing and faithful helpmeet who gained for herself the same respect and love in the congregation which was enjoyed by her husband. This union was blessed with two sons, George and Traugott. However, it pleased God, in His wisdom, to lay a heavy cross upon this happy family when both boys became invalids. In an exemplary Christian spirit they recognized the Lord's merciful hand and patiently and cheerfully humbled themselves to His will.

In 1921 the husband of the deceased was suddenly taken from her at a time when it seemed she needed him most for the sake of the two boys. But the Lord soon proved Himself "a father of the fatherless" when He directed them to the Bethesda Lutheran Home in Watertown, Wis., where the much needed help for the care of the boys was readily obtainable, and where the mother could devote her entire self in loving care for her children. In 1924 it pleased the Lord to take Traugott, the younger of the two, to his eternal reward. George followed in 1928. For another year Mrs. Saxmann devoted her strength to the care of the inmates at the institution whom she learned to love dearly.

Since 1930 Mrs. Saxmann made her home in Fond du Lac and became a member of St. Peter's Congregation, where she always displayed that same Christian character for which she was known throughout her life.

Mrs. Saxmann died on Friday, March 20, 1936. She reached the age of 64 years, 2 months and 16 days, and leaves to mourn her loss one brother, Mr. Edward Baetke, and one sister, Mrs. Edward Dick, both of Milwaukee, besides many other relatives and friends.

Funeral services were held in St. Peter's Lutheran Church at Fond du Lac on March 24, 1936. Rev. G. E. Bergemann based his comforting words on Jer. 29:11: "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Her body was laid to rest in Estabrook Cemetery beside her husband and

children, where the entire family is now awaiting the call of the Savior on the great day of resurrection.

G.

† DORIS EDNA REDMAN-KLINGBIEL †

Doris Edna Redman-Klingbiel, daughter of Albert Redman and Alma, née Mintzloff, was born at Milwaukee, Wis., on June 26, 1915, and baptized soon after. She was sent to the Christian day school of Emmaus Lutheran Church and confirmed on April 13, 1930, at the age of 14, by Pastors Fr. Selle and A. J. Beversdorf. Two and a half months later, the day after her 15th birthday, she lost her mother (the father she had lost 6 years before). A few weeks later she was sent to the Bethany Home, Milwaukee, shortly after to our Kinderheim at Wauwatosa. There she stayed for several months, and then came two years of restless, heartbreaking going from place to place. In the meantime she attended the Milwaukee Vocational School. On January 31, 1933, the wise and merciful God brought her to the St. John's Lutheran Parsonage at West Bend and there in the hearts and home of Pastor Herman Klingbiel and his family she found a home she learned to love, together with peace in her heart and an unshakable Christian courage to "carry on." She became a faithful, active member of the Senior Walther League Society here, and for the past year was honored with the office of Secretary of Christian Service of said society.

As a child she was afflicted for a number of winters with rheumatism, which brought about a leakage of the heart. After that she enjoyed apparently good health until a little over a year ago, and on December 21, 1935, after about eight years, she was again stricken with rheumatism and put to bed. With the exception of a few weeks, the days now had only pain and a gradual weakening in store for her, which she accepted with true Christian patience. At first she cheerfully looked forward to recovery, but during the last two weeks of her illness she became very serious and said little or nothing any more of getting well again. Finally, after 3 months and 10 days — 100 days — the Lord on Sunday morning at 3:45, while she was sleeping, by a heart attack suddenly called her away and took her into His eternal home in heaven. She reached the age of 20 years, 9 months and 3 days. She leaves to mourn her early death in the parsonage: her foster parents, Pastor and Mrs. Klingbiel, two brothers, Paul and Carl; from her life before coming here: three sister, Ruth, Carol and Charlotte; one brother, Carl; 7 uncles; 6 aunts; 16 cousins and a host of friends.

† MRS. E. C. MONHARDT †

On March 18 there fell asleep in Jesus at Clatonia, Neb., Mrs. E. C. Monhardt, for more than 44 years the faithful helpmate of the Rev. E. C. Monhardt, the

senior pastor of the Nebraska District. At the funeral services in Zion Church March 23 words of comfort were spoken by President J. Witt in the German language and by Pastor Walter Baumann in the English language. The undersigned had charge of the services in the home and at the grave. Six pastors served as pallbearers. Not only the members of the local congregation but also many friends of the bereaved family from far and near assembled to pay their final respects to the departed.

Mrs. Monhardt was the youngest daughter of Pastor and Mrs. G. Gruber, having been born in Van Wert, Ohio, April 5, 1874, and baptized there soon thereafter. In addition to the Christian training which she received at home she also had the benefit of a Christian schooling in the parochial school at Utica, Neb., at which place she was also confirmed April 17, 1887. She was united in wedlock with Pastor E. C. Monhardt at Prairie du Chien, Wis., September 20, 1891, which union was blessed with six children, all of whom survive their mother. In 1903 she came with her husband to Garrison, Neb., and in 1912 to Clatonia, Neb., where she continued to reside until her death.

For several years the departed had been in poor health. Several months before her death her condition became serious so that she was obliged on January 10 to submit to a major surgical operation, from which she never fully recovered. The time of her pilgrimage was 61 years, 11 months, 14 days.

She is survived by her husband, Pastor E. C. Monhardt, and the following six children: Mrs. Albert Neitzel, St. Francis, Kan.; Oscar, Clatonia, Neb.; Mrs. Geo. Wurm, Crete, Neb.; Malinda, Clatonia, Neb.; Emil, Lincoln, Neb.; Mrs. Harold Schuerman, DeWitt, Neb.; ten grandchildren; and four brothers: W. Gruber, Gresham, Neb.; Fred Gruber, San Francisco, Cal.; Otto Gruber, Ravenna, Neb.; and Immanuel Gruber, St. Paul, Minn.

The departed had the ornament of a meek and quiet spirit, of which the Apostle Peter says that it is in the sight of God of great price. Her trust in life and death she placed in Jesus, the great Redeemer of sinners. Her weary body rests in the cemetery of Zion Church near Clatonia, Neb., awaiting the summons of Christ on the last day to the inheritance incorruptible and undefiled and that fadeth not away. Blessed are the dead which die in the Lord. Im. P. Frey.

#### TWENTY-FIFTH WEDDING ANNIVERSARY

On April 4 Mr. and Mrs. Geo. Ehlers of Hettinger, No. Dak., were privileged to celebrate their twenty-fifth wedding anniversary. The undersigned based his address on Ruth 1:16, 17. A collection of \$7.00 was taken up for the Old People's Home, Belle Plaine, Minn.

May God henceforth bless this couple in all things as He has done in the past. W. R. Krueger.

## Announcements

### GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet in St. John's School at Milwaukee, Wis., on Tuesday, May 26, at 2:00 P. M., and continue in session until it has finished its work. The Committee on Assignment of Calls will meet at Thiensville after the adjournment of the General Committee.

#### Preliminary Meetings

- 1) The General Board for Missions, Republican Hotel, Monday, May 25, 10:00 A. M.
- 2) The Representatives of our Educational Institutions, St. John's School, Monday, 9:00 A. M.
- 3) The Board of Trustees, St. John's School, Monday, 2:00 P. M. (Self-Insurance.)
- 4) The Conference of Presidents, Parsonage, Monday, 7 P. M.

Written reports are requested, all of these to be in the hands of the undersigned by Saturday, May 16, noon.

Tentative order of business:

Tuesday afternoon and evening: Institutions, Indigent Students, School Committee, Belle Plaine.

Wednesday forenoon: Mission Board.

Wednesday afternoon and evening and, if necessary, Thursday: Board of Trustees (Self-Insurance) and Committee Reports. John Brenner.

### SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on June 2 and 3, 1936, at Racine, Wisconsin (Rev. Th. Volkert, 735 Grand Ave.). The first session will begin at 9 o'clock, Central Standard Time. Communion service on Tuesday evening.

Sermon: A. Lossner (John 7:25-31); O. Nommensen (Luke 7:35-50).

Confessional Address: A. C. Bartz; C. Buenger.

Essays: As formerly announced.

Please make early announcement with the local pastor. Edmund Sponholz, Sec'y.

### SOUTHWESTERN MICHIGAN PASTORAL CONFERENCE

The Southwestern Michigan Pastoral Conference meets at St. Matthew's, Benton Harbor, H. C. Haase, pastor, on April 28 and 29, 1936. Time: 9:00 A. M.

Papers: Adiphora, A. Hoenecke; 1 Tim. 4 Exegesis, W. Westendorf; Sermon John 15, 1-8, N. Engel.

Confessional Address: A. Hoenecke, E. Lochner (German).

Sermon: R. Kaschinske, W. Westendorf (German).

A. J. Fischer, Sec'y.

### NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will meet April 28 to 30 at Stanton, Nebraska, Pastor E. A. Klaus. Opening of sessions at 9 A. M.

Assignments (in the order in which they were made for 1936): Discourses on the Pastor A. Sitz's Memorial on Suspension to Joint Synod and on the Committee's Report; Pastor E. C. Monhardt (unfinished discussion); The Witch of Endor: Pastor W. G. Oelhafen; Our Lutheran Stand and Practice towards Lodgers: Pastor R. F. Bittorf; An Exposition of the Book of Acts: Pastor Wm. Wietzke; Ehescheidung mit besonderer Beruecksichtigung von Matth. 19: 6-9 und 1 Kor. 7: Pastor Walter Baumann; An Exegesis of 1 John 4: Pastor E. F. Hy. Lehmann; An Exegesis of Hebrews 7: Pastor Herbert Witt; Practical Lessons for Pastors from the Prophet Hezekiel: Pastor Walter A. Krenke; An Exegesis of Romans 7: Pastor Lee Sabrowsky; An Exegesis of Isaiah 55: Pastor H. Hellmann.

Speakers: Pastor Hugo Fritze; Pastor Herbert Witt. Please announce! L. A. Tessmer, Sec'y.

### MIXED PASTORAL CONFERENCE OF MILWAUKEE AND VICINITY

The Mixed Pastoral Conference of Milwaukee and Vicinity will meet April 28 and 29 in Gethsemane Congregation (R. O. Buerger, South 29th and West Harrison). Sermon will be preached by H. Bleeke (G. Beiderwieden).

The following essays will be delivered: P. Naumann — Exegesis on 1 Tim. 2; G. Beiderwieden: What can we do to safeguard our young people against perils of the present day; Dr. W. Dallmann: What is the difference as to doctrine between the Synodical Conference and the United Lutheran Church and the American Lutheran Conference? Prof. M. Lehninger: The aims of the Liturgical Society of St. James, et al.

Dinner will be served.

G. Windisch.

### MINNESOTA DISTRICT PASTORAL CONFERENCE

The Minnesota District Pastoral Conference meets April 28 to 30, at Town Greenwood, Hennepin Co., Minn. First session at 10:00 A. M.

Essays: What Stand Should a Christian Take to the Human Institutions in the Congregation and the Synod? H. Nitz; Exegesis, Psalm 22, R. Haase; What Constitutes a Popular Sermon? M. Wehausen; The Liturgical Movement Sponsored by the Society of St. James, C. Bolle.

Sermon: A. W. Blauert (Otto Klett) German.

Confessional: A. Baer (O. K. Netzke) English.

Please register with Pastor Wm. Haar, Loretto, Minn., before April 18. Also designate whether coming by car or bus, and with whom you are driving.

Salem Church is located 18 miles northwest of Robinsdale, 6 miles south of Loretto, and 5 miles northeast of Rockford.

H. E. Lietzau, Sec'y.

### WINNEBAGO MIXED PASTORAL CONFERENCE

The Winnebago Mixed Pastoral Conference convenes, D. v., at Weyauwega, Wis., Pastor M. Hensel, May 5 (9 A. M.) and 6. Papers are to be read by the following: F. Weyland on Gen. 12; M. Strasen on Rom. 8; H. Kleinhans, How far do we differ from the A. L. C. and the U. L. C. in doctrine and practice? G. Pieper, Organizations within the Church; W. Wudel, Sermon for Criticism.

Sermon: G. Pieper (E. Messerschmidt).

M. Huebner, Sec'y.

### SOUTHEASTERN MICHIGAN DELEGATE CONFERENCE

The Southeastern Michigan Delegate Conference will convene April 28 and 29, 10 A. M., at Monroe, Michigan, St. Paul's Church, George Ehnis, pastor.

Papers: Sermon, G. Ehnis; What is a Christian according to the New Testament? G. Luetke; Chapter 2 of 1 Cor., W. Steih; Chapter on the Divine Call in Schaller's Pastorale, F. Stern.

Confessional Address: H. Richter (G. Luetke).

Sermon: H. Heyn (G. Nicolai). Paul Heyn, Sec'y.

### JOINT FOX AND WOLF RIVER VALLEY CONFERENCE

The Joint Fox and Wolf River Valley Conference at Antigo, Wisconsin (O. Neumann, pastor) will meet May 5 and 6.

Essays: Exegesis: Titus 1: R. Lederer; Titus 2: P. Uhlig; Titus 3: G. E. Boettcher; Wesen des Pharisaeertums damals und jetzt: T. Brenner; Historical Background of Maccabees: T. H. Thormahlen; Was ist gemeint unter dem Ausdruck "Ende der Welt"? J. Potratz; The Relation of Prayer to the Means of Grace: W. Plischke; Types of Christ in the Old Testament as Established in the Fulfillment of the New Testament: P. Froehлке; Was ist der Himmel nach der Schrift: O. Neumann; Sermon Study and Detailed Outline — Luke 15: 11-32: P. Westmeyer; Sermon Study and Detailed Outlines — Luke 16: 19-31; R. Ziesemer; Lehre von den Engeln: F. Uetzmann; Luther before the Diet of Worms: W. Speckhard; What does the Expression "Baptized for the Dead" mean (1 Cor. 15: 29)? Imm. Boettcher; Sheol, Hades, Hoelle, Grab: Was ist unter diesen Ausdruecken zu verstehen in den Stellen, in welchen sie in der Schrift vorkommen? W. Pankow.

Sermon: W. Pankow (H. Lemke, subst.)

Confessional: W. Gieschen (W. Zink, subst.).

Note: The brethren who desire lodging and meals are requested to announce not later than April 28 to Rev. O. Neumann, 240 Lincoln St., Antigo, Wis. W. Zink, Sec'y.

### MEETING OF SYNODICAL CONFERENCE

The Ev.-Luth. Synodical Conference of North America will meet August 6-11 in Indianapolis, Ind., within Rev. H. M. Zorn's congregation. Essayists: Prof. T. Laetsch: "The Holiness of God," and Prof. T. Hoyer: "Union Movements." Details pertaining to this convention will be published at a later date.

L. Fuerbringer,

President of the Synodical Conference.

### EXPLANATION

—Lest misunderstandings and unwarranted conclusions result from the announcement (Northwestern Lutheran, Volume 23, Number 6, page 94) that the ordination of Candidate Benj. Hahm was ordered upon his receipt of a 'temporary call' the undersigned wishes to explain that unforeseen and unusual circumstances arose which had an essential bearing on the case in question. Due to these exceptional circumstances of the case the ordination was ordered.

J. Gauss, Pres.

### ORDINATIONS AND INSTALLATIONS

Authorized by President J. Witt the undersigned ordained and installed Candidate Norbert Mielke as pastor of the Platte-Geddes Parish on March 22, 1936. May the Lord bless him from on high and shower the riches of His mercy and grace upon both steward and household.

Address: Rev. Norbert Mielke, Platte, So. Dak.

W. J. Oelhafen.

\* \* \* \*

Having been authorized by President E. Benj. Schlueter, the undersigned ordained and installed Candidate Martin W. Dornfeld on March 29, the fifth Sunday in Lent, Judica, as pastor of the Manistique-Germfask, Michigan, Mission Parish. The Pastors Kahrs, Burfeind and Karpinsky, assisted. May the Lord bless Pastor Dornfeld's efforts among us.

Address: Rev. Martin W. Dornfeld, Manistique, Michigan. Armin L. Engel.

### ORDINATION

Candidate Adelbert Voges was ordained to the Holy Ministry on the fourth Sunday in Lent, March 22, 1936, as authorized by President Paul J. Bergmann of the Southeast Wisconsin District. Pastor Voges has been called by Friedens Congregation of Kenosha as teacher in the Junior High and as assistant to the pastor in preaching and Holy Communion. The Lord bless the labors of His servant.

Carl H. Buenger.

### ACKNOWLEDGMENT AND THANKS

Since our last report Dr. Martin Luther College has received a donation of canned goods from the congregation of Pastor Immanuel F. Albrecht, Fairfax, Minnesota, and fifty-one dozen of eggs from the congregation of Pastor I. Frey, Hoskins, Nebraska.

We sincerely thank all who participated in these donations.

C. L. Schweppe.

### CHANGE OF ADDRESS

Rev. Arthur P. C. Kell, 18 South Jefferson Street, Hutchinson, Minnesota.

### BOOK REVIEW

**We Have Found the Messiah**, by M. K. Hartmann. Lutheran Pastor. Print of Augsburg Publishing House, Minneapolis, Minn. Price, \$.75.

We like the book for its evangelical tone and its simple, earnest way of presenting a matter than which none is more important.

G.

**Systematic Bible Course** for Daily Vacation Bible Schools, by Alveretta W. Bouman. Published by Wm. Eerdmans Publishing Co., 234 Pearl St., N. W., Grand Rapids, Mich. Price, \$1.50. This is Vol. I for Beginners and Primary

Grades. Vol. II will be for Junior Courses (3 grades); Vol. III for Intermediate Courses will also be for three grades. Outline Pictures which are to illustrate the lessons will be 25c per set.

The writer evidently loves children and brings sympathy and earnestness of purpose to her task. But what a task! She says, "this course is all-Bible, non-sectarian. It features Bible study, music, conduct and character building, all correlated to emphasize practical Christianity." We think she is "emphasizing practical Christianity" when she describes the Wise Men (page 65): "Some of these wise men knew that there was a new King to come to the world. It was Jesus who was coming to teach all men to be good and kind to each other, and to be our heavenly King." Again (page 66) "Then the wise men kneeled down and said a 'thank you' prayer to God for sending His Son, Jesus, who was to teach all the people to be kind and good to everyone." This is mild enough to satisfy most enemies of the doctrine of the Atonement Death of Christ. On page 261 we find a similar statement, but with a startling qualification: "What did Jesus mean when He said, 'It is finished'? Yes, all the work He had come to do was finished. God's Son had shown us how to live a life pleasing to the Heavenly Father. He had given His own life to free your life and mine from sin. . . . Repeat together yesterday's Bible verse, 'Christ our Passover is sacrificed for us.' What will modernists say to that? No, salvation by character and salvation by atonement simple do not mix. Give us the old-fashioned plain Bible truths.

W. Steih, Lansing .....	42.69	
E. Rupp, Manistee .....	57.98	
E. Rupp, Batcheller .....	11.22	
A. W. Hueschen, Owosso .....	140.84	
St. John's Congregation, Pigeon .....	118.87	
Trinity Congregation, Elkton (including \$2.19 from School Children) .....	26.38	2.19
D. Metzger, Remus .....	18.45	5.75
D. Metzger, Broomfield .....	8.94	
O. Eckert and O. J. Eckert, Saginaw .....	498.93	
O. Frey, Saginaw .....	59.30	
H. Eckert, Saginaw .....	37.11	
G. Schmelzer, Sebewaing (including \$7.00 from Ladies' Aid and \$10.00 from Albert Sting) .....	126.46	
C. Leyrer, St. Louis .....	55.64	
L. Meyer, Sterling .....	16.25	
C. Kionka, Hemlock .....	16.00	
C. Kionka, Swan Creek .....	23.00	
W. Voss, Tawas City .....	54.76	
H. Zink, Tittabawassee .....	13.50	
R. Koch, Zilwaukee (including \$5.00 from H. Kettelhohn) .....	148.01	18.75
Northern Conference .....	5.00	
Total .....	\$5,306.98	\$ 90.26

Memorial Wreaths

The following Memorial Wreaths are included in the above monies:

In memory of Rev. G. F. Wacker, Pigeon—		
Mrs. Wacker and Children .....	\$	22.00
St. John's Congregation, Pigeon .....		36.21
Church Board .....		6.00
Ladies' Aid .....		6.00
Young People's Society .....		5.00
Teacher and Mrs. L. Luedtke .....		2.00
The Westendorf-Sauer Family .....		7.00
Northern Conference .....		5.00
Southwestern Conference .....		6.00
Salem Congregation, Sebewaing .....		10.00
Rev. J. Gauss .....		2.00
Rev. and Mrs. G. Ehnis .....		2.00
Rev. and Mrs. E. Rupp .....		2.00
In memory of Rev. P. Schulz, Scio—		
St. Matthew's Congregation, Tittabawassee .....		13.50
St. John's Congregation, Northfield .....		5.00
Men of St. John's, Northfield .....		5.00
In memory of Rev. J. Wuerthner, Saginaw—		
St. Paul's Congregation, Remus .....		5.75
In memory of John F. Rupp—		
By Rev. E. Rupp and Family .....		5.00
In memory of Leona Hinz—		
By Ladies' Aid, Grace, Flint .....		5.00
In memory of Mrs. Anna Ruedy—		
By Ladies' Aid, Adrian .....		3.00
In memory of Mrs. G. Haltner—		
By Rev. F. E. Stern and Family .....		2.00
In memory of Mrs. Caroline Gartmann, Scio—		
Rev. and Mrs. J. F. Henning .....		1.00
Rev. and Mrs. C. C. Henning .....		2.00
Mrs. Frieda Rakow and Rewoldt Sisters .....		2.00
Mr. and Mrs. Jacob Schaible .....		5.00
Mrs. Mary Huber and Family .....		6.00
In memory of Mrs. Mary Huber, Scio—		
Jacob Gartmann and Family .....		6.00
Mr. and Mrs. Fr. Soll .....		3.00
Rev. and Mrs. J. Gauss .....		3.00
In memory of Jacob Schaible, Scio—		
Jacob Gartmann and Family .....		5.00
In memory of Joseph and Anna A. Wenk, Lima—		
By their Children .....		15.00

E. WENK, Cashier.

MICHIGAN DISTRICT

January, February and March, 1936

Southwestern Conference

Rev.	Budgetary	Non-Budgetary
J. Roekle, Allegan .....	\$ 53.68	
H. C. Haase, Benton Harbor .....	175.00	
H. Wente, Crete, Ill. ....	20.27	
W. Franzmann, Coloma .....	72.10	
W. Westendorf, Dowagiac .....	97.37	
N. Engel, Eau Claire .....	17.80	
E. Lochner, Hopkins .....	84.69	8.00
E. Lochner, Dorr .....	32.75	7.00
A. Hoenecke, Muskegon .....	55.53	
A. Fisher, Sodus .....	121.56	
M. Haase, South Haven .....	35.87	
H. Hoenecke, Sturgis .....	29.90	
Southwestern Conference .....	6.00	

Southeastern Conference

J. Nicolai, Adrian .....	81.68	
H. Heyn, and P. Heyn, Detroit .....	59.12	
H. Richter, Detroit .....	30.41	
F. Stern, Detroit .....	12.00	
A. Wacker, Detroit .....	68.80	
H. Zapf, Monroe .....	64.55	
G. Ehnis, Monroe .....	72.25	
A. Maas, Northfield .....	99.11	
A. Maas, South Lyon .....	20.87	
E. Hoenecke, Plymouth .....	91.95	
C. Schmelzer, Riga .....	77.82	6.50
A. Lederer, Saline .....	74.32	
Salem Congregation, Scio (including \$17.85 from Ladies' Aid) .....	123.00	30.00
G. Luetke, Toledo .....	235.00	
R. Timmel, Toledo .....	100.00	
E. Leyrer, Waterloo .....	82.80	
O. Peters, Wayne .....	309.44	6.12
O. Peters, Livonia .....	75.93	1.75

Northern Conference

M. Schroeder, Bay City .....	160.27
J. Zink, Bay City .....	111.55
C. Binhammer, Clare .....	55.00
H. Engel, Chesaning .....	36.87
H. Engel, Brady .....	35.10
B. Westendorf, Flint .....	94.50
D. Rohda, Flint .....	24.45
Aug. Kehrberg, Frankenmuth .....	73.85
E. Kasischke, Greenwood .....	26.09
E. Kasischke, Mayville .....	3.16
E. Kasischke, Silverwood .....	4.30
G. Albrecht, Kawkawlin .....	61.90
F. Krauss and K. Krauss, Lansing .....	658.74

WEST WISCONSIN DISTRICT

Rev.	January, 1936
J. Carl Bast, McMillan .....	\$ 99.00
H. E. Bentrup, Stoddard .....	110.00
Alvin Berg, Norwalk .....	29.65
C. E. Berg, Ridgeville .....	29.39
L. C. Bernthal, Trenton .....	25.00
L. M. Bleichwehl, Little Falls .....	15.71

L. M. Bleichwehl, Cataract .....	25.68	L. A. Winter, Spirit .....	12.10
A. H. Dobberstein, Loganville .....	7.70	L. A. Winter, Prentice .....	5.00
A. H. Dobberstein, Lime Ridge .....	5.00	L. A. Witte, Kendall .....	368.83
A. G. Dornfeld, Hubbleton .....	24.63	R. F. Wolff, Cold Spring .....	17.50
A. G. Dornfeld, Richwood .....	46.66	W. E. Zank, T. Deerfield .....	33.51
M. F. Drews, Oak Grove .....	81.34	W. E. Zank, Newville .....	39.07
A. J. Engel, Pardeeville .....	47.93	H. R. Zimmermann, Randolph .....	55.97
S. H. Fenske, Mercer .....	21.11	Budgetary .....	\$9,081.73
E. C. Fredrich, Helenville .....	104.31	Non-Budgetary .....	82.82
P. Froehлке, Winona .....	448.71	Total received January, 1936 .....	\$9,164.55
J. Gamm, La Crosse .....	374.86		
Hy. Geiger, Leeds .....	40.37		
G. Gerth, Greenfield .....	13.00		
G. Gerth, T. Merrimac .....	11.00		
G. Gerth, Caledonia .....	6.00		
M. Glaeser, Hillsboro .....	20.00		
M. Glaeser, Wonewoc .....	71.21		
W. E. Gutzke, La Crosse .....	403.50		
I. J. Habeck, Medford .....	16.80		
J. F. Henning, Auburn-Brush Prairie .....	21.35		
M. J. Hillemann, Marshall .....	63.40		
R. C. Hillemann, Waverly .....	4.50		
R. C. Hillemann, Eau Galle .....	51.53		
R. C. Hillemann, Plum City .....	27.89		
O. E. Hoffmann, Elk Mound .....	2.00		
O. E. Hoffmann, Poplar Creek .....	15.50		
O. E. Hoffmann, Iron Creek .....	20.50		
O. E. Hoffmann, Beyer Settlement .....	33.50		
R. C. Horlamus, Hurley .....	57.04		
P. Janke, Fort Atkinson .....	86.41		
H. C. Kirchner, Baraboo .....	323.46		
L. C. Kirst, Beaver Dam .....	286.49		
J. Klingmann and Wm. Eggert, Watertown .....	383.14		
O. W. Koch, Lowell .....	636.28		
E. E. Koler, Marathon .....	77.00		
R. P. Korn, Lewiston .....	161.00		
G. O. Krause, Little Black .....	3.95		
G. O. Krause, Stetsonville .....	13.55		
H. Kuckhahn, St. Charles .....	22.40		
O. Kuhlrow, Jefferson .....	1,050.68		
Phil. Lehmann, Ableman .....	36.34		
Phil. Lehmann, T. Westfield .....	10.15		
W. C. Limpert, Altura .....	32.47		
F. W. Loeper, Whitewater .....	103.38		
F. W. Loeper, Richmond .....	100.00		
A. W. Looek, T. Knapp .....	12.40		
P. Lorenz, Central Conference and friends .....	15.45		
Theo. H. Mahnke, Madison .....	102.98		
G. C. Marquardt, Schofield .....	30.36		
G. C. Marquardt, Ringle .....	11.40		
A. L. Mennicke, Fall River .....	30.00		
A. L. Mennicke, Ft. Prairie .....	7.54		
J. Mittelstaedt, Menomonie .....	94.46		
P. Monhardt, South Ridge .....	98.50		
W. O. Nommensen, Wausau .....	47.61		
Wm. Nommensen, Columbus .....	95.00		
E. J. Otterstatter, Tomahawk .....	43.90		
E. J. Otterstatter, Tripoli .....	2.71		
A. W. Paap, Johnson Creek .....	60.50		
Aug. Paetz, Friesland .....	19.50		
Aug. Paetz, Friesland .....	21.52		
Aug. Paetz, Dalton .....	9.36		
H. A. Pankow, Hustler .....	41.84		
H. A. Pankow, Indian Creek .....	33.51		
J. H. Paustian, Barre Mills .....	221.74		
N. E. Paustian, Oconomowoc .....	31.00		
W. A. Paustian, Onalaska .....	40.70		
E. E. Prenzlow, Cornell .....	17.45		
J. M. Raasch, Lake Mills .....	337.17		
A. W. Sauer, Winona .....	786.06		
A. W. Sauer, Winona .....	14.44		
Chr. Sauer, Ixonia .....	15.00		
H. Schaller, Tomah .....	209.51		
H. Schaller, Tomah .....	8.00		
W. A. Schumann, Watertown .....	1.00		
J. H. Schwartz, West Salem .....	64.32		
F. H. Senger, Arcadia .....	33.55		
C. W. Siegler, Portland .....	.25		
M. Taras, Lebanon .....	23.07		
K. A. Timmel, Watertown .....	189.00		
L. C. Vater, Goodrich .....	7.00		
Gust. Vater, North Freedom .....	15.00		
Aug. Vollbrecht, Fountain City .....	50.00		
F. Weerts, Cambria .....	30.59		
W. Weissgerber, Woodruff .....	29.06		
W. Weissgerber, Minocqua .....	27.65		
L. A. Winter, Spirit .....	12.10		
L. A. Winter, Prentice .....	5.00		
L. A. Witte, Kendall .....	368.83		
R. F. Wolff, Cold Spring .....	17.50		
W. E. Zank, T. Deerfield .....	33.51		
W. E. Zank, Newville .....	39.07		
H. R. Zimmermann, Randolph .....	55.97		
Budgetary .....	\$9,081.73		
Non-Budgetary .....	82.82		
Total received January, 1936 .....	\$9,164.55		
<b>Memorial Wreaths</b>			
For Rev. F. Weerts, by Rev. H. Geiger and children .....	2.00		
For Mrs. Lena Schilling, by Mrs. C. Haefner and family (Rev. W. E. Gutzke, La Crosse) .....	3.50		
For Mrs. Henry Geiger, by Central Conference and friends (Rev. P. Lorenz, Watertown) .....	15.45		
For Rev. F. Weerts, by Mrs. F. Weerts and children — Mr. F. Weerts, Mrs. A. Froehлке and Miss Etta, Rev. A. Pankow and N. N. (Rev. Aug. Paetz, Friesland) .....	19.50		
For Mrs. Chas. Hinz, by Mr. and Mrs. Richard Hinz and children (Rev. H. Schaller, Tomah) .....	8.00		
For A. J. Schumann, by N. N. (Prof. W. Schumann, Watertown) .....	1.00		
For John Miller (Rev. H. Schwartz, West Salem) .....	1.00		
For J. J. Blochwitz (Rev. H. R. Zimmermann, Randolph) .....	15.00		
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<b>February, 1936</b>			
Rev.			
J. Carl Bast, McMillan .....	\$ 5.00		
E. C. Fredrich, Helenville .....	50.00		
John Henning, Jr., T. Prairie Farm .....	50.92		
John Henning, Jr., T. Dallas .....	20.38		
R. C. Hillemann, Plum City .....	3.00		
R. C. Horlamus, Hurley .....	14.32		
F. Kammholz, Rib Lake .....	11.55		
J. Klingmann and W. Eggert, Watertown .....	71.08		
G. O. Krause, Stetsonville .....	5.00		
O. Kuhlrow, Jefferson .....	4.00		
Fred W. Loeper, Whitewater .....	76.41		
G. C. Marquardt, Schoefield .....	25.44		
J. Mittelstaedt, Menomonie .....	59.85		
R. W. Mueller, Ridgeway .....	15.08		
R. W. Mueller, Wilson .....	10.61		
Theo. J. Mueller, La Crosse .....	75.00		
G. E. Neumann, T. Stettin .....	17.50		
G. E. Neumann, Rib Falls .....	14.50		
G. E. Neumann, T. Rib Falls .....	7.00		
M. J. Nommensen, Juneau .....	156.10		
W. A. Paustian, Onalaska .....	10.00		
H. Schaller, Tomah .....	2.00		
A. A. Winter, Mauston .....	14.50		
A. A. Winter, New Lisbon .....	3.70		
Budgetary .....	\$ 716.94		
Non-Budgetary .....	6.00		
Total Received February, 1936 .....	\$ 722.94		
<b>Memorial Wreaths</b>			
For Mrs. Wilhelmina Sobottka, by Ladies' Aid, Plum City, Wis. (Rev. R. C. Hillemann) .....	3.00		
For J. W. Heid (Rev. O. Kuhlrow, Jefferson, Wis.) by J. Wm. Robisch .....	2.00		
by N. N. .....	2.00		
For Mrs. Fred Schilling .....	5.00		
For Theodore Pralle, by Sunday School (Rev. W. A. Paustian, Onalaska) .....	5.00		
For Mrs. Chas. Hinz, by Mrs. Lillian Krueger (Rev. H. Schaller, Tomah) .....	2.00		
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<b>March, 1936</b>			
Rev.			
A. Berg, Sparta .....	\$ 37.75		
A. Dasler, Fox Lake .....	9.50		
E. C. Fredrich, Helenville .....	53.79		
M. Glaeser, Wonewoc .....	88.42		
M. Glaeser, Hillsboro .....	14.40		
W. E. Gutzke, La Crosse .....	18.00		

I. J. Habeck, Medford .....	12.00
M. J. Hillemann, Marshall .....	52.18
L. C. Kirst, Beaver Dam .....	76.50
J. Klingmann, Wm. Eggert, Watertown .....	79.75
Theo. H. Mahnke, Madison .....	30.46
G. C. Marquardt, Schofield .....	33.18
A. L. Mennicke, Fall River .....	1.00
Wm. Nommensen, Columbus .....	688.29
J. H. Paustian, Barre Mills .....	22.00
J. M. Raasch, Lake Mills .....	60.85
Theo. Rossin, Rice Lake .....	11.50
C. W. Siegler, Bangor .....	40.00
K. A. Timmel, Watertown .....	91.00
E. Walther, Wisconsin Rapids .....	209.45
W. Weissgerber, Minocqua .....	10.70
W. Weissgerber, Woodruff .....	16.65
A. A. Winter, New Lisbon .....	11.00
A. A. Winter, Mauston .....	19.00
W. E. Zank, T. Deerfield .....	30.00
W. E. Zank, Newville .....	39.50
H. R. Zimmermann, Randolph .....	24.60
Budgetary .....	\$1,768.47
Non-Budgetary .....	13.00
Total for March, 1936 .....	\$1,781.47

Memorial Wreaths

For Rev. J. H. Stelter (Rev. J. Habeck, Medford) ..	6.25
For Mrs. Theo. Miller from Mrs. Albert Petrich and daughters (Rev. A. L. Mennicke, Doylestown) ..	1.00
For Mrs. O. F. Boerneke from her brothers (Rev. J. H. Paustian, Barre Mills) ..	22.00
For Shirley Ann Gerland (Rev. Theo. Rossin, Rice Lake) ..	11.50

H. J. KOCH, Treasurer.

SOUTH EAST WISCONSIN DISTRICT

January, February, and March, 1936

Arizona Conferenze

Rev.	Budgetary	Non-Budgetary
Rich. G. Deffner, Zion, Phoenix .....	\$ 27.63	\$ 20.50
O. Hohenstein, Grace, Glendale .....	99.54	

Dodge-Washington County Conference

G. Bradtke, Z. Krippel, Christi, Tp. Herman ..	89.00	12.00
Herman Cares, Emanuel, Tp. Herman .....	36.19	
Herman Cares, Emanuel, Tp. Herman .....	46.45	
Herman Cares, Zion, Tp. Theresa .....	16.42	
Herman Cares, Zion, Tp. Theresa .....	31.40	
Herm. C. Klingblier, St. John, West Bend ..	545.59	
Herm. C. Klingbiel, St. John, West Bend ..	110.48	
C. Lescow, St. John, Woodland .....	19.00	
F. Marohn, Bethany, Hustisford .....	270.33	
Ph. Martin, St. Luke, Knowles .....	19.99	
Ph. Martin, St. Paul, Brownsville .....	97.01	5.81
Ph. Martin, St. Paul, Brownsville (Reichert, G. W.) ..	5.00	
Rud. F. W. Pietz, St. John, Lomira .....	54.88	4.75
Gerhard Redlin, Zion, Allenton .....	59.82	
W. Reinemann, Trinity, Huilsburg .....	80.00	7.20
Ad. von Rohr, Peace, Hartford .....	193.26	66.30
Otto C. Toepel, St. Peter, Kekoskee .....	15.05	
H. Wolter, St. Paul, Tp. Lomira .....	60.85	
H. Wolter, St. Paul, Tp. Lomira .....	18.82	
H. Wolter, St. Paul, Tp. Lomira .....	2.50	
H. Wolter, St. Petri, Tp. Theresa .....	26.45	
H. Wolter, St. Petri, Tp. Theresa .....	10.06	
F. Zarling, St. Matthew, Iron Ridge .....	115.85	
F. Zarling, St. Matt., Ir. Ridge, school ch. ..		6.34
F. Zarling, St. Matthew, Iron Ridge .....		13.00

Eastern Conference

Carl Bast, St. John, Good Hope .....	52.61	3.90
Paul T. Brockmann, Trinity, Waukesha ..	105.86	
E. Ph. Ebert, Pentecostal, Whitefish Bay ..	24.30	
E. Ph. Ebert, Pentecostal, Whitefish Bay ..	15.94	
Frank G. Gundlach, Salem, W. Granville ..	21.25	
Ph. H. Hartwig, Christ, Pewaukee .....	2.50	
Ph. H. Hartwig, Zion, Hartland .....	120.00	
Gerald, Hoenecke, St. Paul, Cudahy .....	64.80	

Gerald Hoenecke, St. Paul, Cudahy .....	26.22	
Gerald Hoenecke, St. Paul, Cudahy .....	27.30	11.89
Walter Keibel, Nain, West Allis .....	155.00	34.16
P. W. Kneiske, St. John, Lannon .....	35.82	3.91
A. Koelpin, Fairview, Milwaukee .....	88.57	
A. Koelpin, Fairview, Milwaukee .....	75.71	
A. F. Krueger, Resurrection, Milwaukee ..	37.75	5.20
A. F. Krueger, Resurrection, Milwaukee ..	9.55	
A. F. Krueger, Resurrection, Milwaukee ..	4.90	
Henry Lange, Nathanael, Milwaukee .....	30.39	
Kurt Lescow, St. John, Thiensville .....	83.00	
A. H. Maaske, St. John, Mukwonago .....	17.56	
Wm. C. Mahnke, St. John, Root Creek .....	84.59	4.05
Wm. C. Mahnke, St. John, Root Creek .....	20.72	
A. Mittelstaedt, Trinity, So. Mequon .....	19.75	
A. Mittelstaedt, Trinity, So. Mequon .....	31.48	
H. Monhardt, St. Paul, Tp. Franklin .....	43.60	
H. Monhardt, St. Paul, Tp. Franklin .....	31.25	
C. A. Otto, St. John, Wauwatosa .....	75.00	
A. Petermann, St. John, Newburg .....	80.00	
M. F. Rische, Davids Stern, Kirchhayn ..		48.47
M. F. Rische, Davids Stern, Kirchhayn ..	147.00	
M. F. Rische, Davids Stern, Kirchhayn ..	55.00	
J. G. Ruege, Jordan, West Allis .....	102.17	
J. G. Ruege, Jordan, West Allis .....	49.54	
J. G. Ruege, Jordan, West Allis .....	93.57	
J. G. Ruege, Jordan, West Allis .....		36.00
Alfred Schewe, Trinity, W. Mequon .....	83.10	
Alfred Schewe, Trinity, W. Mequon .....	64.70	
Gust. E. Schmidt, St. Paul, East Troy .....	41.47	
Arnold Schultz, Trinity, Milwaukee .....	25.00	38.79
Arnold Schultz, Trinity, Milwaukee .....	185.20	
Harry Shiley, St. Peter, Tp. Greenfield ..	12.03	
Harry Shiley, Woodlawn, West Allis .....	56.16	
Harry Shiley, Woodlawn, West Allis .....	26.40	
E. W. Tacke, St. Paul, Tess Corners .....	196.75	
E. W. Tacke, St. Paul, Tess Corners .....	18.40	
E. W. Tacke, St. Paul, Tess Corners .....	89.13	
L. M. Voss, G'd Sheph., Tp. Wauwatosa ..	17.33	
L. M. Voss, G'd Sheph., Tp. Wauwatosa ..	14.14	
S. E. Westendorf, Calvary, Thiensville ..	44.98	
H. Wojahn, Grace, Waukesha .....	49.70	
H. Wojahn, Grace, Waukesha .....	33.83	

Milwaukee City Conference

P. J. Bergmann, Christ .....	39.31	
P. J. Bergmann, Christ .....	244.66	112.68
P. J. Bergmann, Christ .....	116.19	
E. R. Blakewell, Salem .....	80.58	
E. R. Blakewell, Salem .....	25.65	
E. R. Blakewell, Salem .....	50.80	
John Brenner, St. John .....	366.01	113.50
John Brenner, St. John .....	124.05	151.20
John Brenner, St. John .....	210.85	543.50
R. O. Buerger, Gethsemane .....	61.04	
R. O. Buerger, Gethsemane .....	55.35	
P. J. Burkholz, Siloah .....	227.47	49.09
P. J. Burkholz, Siloah (Sunday school) ..		30.00
P. J. Burkholz, Siloah .....	105.83	21.67
P. J. Burkholz, Siloah .....	121.97	24.98
P. J. Burkholz, Siloah (Sunday school) ..	38.50	1.00
E. Ph. Dornfeld, St. Marcus .....	1,040.00	20.00
H. H. Ebert, Sarons .....	72.87	
Henry Gieschen, Jerusalem (school) .....		32.81
Henry Gieschen, Jerusalem .....	190.45	11.84
Henry Gieschen, Jerusalem .....	124.21	7.77
Henry Gieschen, Jerusalem .....	131.39	8.21
F. Graeber, Apostles .....	7.00	6.23
F. Graeber, Apostles .....	28.11	8.82
F. Graeber, Apostles .....	25.18	
W. A. Hoenecke, Bethel .....	88.30	
W. A. Hoenecke, Bethel .....	46.37	11.01
W. A. Hoenecke, Bethel .....	53.74	12.76
Raym. W. Huth, Messiah .....	67.98	15.00
J. G. Jeske, Divine Charity .....	220.93	
J. G. Jeske, Divine Charity .....		8.60
L. F. Karrer, St. Andrew .....	15.00	
L. F. Karrer, St. Andrew .....	10.66	
H. Knuth and V. Brohm, Bethesda .....	14.61	152.24
H. Knuth and V. Brohm, Bethesda .....		44.88
H. Knuth and V. Brohm, Bethesda .....		26.17
H. Knuth and V. Brohm, Bethesda .....	119.21	66.87
Ph. H. Koehler, St. Lucas .....	140.90	62.12
Ph. H. Koehler, St. Lucas .....	102.25	19.60
Paul G. Naumann, St. Jacobi .....	435.52	108.75
Paul G. Naumann, St. Jacobi .....	197.76	25.25

Paul G. Naumann, St. Jacobi .....	120.50	39.66
E. C. Pankow, Garden Homes .....	25.00	
E. C. Pankow, Garden Homes .....		22.45
E. C. Pankow, Garden Homes .....	30.00	
Wm. F. Pankow, Ephrata .....	62.87	
Paul Pieper, St. Peter .....	523.84	16.83
Paul Pieper, St. Peter .....	102.90	2.38
Paul Pieper, St. Peter .....	179.98	4.15
Wm. F. Sauer, Grace .....	729.05	
Wm. F. Sauer, Grace .....		50.00
Wm. F. Sauer, Grace (Mission Society) ..	255.17	25.00
Arn. H. Schroeder, St. Paul .....	12.23	
Arn. H. Schroeder, St. Paul .....	5.16	
Arn. H. Schroeder, St. Paul .....	4.45	
A. B. Tacke, Zebaoth .....	56.45	
A. B. Tacke, Zebaoth .....	59.25	
A. B. Tacke, Zebaoth .....	42.47	
Arthur P. Voss, St. James .....	135.10	
Arthur P. Voss, St. James .....		5.00
Arthur P. Voss, St. James .....		20.00
Arthur P. Voss, St. James .....	62.36	10.00
Arthur P. Voss, St. James .....		25.00

**Southern Conference**

L. W. Baganz, St. John, Burlington .....	241.79	
A. C. Bartz, Immanuel, Waukegan .....	45.05	
A. C. Bartz, Immanuel, Waukegan .....	18.66	
Carl H. Buenger, Friedens, Kenosha .....	319.29	
Martin L. Buenger, Trinity, Caledonia ..	119.27	12.05
W. A. Diehl, First Ev. Luth., Elkhorn ..	36.25	
W. A. Diehl, First Ev. Luth., Elkhorn ..	23.60	
E. Walter Hillmer, St. Luke, Kenosha ..	16.00	
Edwin Jaster, Epiphany, Racine .....	9.21	
Edwin Jaster, Epiphany, Racine .....	14.33	
Edwin Jaster, Epiphany, Racine (S. S.) ..	3.75	
Edwin Jaster, Epiphany, Racine .....	14.43	
S. A. Jedele, Wilmot (Peace) .....	105.44	
W. H. Lehmann, St. John, Libertyville ..	80.55	
Aug. Lossner, Trinity, Franksville .....	7.03	
O. B. Nommensen, Zion, So. Milw. ....	34.34	
O. B. Nommensen, Zion, So. Milw. ....	16.90	
O. B. Nommensen, Zion, So. Milw. ....	21.26	
O. B. Nommensen, Zion, So. Milw. ....	24.94	
M. F. Plass, St. John, Oakwood .....	49.44	
Ed. Sponholz, St. John, Slades Corners ..	54.04	
G. A. Thiele, Zion, Bristol .....	34.11	
G. A. Thiele, Zion, Bristol .....	8.45	
Theo. Volkert, First Ev. Luth., Racine ..	119.20	
Theo. Volkert, First Ev. Luth., Racine ..	11.00	

**Personal Gifts**

B. J. M., Watertown, Wis. ....	5.00
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**Memorial Wreaths**

For Minnie Dessow from Mrs. B. Dessow by Pastor Ph. H. Hartwig .....	25.00
For John Koeninger from J. A. Rohde by Pastor Wm. F. Sauer .....	2.00
For Ferdinand Kruschke from Fairview Ladies' Aid by Pastor A. Koelpin .....	5.00
For Mrs. Kuechle from Seminary Ladies' Aid by Pastor Arnold Schultz .....	4.50
For Mrs. Martha Peterson from Mrs. Os- car Anderson by Pastor L. M. Voss ..	2.00
For C. W. Schmeling by Past. Ph. Martin ..	16.00

Total .....\$13,795.63 \$2,184.47

CHAS. E. WERNER, Treasurer.

Milwaukee, April 4, 1936.

**NEBRASKA DISTRICT**

January, February, March, 1936

**Rosebud Conference**

Rev.	
R. F. Bittorf, Winner, Trinity .....	\$ 20.47
R. F. Bittorf, Hamill .....	.78
A. Degner, White River, St. Paul .....	12.76
A. Degner, Cedar Butte .....	3.37
A. Degner, Westover .....	3.31
H. Fritze, Valentine, Zion .....	20.75
H. Fritze, Valentine, Calvary .....	37.50
L. Gruendemann, Witten, St. John .....	19.38

H. Hackbarth, Mission, Zion .....	44.57
F. Miller, McNeely, St. Paul .....	8.86
F. Miller, Vobr School .....	1.00
W. J. Oelhafen, Herrick, St. John .....	10.64
L. Sabrowsky, Colome, Zion .....	10.17
W. Warnke, Platte .....	23.08
Mr. Andrew Jansen, Mills .....	3.60

**Central Conference**

Im. P. Frey, Hoskins, Trinity .....	64.84
Im. P. Frey, Stanton, St. Paul .....	2.00
E. A. Klaus, Stanton, St. John .....	189.90
G. L. Press, Sioux City, Grace .....	113.77
R. H. Roth, Brewster, St. John .....	26.21
G. Tiefel, Hadar, Immanuel .....	31.00
V. H. Winter, Broken Bow, St. Paul .....	29.13
V. H. Winter, Merna .....	22.45
J. Witt, Norfolk, St. Paul .....	232.00

**Colorado Conference**

H. Schulz, Fort Morgan, Zion .....	23.00
H. Witt, Eads .....	3.05

**Southern Conference**

W. Baumann, Plymouth, St. Paul .....	251.82
Wm. P. Holzhausen, Gresham, St. Paul .....	177.31
W. A. Krenke, Grafton, Trinity .....	20.88
E. F. Hy. Lehmann, Firth, St. John .....	35.78
E. C. Monhardt, Clatonia, Zion .....	180.00
A. Schumann, Garrison, Zion .....	11.68
H. H. Spaude, Surprise, St. John .....	57.56
R. Vollmers, Geneva, Grace .....	10.88

\$1,703.50

**Non-Budgetary**

E. A. Klaus, Stanton, East Fork Orphanage .....	\$ 8.00
W. A. Krenke, Grafton, Fremont .....	4.20
W. Baumann, Plymouth, Bethesda .....	10.00
W. Baumann, Plymouth, Fremont .....	10.00
W. Baumann, Plymouth, Denver .....	10.00
Wm. P. Holzhausen, Gresham, Bethesda .....	5.00
Wm. P. Holzhausen, Gresham, Fremont .....	5.00
E. F. Hy. Lehmann, Firth, Fremont .....	7.95
E. F. Lehmann, Firth, Wauwatosa .....	7.95
E. C. Monhardt, Clatonia, Bethesda .....	25.09
E. C. Monhardt, Clatonia, Fremont .....	15.00
E. C. Monhardt, Clatonia, Denver .....	10.00
H. H. Spaude, Surprise, Fremont .....	9.00

\$ 127.19

East Fork Orphanage .....	\$ 8.00
Fremont Orphanage .....	51.15
Bethesda .....	40.09
Denver Sanitarium .....	20.00
Wauwatosa Orphanage .....	7.95

\$ 127.19

Synodical Administration .....	\$ 88.14
General Administration .....	45.42
Supervision .....	20.00
Finance .....	10.00
General Institutions .....	389.47
Students .....	86.15
New Ulm .....	3.25
Mobridge .....	17.95
Belle Plaine .....	43.83
General Missions .....	668.92
Indian Mission .....	25.18
General Missions, Permanent .....	3.05
Home Missions .....	48.14
Church Extension .....	10.51
Church Extension, Permanent .....	100.00
General Support .....	74.47
General Support, Permanent .....	5.00
Negro Mission .....	33.07
Poland Mission .....	8.80
Africa Mission .....	22.15

\$1,703.50

DR. W. H. SAEGER,  
Norfolk, Nebr.