

# The Northwestern LUTHERAN

Rev C Buenger Jan 41  
5026 19th Ave

"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

Volume 27

Milwaukee, Wisconsin, August 11, 1940

Number 16

## EDUCATIONAL NUMBER



"For the Church's sake we must have and maintain Christian Schools, for God preserves the Church through Schools, and Schools are the conservatories of the Church."

Dr. Martin Luther

Wisdom's Highest,  
Noblest Treasure  
Jesus, Lies Alone  
In Ther.



## OUR CHRISTIAN DAY SCHOOLS, THE BULWARK OF THE CHRISTIAN HOME, CHURCH AND STATE

By Mr. Emil Trettin, Teacher, Milwaukee, Wis.

IN this ninetieth anniversary year of our Synod we also celebrate the ninetieth anniversary of our Christian day schools. Convinced from Holy Scriptures of the great importance of Christian education for the youth, the fathers of our Synod realized from the very beginning that Christian day schools were the best means of building a solid foundation for the future of their congregations, and, therefore, spared no sacrifice to establish and maintain them.

It is quite obvious that many churches have long ago disagreed with Dr. Luther and the fathers of the Lutheran Church and the Scriptures in regard to Christian education and the Christian day school.

Christian day schools are an exception rather than a rule. Some Lutheran church bodies have abandoned the day schools entirely, while others are willing that the few remaining ones in their body shall pass out unmourned. Only the Joint Synod of Wisconsin and the Synod of Missouri still foster the day school. Even in these bodies apathy toward them is evident.

Under such conditions it is well for us once more to analyze and emphasize the true value of the Christian day school. In spite of all arguments to the contrary on the one hand and the obvious apathy on the other our Christian day schools are the *bulwark* of the Christian home, church, and state.

### The Christian Home

The one agency established by God for the Christian training of children is the home. Responsibility for their children remains with the parents first, last, and always. In many passages of the Old and New Testaments God speaks of this. We quote only two. Deut. 6:4-9: "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And *thou shalt teach them diligently unto thy children*, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Eph. 6: 4:

"Ye fathers, bring up your children in the nurture and admonition of the Lord." Read also Ps. 78: 1-8.

To assist parents in carrying out this God-given responsibility most effectively, congregations have established and maintained schools with a Christian atmosphere, and manned them with teachers of a positive Christian character.

The Word of God takes first rank and stands foremost in every respect, not being taught only as an extra branch in the curriculum, but permeating the teaching of every branch of knowledge whether it be history, reading, arithmetic, geography, or science. The Word of God in its entirety is the one means of education; the one instrument of forming thought and guiding action. Thus the Christian education culminates in the endeavor to lead children to subject their will to the will of God. They are to live in faith, and to exhibit their faith in holiness of life.

Who will say that children so trained, so reared, so tended from early infancy will not be the *bulwark* of the home? — the home in which they now live as children and the home in which some day, God willing, they will be

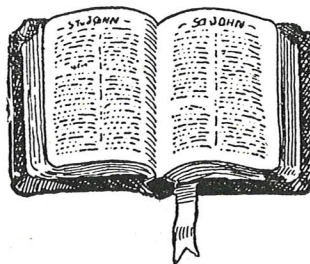
parents and head of the house.

Theirs will be a home in which God and His Word will reign supreme and the love and fear of God will direct thoughts and words and actions. Such a home will be diligent in the daily study of the Bible, in holding family devotions, and in prayer. Such a home will not be filled with strife and dissension. Children will be obedient to their parents and happy to serve them wherever they can. Of such a home God has something to say Ps. 127 and 128: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise

up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep. Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy

*"Therefore, I pray you all, my dear sirs and friends, for God's sake and the poor youth's, not to treat this subject (the Christian training of the young) as lightly as some do who are not aware of what the prince of this world intends. For it is a serious and important matter that we help and assist our youth, and one in which Christ and all the world are mightily concerned."*

— Luther.



is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate. — Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel."

Who does not envy such a home? Who would not have it? Then "bring up your children in the nurture and admonition of the Lord"; support the Christian day school and God will bless that home — may it be *your* home.

### The Church

A chain is no stronger than its weakest link. Neither is a church stronger than its weakest members. When we say weak, we mean in the knowledge of God and His Word.

Where this thorough knowledge is lacking in a congregation, we can expect troubles of all kinds. Such people do not have the right conception of what the real purpose of the church is. They mistake the church for a playhouse and a social center. Then, too, they do not realize that a Christian's financial support of the church is a direct result of the preaching of the Gospel, flowing out of the love toward the Savior who, out of love to us, gave His all that we might be saved from eternal perdition. They are not ready to give directly according to their means, but resort to all kinds of questionable methods of making money for the church, such as bazaars, suppers, bake sales, bingo, etc. Let us not forget the story of Christ's cleansing of the temple where He gives expression to His just anger and indignation, saying: "Make not my Father's house a house of merchandise."

The parochial school is a very important factor towards the preservation and continuance of the church. Our seminaries, theological and normal, must look to the Christian school for a steady supply of students who may be educated for the work in the church. The young people who frequent the public school will not furnish us ministers and teachers as we need them, because the state school pursues interests and aims which are at variance with the aims of the church. There is, therefore, no other way for the church to make sure of having ministers and teachers with the right spirit than by having children attend Christian schools where they may learn to love the Word of God; where they are taught to say with all sincerity of heart: "The law of Thy mouth is better unto me than thousands of gold and silver" (Ps. 119:72).

Claims are often made that intensive indoctrination in the Sunday school and confirmation classes should pro-

duce the same results as in the day schools. How is this possible? One hour (30 minutes of actual instruction) of religious instruction a week, often by teachers who are too young and lack teaching experience and ability, is not enough to fasten indelibly in the child's heart the important truths of the Bible, especially, if for five days in the week the child attends a school in which it hears not one word about the One Thing Needful, but has nothing but secular knowledge crowded into its head.

Set yourself the task to straighten a small tree which has begun to bend and lean over, and you will not expect any appreciable results from tying the tree to a post for one hour each week; you will keep the tree tied to the post for weeks, perhaps years. However, thousands of fathers, Christian so-called, are satisfied with one hour of religious instruction a week. No, a church without a school is fighting a losing battle.

Imagine now a church made up of people with a thorough Christian training from infancy every day of their life. What a *bulwark* for the church and for life they present. These men will surely guard the Word of God dear to them and will not join hands with churches who teach doctrines contrary to the Word of God. The Word of God being dear to them, they will "love the habitation of God's house and the place where His honor dwelleth" (Ps. 26:8). Finally, they will do all in their power to bring the Gospel message to all those who have not heard it.

### The State

People who are attendant to God in the home; who know that their citizenship is in heaven, will walk as strangers and pilgrims in this world with their eyes toward heaven. They will walk as good citizens in whatever country they may happen to live, for a good Christian naturally will be a good citizen. He will be obedient to the laws of his government, because he knows that it is the will of God. Rom. 13:1: "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." A good citizen will also seek the welfare of his government (Jer. 29:7). He will pay his taxes and not try to cheat the government out of a part of them by making a false report of his income. Matt. 22:21: "Render unto Caesar the things that are Caesar's." A good citizen will also pray for his government, though the officials be wicked and cruel (1 Tim. 2:2). A good citizen will, furthermore, have regard for the rights of his fellow citizens. Phil. 2:4: "Look not every man on his own things, but every man also on the things of others." 1 Cor. 10:24: "Let no man seek his own, but every man another's wealth."

Such citizens surely are a *bulwark* of the nation. For those people we need no laws, no courts, no prisons. The love of Christ constraineth them to walk as it becometh the Gospel of Christ. Therefore, support your Christian day school if you have one, do all in your power to get one started in your midst if you are without one.

## THE NORTHWESTERN LUTHERAN

Published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of and maintained by the Ev. Lutheran Joint Synod of Wisconsin and Other States. Subscription price \$1.25 per year. In Milwaukee and Canada single copy by mail at \$1.50. All subscriptions are to be paid in advance. Accepted for mailing at the special rate of postage as provided for in Section 1103, Act of October 3, 1917, authorized August 26, 1918. Entered as second-class matter at the Post Office of Milwaukee, Wisconsin.

Editorial Committee: **W. J. Schaefer, Managing Editor**  
**Arthur Voss, Church News**

Associate Editors: **Professor K. Schweppe**  
**Im. P. Frey**

**ALL ARTICLES** intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee, Wisconsin.

**CHURCH NEWS AND MISSION NEWS** should be sent to Rev. A. Voss, 5847 West Elliott Circle, Milwaukee, Wisconsin.

**ALL BUSINESS CORRESPONDENCE**, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wisconsin.

**ALL SUBSCRIPTIONS** are to be paid in advance or at least within the first three months of the year.

## WHY LUTHERAN HIGH SCHOOLS?

By Professor R. Fenske,

President of Northwestern Lutheran Academy

**T**HIS is a question which in our church life occurs again and again. We are not provoked at this. To the contrary, we are always happy when we find a sign of life, when men still seriously concern themselves with questions and sincerely try to find correct answers. We know that if a truth is worth uttering once, it is worth repeating often.

## True Values

In the business world we often read the phrase for "value received." We are all bent on receiving value, whether we buy a dozen bananas or a farm tractor. We pride ourselves on being practical men who know true values. We work hard and spend sleepless nights in our hectic endeavor to achieve that which we believe to be of great value. Yet all the while we may be "laying up treasures upon earth, where moth and rust corrupt." Yes, it may not even have occurred to us that the greatest value which we possess has come to us as a gift. From our heavenly Father we have received the "free gift of righteousness" in Christ Jesus. From Him, too, we have received the gift of children, and He says, "Happy is the man that hath his quiver full of them." These precious gifts stand in a definite relation to each other and to the building of his church.



## Building the Kingdom

The Kingdom of God is built both from without and from within: from without, when we go into the highways and byways and compel men to come in; from within, when through our children and children's children it realizes its full and natural growth. The seeds that we plant in our children will bring their fruits long after we have been forgotten. In them it shall in truth come to pass that our works follow after us. God has told us what seeds we are to plant. In Ps. 78 we read, "For he established a testimony in Jacob, and appointed a law in

Israel, which he commanded our fathers that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments." The meaning of these words is clear. Not superficially, not only for a short time are we to teach the Gospel to our children. So thoroughly are we to do this work that they will be both able and willing to teach the same precious truths to their children. Are we doing this? When statistics show that the greatest loss to the Church occurs among boys and girls of high school and college age, is it not time to inquire whether we are doing all that the Lord expects of us with our 'teen-age children. Are we putting forth our strongest effort to build the Kingdom of God also from within? Are we observing the times?

## The Challenge of Our Times

The more we are urged to keep up with the times the more it becomes a part of Christian wisdom closely to observe the trend of the times. Years ago the State did not require children to attend school to their sixteenth year. It was considered quite enough to complete the elementary grades. At that time our church established its parochial elementary schools. Now our children are compelled to attend school beyond the eighth grade, and we cannot but see a challenge in this. Do we now send our children to Lutheran high schools and to the high school departments of our Lutheran colleges and academies? Do we, as we should, fill these institutions to capacity and zealously work toward the establishing of others? Or have we come to the point where we conveniently rationalize that for a purely secular education the child should continue in school to his sixteenth year, but for his Christian education the elementary grades are sufficient?

## The Important Question

The important question is not whether we believe that all children should be forced to attend school to a certain age, nor whether the secular school does fill a need for

the general public, but rather the question, "Since the State compels our children to attend school during the immature 'teen age, should not we fathers also feel compelled to send them to a *Christian* school?" The Lord did not tell us to establish schools, but He did enjoin parents thoroughly to instruct the children in His testimonies. Furthermore, we have the record of history that when the church schools failed, the Church lapsed into formalism, false doctrines, and dry-rot. We must meet the needs of the times. How we are to do this the Lord has left to our prayerful decision.

#### The Character of the Times Points to the Need

Ours is an age of reason. Man's mind has become man's god. A half century ago men would have scoffed at the idea of someone's sailing to the moon. Yet recently Orson Welles demonstrated that men will now readily accept the possibility of Martians landing on our earth in space ships. Men are worshipping the almighty power of science, but are forgetting the almighty power of God.

Since the year 1648 the modern world has been dominated by rationalism, i. e., the authority of human reason; but up to our present generation the poison of rationalism largely remained within the still somewhat narrow circle of self-styled intellectuals. Today through countless channels it is brought to all. In the child-life it begins with the "cute" nursery stories. Later it continues in the trek to the museum to view the remains of reptilian monsters that inhabited the earth before the evolution of man "when the world was young." Its most promising mission field, however, rationalism finds in the high school class.

Many parents do not believe this. They insist that their children attending a secular school never complain of receiving anti-Christian instruction. They sincerely believe that there is no difference between a Christian and a secular school, except that the former opens with morning devotion. Actually they fail to understand the powerful influence of the teacher in his classroom. For the 'teen age especially the teacher is the accepted authority. The teacher who openly scoffs at things religious unwittingly

places a Christian student on guard. It is before the teacher who desires to show himself to be fair, tolerant, and broadminded in religious matters that even the Christian student may be totally disarmed. It is such teachers who unknowingly bring it about that so many of our American youth at the end of their school days find themselves without faith, though they cannot say when or where their doubts first began.

#### How to Meet the Need

Special Bible classes, when efficiently conducted, can do much toward arming youth against the dangers of such instruction. Social youth groups within the Church not only fail in this, but invariably create additional problems. Youth must be held within the folds of the Church by a living faith and not through mere loyalty to a group within that communion. Youth must be helped across the quagmires and pitfalls of rationalism during the years when human reason has its greatest appeal. You who have children attending high school, ask yourselves the question, "How many hours of the day am I closely associated with my child? For four years your child is almost entirely under the direct influence of his teacher's person and of what he says.

Let that teacher be a Christian teacher in our own Lutheran high schools. He is able and ready to correct fallacious statements in a rationalistic text book at the right pedagogical moment. His own devotion to God's Word as the infallible Truth will be a strengthening example to the boy or girl assailed with doubts. His simple faith will be woven into the warp and woof of his entire instruction. He will not destroy, but deepen the faith of his students.

Our Lutheran high schools were established to aid you fathers in bringing up your children in the nurture and admonition of the Lord. Nothing better has been found to supplement the work of the pastor in pulpit and Bible class, to meet the peculiar need of our times. Surely every thoughtful Christian will give these institutions his most zealous support.

## ABOUT GOING TO COLLEGE

By Professor C. Schweppe,  
President of Dr. Martin Luther College

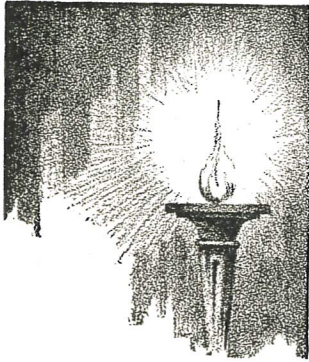
**I**N recent years the number of those who continue their education after graduation from some high school has increased remarkably. While enrolment in the grades is on the decrease, college and university classes are still growing larger. This trend toward more advanced learning is certainly commendable and will prove profitable in years to come if the learning and the kind of life and thinking promoted by that learning draw the youth of America closer to the true God instead of divorcing them

from Him. If the latter is the case, such higher education will be nothing but a curse for the one who participates in it and for all on whom he eventually exercises his misdirected ambitions.

#### It is Not True

It just is not true that it makes little difference what college a boy or a girl attends. To choose a certain school just because some friend is enrolled there, because it is

close by, or because a scholarship is held out as bait, is like attending the church around the corner for no other reason than this that the neighbors go there and contributions expected are small. We surely know better than that. Why is it then that with regard to our children's higher education we often strike such an indifferent attitude? Have we only a vague conception of what is at stake? Do we believe that the acquisition of knowledge and skill is a thing all by itself, entirely separate from the absorption of ideals and of approaches to life's problems and opportunities? Can a person attend a college and merely become proficient in the arts and sciences without, at the same time, developing into an artist or a scientist with definite habits and modes of conduct? If we proceed on that assumption, we are making a serious mistake.



#### Colleges Impress Their Character on Men

Every college, like every other school, will leave with the students much more than just a few facts and some technical or intellectual attainments. In fact, these are only a part of the course, in some instances only a small part. It is the avowed purpose of most institutions to make a certain kind of person out of that boy or girl, and even where that is not the aim, a special type of boy or girl will be the result nevertheless. After the student leaves a higher school, he will be different from what he was before, and the difference will not consist only in his knowing more or in his ability to do more. This change may be noticeable in church attendance or in the gradual decline of it, in greater attachment to the Scriptures or in his keeping away from them, in his seeking first the Kingdom of God or in his having forgotten about that Kingdom, in his loving the Church or in his merely tolerating it, in his being zealous about his Father's business or in his being bored by it, in his observance of the proprieties in speech and behavior or in a more liberal viewpoint by which he appraises godliness as old-fashioned and fit only for the ignorant and unenlightened. But a change there will be, a change induced in great part by the college he attended and the surroundings in which he lived while there. If so far we have failed to notice that, we perhaps have not always had our eyes open. The evidence is all around us, in abundance, and the discoveries we thus make are more painful than pleasant.

#### The Government Knows

Just now we are reading a great deal about governmental conscription not only of boys, but also of girls of twenty-one and upward, of placing them in camps, under strict supervision, of training them not only in methods

of defense, but also in obedience, in endurance, in loyalty, and in the art of cooperation. Some of the promoters of this idea are very frank in stating that the parents and the schools, both lower and higher, have failed abominably in this respect and turned out nothing but a soft, undisciplined, easy-going and radical group of boys and girls. The sponsors of this program are not upset by how much or how little these young people know. What worries them is their general attitude toward life and country, an attitude directly traceable to the educational process they "enjoyed."

#### Colleges Will Do Something to Our Boys and Our Girls

It will be something besides changing them over into storehouses of a multitude of wisdom. This it is that must cause us deep concern. Certainly us, because there are plenty of others who are uneasy about it and disgusted with it. *The Supreme Council, 33<sup>rd</sup> Bulletin*, June 1, remarks: "Ranking well toward the top in the many mistakes of modern man are his educational goals. . . . Once glory was sought on the field of battle, the ruthless murder of man by man. This idea has been outlawed by the thinking nations of the earth, except in defense of home and native land, and by the, perhaps, insanely ambitious. Then came the political struggle for glory, a bloodless warfare, but none the less selfish — which engenders hate, strife, unworthy means to attain its purpose, to reach the pinnacle of glory. Finally money became the vehicle to fame, and the hoping through it to find satisfaction and abiding peace and plenty. These goals are selfish, a desire for power, and have as their fruit depression of spirit, oppression of man by man, and result in war which he believes he abhors, whether it is within in his own soul or among his fellows or nations. Yet these goals, in modern, so-called education, are set before the youth as worthy of his ambition or effort. Get power is the idea (after all, that is the definition of money, in the last analysis)."

When an indictment like this comes from the Supreme Council, a warm friend of the American non-sectarian college and of public education in general, we surely have no reason to question it. Most colleges and universities make the students earthly-minded. All they do is aimed at the here; they have nothing of benefit for the hereafter. The chief emphasis is placed on what will contribute toward a comfortable living for their graduates. That is the all-important theme.

#### What Do They Teach?

It is true, of course, that they also "teach" professional ethics; they speak of honesty, of brotherly love, of liberality toward the working man, the poor, of sacrifice and of service. But after having consistently pointed their students toward this earth, after having fixed their hearts and eyes on the attractions and beauties here below, they are helpless to curb the craving for these which becomes

so powerful that it quickly wipes out all neighborly considerations, at least until so much has been accumulated that some of it might just as well be given away before the government moves in with the tax-collector. Does not the record prove that?

We must not forget either that in many American colleges the religion of the Bible is counted out entirely. To assure ourselves of this we need only, for example, pick up a college text on Psychology or Sociology. Take, for instance, Bebel's *Woman in the Past, Present, and Future*. There you will read this: "Is marriage worse than prostitution? The prostitute has freedom to withdraw, but a married woman must submit to the embrace of a husband though she hate and despise him." Or Cole and Montgomery's *Sociology for Schools*, page 13: "How old is primitive man? . . . The remains of the Java Man, reputed to be the oldest ancestor of modern races, were unearthed in a river bed in Java and have been calculated to be from 400,000 to 1,000,000 years old." Very accurate and scientific, by the way!

#### Are You Satisfied?

Do we not realize that it is going to make a great deal of difference whether these subjects are taught in one way or in another? Would you want just anyone to present them to your children? Would you want your boy or your girl exposed to such influence without proper preparation beforehand? This is not a matter we can take lightly. God's truth and, therefore, also souls are at stake. Or do such heresies occur only in a few places? We should have to be babes in the woods to believe that. This tendency is universal, and this persistent undermining of Biblical truths and precepts has given us the kind of generation we see all about us. Surely, we must look and build carefully before we submit our sons or daughters to some faculty.

#### We Have Our Own Colleges Also

As a Synod, we have built and maintained higher institutions for the training of future workers in the Church. Northwestern of Watertown, Wis., offers a four-year college course for prospective pastors; Dr. Martin Luther College, New Ulm, Minn., is our teachers' seminary, with a three-year course on the college level. The Missouri and the Norwegian Synods have a number of colleges. All of these are within the Synodical Conference, and to any one of them you may entrust your children without anxiety regarding their spiritual welfare. With little effort particulars can be obtained from each of these colleges.

#### Your Son — a Pastor?

We need not discuss the importance of the holy ministry. We all know that. Just at present the reply is often made that we now have more than we can use.

It may appear so, but we must then also admit that we have plenty of opportunity to put them to work, but we can't just because — well, you know. If we had that, there would be none on the waiting list. But how many will there be waiting a few years from now if none get themselves ready? We must not permit the preaching of the Gospel of Christ to die out; hence we must do our part toward having men available as time moves on.

#### Your Son or Daughter — a Teacher —

a teacher in our Lutheran day schools? Not a very profitable occupation so far as money goes, but are we not above such mercenary considerations? Not a very highly regarded position either so far as the world is concerned, but are we not worried and uneasy when the world does love us? You know that only happens when we conform ourselves to her ideals. First of all, we want to be saved by faith in Christ, and what could be more closely related to this than to show children this same Christ and this same way? Have you considered that?

#### Our Colleges Open to All

But our colleges can also serve young men and women who desire only a general education in language, in history, in music, in science or in commercial branches. We are not prepared to send out lawyers or doctors, but we can start them on the way. Even if students plan to enter one of the many professions, a few years in our schools will be of inestimable benefit. They will be grounded more thoroughly in doctrine; they will acquire a more mature Christian judgment: they will be better able to pick out the errors they will eventually encounter in the professional schools, and at the same time they will gain a wider knowledge than the specialized American system of education can offer. Just think, too, of the advantage of associating with other Lutheran boys and girls, with young people who are all one in faith, who are all being persuaded to walk more closely with God, in an atmosphere where divine truth is always called true, and where the soul finds nourishment in the Bread of Life.

In education we must build as solidly as we can. We must fortify our youth against the wiles of the devil, who is universally present in classrooms and textbooks. We must help our sons and daughters to stand fast in the faith, to cling to the teachings of the prophets and the apostles, and to view and do all things as Christ would have them viewed and done. It may be that they will have to go other places for the specific training they wish to use in later life, but the time spent in our own colleges will serve them as a rod and staff in the trials to come. More than one young man or woman has been devoutly thankful for this strengthening process, and what peace of mind it gives to conscientious parents.

Won't you think this over as September and the problem of choosing a college approach you?

## EDITORIALS

The Text of "Bill No. 1305," known as an Act for Federal Aid to Education and the report of the disposition of this bill in the Senate of the United States is not at hand. Senator David I. Walsh of Massachusetts, a member of the Committee on Education of the Senate, before which Bill No. 1305 was being considered, however, went on record in the following comment relative to the proposed legislation: "I do not subscribe to the doctrine that because our public schools and our educational facilities are a vital element in our national welfare, that they thereby become the proper concern and implied responsibility of the national government. Our schools are one of the few remaining bulwarks of local self-government and community enterprises. They should remain so.

"They have, on the whole, been well managed and generously supported. We have today too much centralization of control over the affairs of our citizens in a federal bureaucracy. We should not add to it by this new excursion into the field of education.

We cannot undertake to subsidize our public schools with the federal treasury and still leave the schools free from the taint of federal control. Federal domination of education will be the ultimate and, in my opinion, the inevitable consequence. The present bill is the opening we have. The camel's nose is under the tent. Let it be remembered that the most potent weapon of dictators and revolutionists is the control of the schools and the education of the youth.

"Let us be on our guard against putting the public schools in our own land under the yoke of a centralized bureaucracy and thereby provide the mechanism for possible abuse in the years to come." —

From the remarks of the Senator we gather that the designation of Bill 1305, "An Act for Federal Aid to Education," is in reality a misnomer and, perhaps, only a guise and camouflage to hide the real purpose of the proposed legislation, the centralization of education in the federal government. Senator Walsh warns against such legislation and has urged defeat of Bill 1305 or any similar legislation. The alert Senator clearly sees that federal control of education is an infringement on the rights and responsibilities of local self-government.

We are reminded of our Savior's words, "**The children of this world are in their generation wiser than the children of light.**" Luke 16:8. On the basis of Holy Writ as well as the constitutional rights of Christian parents the education and training of their children is the duty and responsibility of the *parents*, and the Scriptures emphasize *Christian Education*. "Ye fathers, bring up your children in the nurture and admonition of the Lord." Eph. 6:4. We have only recently stated in these columns that parents cannot devolve this duty and responsibility upon the State or the Church. Yet many Christian par-

ents have yielded their God-given rights to the State by placing their children into the schools of the State which can only educate and train children for this life and teach patriotism and loyalty to the government. If an alert senator warns against the federal control of our public schools as an infringement on the rights of local self-government, why cannot Christian parents everywhere realize that the Christian training and education of their children is one of the few remaining bulwarks of Christianity against the surge of worldliness which threatens to overwhelm us?

In some instances Christian parents have, of course, no choice. If our congregations refuse to establish and maintain parochial schools to assist parents in the Christian training of their children — and in this light our parochial schools must be viewed, they shall assist the parents in their God-given duties — the parents have little choice and will, in some communities, be obliged to commit their children to the care of the State. Let the congregations everywhere come to the realization of their responsibilities!

\* \* \* \*

**The Camels Nose is Under the Tent** from our point of view also with reference to the expediency of *accrediting* our parochial schools.

Such *accreditation* of our schools by the State may appear to be perfectly harmless and, indeed, an advantage. It does, however, yield to the State a prerogative to pass judgment on our Christian schools, our aims and ideals, to exercise supervision, and in a measure to dictate policies. The accreditation of some schools has not, it is true, resulted in the domination of these schools on the part of the State, but is this an argument for accreditation? Let us be on our guard against putting our schools under any yoke which might ultimately mean the forfeiture of Christian, parental rights and responsibilities.

Some voices have also been heard advocating the financial support of our parochial schools from public funds. The argument is that our schools are saving the State thousands of dollars annually by educating our own children, and that we are entitled to a refund from the State. The argument, of course, again implies that the State and not the parent has the duty and responsibility to educate our youth. It has been answered. A. P. V.

\* \* \* \*

**The Bitter Fight** Just how secure are our Christian schools? We are not now thinking of the dangers that threaten them from within — the lack of interest and the apathy that our schools meet among the Christians themselves — but we are thinking here of the dangers that threaten the existence of our Christian schools from without.



Our schools have experienced much opposition. Repeated attempts have been made to kill them or make it impossible for them to exist by attempting to enact legislation that would sound the death knell of parochial schools. Granted that much of the antagonism was directed against the Catholic parochial schools, yet in its vice it would have snuffed out the life of our Lutheran day schools also. As early as 1888 legislation of this type was attempted in the City of Boston by the "Committee of One Hundred" — "inheritors of the faith" — who claimed as their purpose "to preserve our public schools and defend American institutions." This movement produced "such legislation as the Edward's Attendance Bill in Illinois in 1889, the Pond Bill, and the Bennet Law in Wisconsin in 1889, the New York Compulsory Education Act of 1894, and subsequent legislation in other States."

Of these the famous *Bennet Law* was a typical example. The Wisconsin Governor Hoard instigated the Bennet Law when in his message to the state legislature he recommended that the county and State school superintendents be clothed with authority to inspect all schools and insist that only reading and writing in English be tolerated. On this the Pond Bill was introduced and after ignominious defeat the Bennet Law was enacted before the opposition could draw its breath. This law, however, was repealed by the next legislature under the pressure of a slashing defeat of the party that was responsible for the *Bennet Law* and the election of those men who favored

repeal. In the same year Illinois battled with a similar situation when the *Edward's Law* was enacted. In Minnesota they had the *Stockwell and Knudsen bills* and in South Dakota, New York and many other states the same unfriendly spirit toward our schools had to be met. And who could forget the general, nation-wide, bitter antagonism against our Christian schools during the World War, beginning as early as 1915. It seemed then that the enemy had finally gained the upperhand. The moment was signally propitious to unleash their fury against the parochial schools, especially after America had entered the war. There were the "Councils of Defence" — county, state and national — there was the general cry of "down with the slackers" and "One language for all Americans" — and that was the English language. But our schools survived those trying days and stand as a monument of God's grace today.

If God thinks so much of our Christian schools ought we not, as a Church, make a united and mighty effort to build, enlarge, and preserve them for the millions yet unborn called to inherit eternal salvation that they may see the works of the Lord and His wonders among the children of men? Verily it ought to break down every whit of opposition within the Church and arraign every one who calls himself a Christian on the side of our Christian schools to give to them every ounce of their support and loyalty.

W. J. S.

## CONVENTION OF THE NORTH WISCONSIN DISTRICT

By Pastor B. Gose

THE North Wisconsin District was in session from June 17 to 21 at Rhinelander, Wis., in the heart of the Land o' Lakes region of the State. In what may well be termed the most impressive church edifice in Synod, the delegates numbering almost 200 transacted the Lord's business during the five days of the convention. Not only did the good people of the local Zion Church and the neighboring congregations welcome their guests most heartily, shelter them and feed them abundantly; but, also, the Lord gave us ideally cool weather during our stay. These and the harmony in all points made the Rhinelander meeting one of lasting joy.

### Opening Service

The delegates had come together for work, for consultation, for the gathering of new strength. This was ably brought out in the opening sermon by the veteran District Secretary, Pastor G. E. Boettcher, when he said, "The work of the Wisconsin Synod must go forward in the Lord. There should be no standstill nor retrogression in any phase of the work. We shall find courage for the work, first, if we do not forget that it is the Lord's work;

and secondly, if we always remember to take it to the Lord in prayer." He based his words on Psalm 90:17.

Likewise did President Walter Pankow express in words the thoughts and resolve of all, pastors, teachers, and lay delegates (as later events proved), when he made mention that "when nations abroad are expending their every effort in their quest for power, let us use the resources at our disposal to extend the boundaries of the kingdom of God. Every effort should be expended by the Wisconsin Synod to put its laborers into the field, that they might bring the Gospel of Christ to a sin-ridden world.

### A Recommendation

In this connection be it stated that the District after lengthy and profitable discussion has memorialized Synod to set machinery in motion to care for our idle candidates. But, so that action in this vital matter be not delayed, the District "urges the Board of Trustees and the Synodical Committee to take the question of idle-candidate-employment under earnest consideration at their next meeting." To encourage these bodies, "all pastors, teachers, and lay delegates of the North Wisconsin District pledge them-

selves with renewed consecration to bend every effort at home to have their respective congregations meet, at least, their apportioned share of the Synodical budget." The District also recommended that "the General Mission Board be encouraged to appoint General Missionaries for each District as occasion requires." Our own District has need thereof, what with 16 missionaries serving 25 fields at present, and a number of further fields clamoring for a canvass. Nor is the District negligent in its contributions for Missions, according to the Report of the Treasurer, which reads, "Total budgetary receipts for the biennium were \$146,279.71, which is \$8,176.46 more than the total for the previous biennium.



Zion Church, Rhinelander, Wis.,  
where the North Wisconsin District met

Such was the report made ready by the late District Treasurer, Mr. Albert Voecks of Appleton, Wis., who fell asleep in the Lord shortly before the date of the Convention, after having served the District and Synod faithfully and well over a long period of years. His report was read by his son and successor in office, Mr. Herbert Voecks, also of Appleton. Other officers elected or re-elected were: President, Rev. Walter Pankow; 1st Vice-President, Rev. E. Reim; 2nd Vice-President, Rev. F. Brandt; Secretary, Rev. G. E. Boettcher; Recording Secretary, Rev. O. Hoyer.

#### In Memoriam

While thus preparing for the work lying before us, the District remembered those workers in the Lord's vineyard, whose days of labor here have been ended by the Call of the Savior into eternity. The secretaries of the various Conferences read the obituaries. One of these we repeat briefly in the words of the District Mission Board: "It is, we believe, right and proper to inscribe on our records the name of a man whose self-sacrificing love

in the cause of our missions, as he gave expression to it while a member of our mission board, was so deeply appreciated by his colleagues on the board and the missionaries in our fields, whose last thoughts and prayers before his departure were concerned with the spreading of the saving Gospel to souls living and yet unborn, our and our Savior's friend, Mr. Rudolph Schwartz."

The District accepted the Report of the General School Board in its entirety and expressed its view on extending male teachers a contract rather than a call succinctly as "a terrible situation." Likewise the District approved, as far as it was able, the recommendations contained in the Report to the Districts. However, it rejected the "Statement Regarding Advertising Schemes Involving Churches," as being too severe in wording and too general in condemnation. Also: the delegates to the Synodical Conference were elected as "uninstructed" delegates, to act and vote freely on all matters not pertaining to doctrine. In the latter case they, of course, are to be guided by the Word of God.

#### The Essay

How they and we all should be guided was clearly and ably demonstrated by Pastor E. Reim in his essay (based on Philippians 1:27 to 2:11): "The Strength of Christian Unity." I. The Need for Unity; II. The Perfecting of Unity; III. The Spirit which Removes Causes for Disunity. The essayist began by stating several well known truths: Inward unity is the source of strength; disunity, on the other hand, is most dangerous. That is demonstrated to such an extent in our days that these truths need no further proof. In our church circles we claim to possess this virtue. However, we frequently fail to put it into action. Then the essayist proceeded to speak on the subject, first of all, of general Synodical and congregational relationship, and also on present union endeavors, particularly with reference to the American Lutheran Church.

The essayist stated that the basic idea embodied in this chapter is the admonition: "Let your conversation be as it becometh the Gospel of Christ." This Gospel is so precious, and our possession of it so undeserved, that our entire life should be entwined about it and be regulated by it. We should most carefully shun everything that might in any way hinder it. Rather, our every thought, word and action should be so regulated that all may serve the propagation of the Gospel. This is in the mind of the Apostle, when he calls upon us to "stand fast in one spirit, with one mind striving together for the faith of the Gospel." In the fight for the faith of the Gospel we are always to be wholly unafraid.

In enlarging on the "Perfecting of Unity" the essayist quoted the text: "2:3." In mutual lowliness and forbearance, which we learn best from the example of Christ, lies the key to the mystery of the strength of Christian unity. If we fear to lose an advantage, which seemingly might be gained by resolute action, the example of our

Savior reminds us that the contrary is true. "God highly exalted Him," *because* "He humbled Himself, and became obedient unto death." So we, too, in humble obedience must walk the way upon which God leads us through His Word, letting the result to Him.

The essayist entreated all to be thus minded in the personal conduct of their office, in synodical and congregational affairs, also in the present burning "Union" question. We should carefully avoid every line of thought which condemns all attempts at union; as well as that, which would have union at any price. Rather, in humble obedience to God and His Word we should painstakingly examine all proffers of union, even though such carefulness be described as unwarranted suspicion. Trusting in the Lord, we should not fear to bring forth objections and give counsel, as may appear to be required by such obe-

dience. But in all this we must be on our guard lest our words and acts be motivated by "strife and vainglory." The Word alone shall decide the issue for us. Then, union or no, we know that the Lord is leading us on the right way.

The essayist concluded with, "That is the road our Synod wishes to travel. Let us all remain on this way, "being of one accord, of one mind."

During the time of the Convention two evening services were conducted. The first was a Jubilee service, commemorating the 90th anniversary of the founding of the Wisconsin Synod. The Rev. L. Koeninger of Manitowoc delivered the sermon. The second was the closing (Communion) service, in which the Rev. H. Kleinhaus of Oshkosh spoke on the theme: "Our Privileged Duty."

## CONVENTION OF THE MICHIGAN DISTRICT

By Pastor Werner Franzmann, Coloma, Mich.

WE generally call the work we do as a Synod mission-work. We might think that this term is inadequate, since the express purpose of our existence is to see to the preservation of purity of doctrine and practice in our congregations. But we remember that when a church loses the full and pure Gospel and substitutes for it an adulterated, abbreviated Gospel, which is to say, a counterfeit Gospel, then it loses its only equipment for anything deserving the name mission-work and at the same time the only effective and God-pleasing motive for such work. So the eternal vigilance over doctrine and practice is part and parcel of our synodical mission-work. See that the Gospel-message remains pure! See that this pure message is brought to others! That is our twofold task.

It was to further this work that the Michigan District met June 24-28 at Salem's Lutheran Church at Scio, whose members and whose pastor, Arthur Wacker, had tendered their hospitality and let us record at once that it was a generous, hearty hospitality! President Karl Krauss opened the first meeting on Monday afternoon with his report for the biennium. Salient points in his report were: The gratitude for past blessings which, especially in this Jubilee year, should make us treasure more than ever the pure Word and should fill us with a greater zeal and devotion for the work of missions; the peace which had reigned in the District, and which had provided favorable conditions for unhindered, fruitful work; the absence of any deaths in the ranks of the pastors; the placement of five candidates in mission-fields. After this report the District proceeded to organize. The elections resulted as follows: President, Pastor Karl Krauss; Vice-President, Adalbert Westendorf; Second

Vice-President, Pastor John Gauss; Secretary, Pastor A. W. Hueschen; Doctrinal Recorder, Prof. W. Schaller. The District Mission Board: Pastors Martin Schroeder, Alfred Maas, and Werner Franzmann; Mr. Carl Mueller and Mr. Robert Wendel. The District School Board: Pastor B. Westendorf, Teacher W. Stindt, Mr. Fred Hirth.

Before going farther into the work at hand we sought strengthening by hearing the Word and partaking of the Holy Supper in the opening service on Monday evening. Pastor George Luedtke's confessional sermon was a source of strength indeed, for to impress on us the certainty of our forgiveness he employed four Scriptural metaphors, "God's own poetry," in which God Himself speaks assurance to the contrite soul. Preaching in the service proper on Is. 54:1-3, the undersigned sought to hold before the convention the two-fold task outlined above and stressed the personal study, appropriation, and appreciation of the pure Word as being especially necessary in our day, which is marked by tiredness with doctrine and an unhealthy emphasis on outward "busy-ness."

Doctrine was not given second place at this convention. We were privileged to hear Prof. John Meyer of our Theological Seminary in an essay on "True Prayer." Three morning meetings were given over to the hearing and discussion of it. This was rich spiritual fare. All will be able to enjoy it, for it will appear in the October *Quartalschrift*. It was pleasing to note the lively, earnest discussion that followed the reading of each of the five parts of the essay.

It is, of course, impossible in a report of this kind to record the details of the business meetings. We will

mention only high-lights. In connection with the missions of our own District it was resolved to commend the efforts of many mission-stations in reducing the synodical subsidy and the missionaries for their leadership in these efforts. The fine growth made by a number of stations was noted. By way of overcoming the defeatist attitude often hobbling our mission-work ("Our hands are tied, because we have no funds") pastors of independent congregations were urged to do the groundwork of canvassing and beginning services in neighboring fields. At the same time it was recognized that because of the dearth of funds some of our mission congregations are bound to church-homes that are downright detrimental to the work. The discussion of this situation led to the following resolution: That we spread on our minutes that, because of the continual delinquency of many congregations, conferences, and districts in their contributions toward the synodical budget, the District seriously consider increasing the quota from \$3.00 to \$4.00, to give those who wish to go forward the encouragement to do so.

Speaking of finances, it was no bad news for the convention to hear that the District contributions for Synod had reached the \$40,000.00 mark, compared to \$21,000.00 in 1932.

Beside the printed report on our Polish Missions we heard a personal report by Superintendent Bodamer. With him we thank God who led all our workers in Poland through the ravages of war unscathed. Our hearts were stirred by the report that in the African Negro Missions two pastors (and one native worker) are serving forty-

three congregations, and we realized the need of training natives for the work there. The reports on the institutions in which the messengers of the pure Word are trained received very thorough study and discussion. The Executive Secretary of the School Committee, Mr. F. W. Meyer, gave an address on Christian education in which he compared the objectives of Lutheran and secular educators.

On Thursday evening the convention had a special service in observance of the Wisconsin Synod's Jubilee. Pastor Edgar Hoenecke, preaching on Is. 55:6-13, took as his theme: Our 90th Anniversary Celebration, A Service That Penitently Extolls the Power of the Word of God. He developed it in this way: 1. The fact that we are privileged to celebrate this anniversary as a confessionally sound Synod is a miracle of the Word of God, and 2. the hope that we will continue in these days as a confessionally sound synod we must base entirely on the power of the Word.

We were to adjourn on Friday noon, but so much business called for attention, that adjournment could not follow until Friday at 5:00 P. M. Even then certain matters had to be referred to the Pastoral Conference.

The convention is past and gone, but a new biennium lies before us. According to God's will the coming two years are to be years of hard work and faithful stewardship. Shall we be found to be good workmen and stewards of the Lord? These years are also to be years of battle. Shall we endure hardness as good soldiers of Christ? "I can do all things through Christ which strengthens me."

## OBITUARY

### † MRS. CORDELIA DREWS †



Mrs. Cordelia Drews, wife of Pastor Martin Drews of Oak Grove, Wis., passed away on Friday, June 21, after an illness of nine months at the age of 35 years, 11 months, and 10 days.

Mrs. Drews was born July 11, 1904, in Denver, Idaho, the daughter of Pastor and Mrs. Herman Steege. Her childhood days were spent in Sharon, Wis., and Milwaukee, Wis., where she attended Bethany's Christian Day School and later graduated from

the Lutheran High School. The deceased entered the state of matrimony with Pastor Drews in the year 1932. This union was blessed with three children. Devoted to her husband and children, the departed admirably fulfilled her duties as pastor's wife and mother.

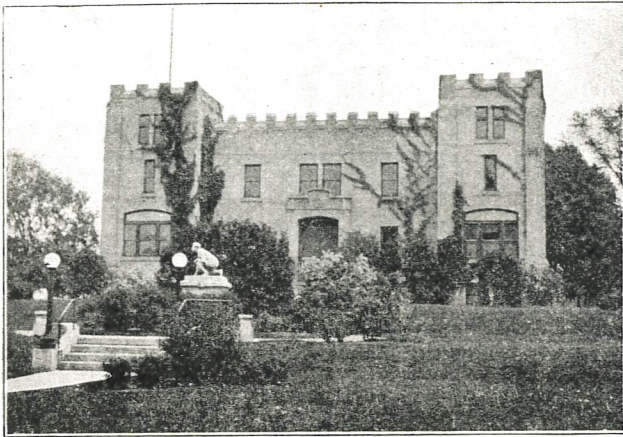
Mrs. Drews became seriously ill last October, submitted to an operation in Milwaukee and returned to her home in January. But in May her condition grew worse. In childlike faith she clung to the promises of her Savior and waited for the glory which should be revealed in her.

Funeral services were held on June 24, Pastor Theo. Kliefoth delivered the German sermon and the undersigned the English sermon. Burial took place in the Oak Grove Cemetery.

May the Comforting Savior take the bereaved husband and the motherless children into His gracious care.

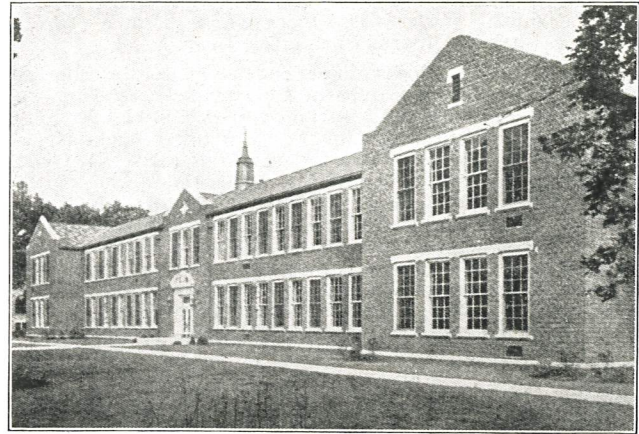
M. J. Nommensen.

OUR COLLEGES CALL OUR YOUNG PEOPLE



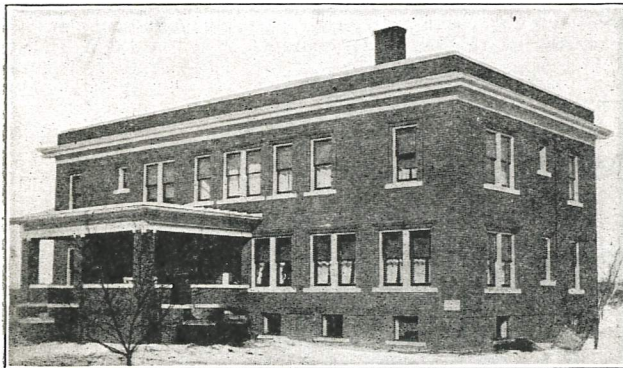
The fall term of Northwestern College will begin on Wednesday, September 4. Requests for catalogs, application blanks and information may be addressed to

Prof. E. E. Kowalke,  
814 Richards Avenue, Watertown, Wis.



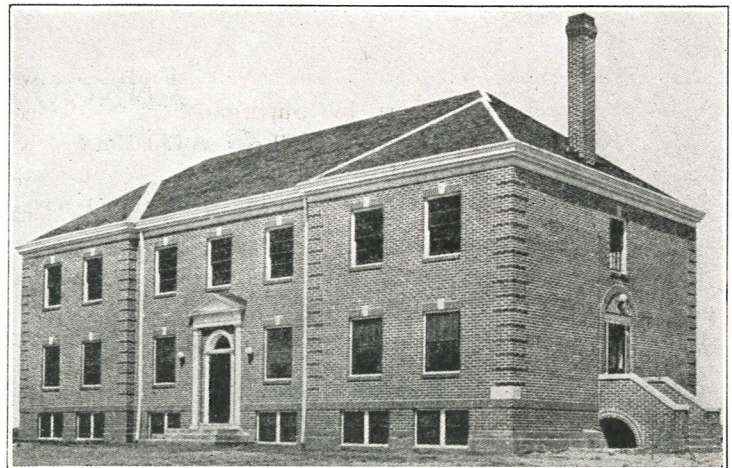
On Wednesday, September 4, at 8:30, the new school-year at Dr. Martin Luther College will begin. Dormitories will be open on the day before. Please address all inquiries for catalogs and further information to

C. L. Schewpe,  
New Ulm, Minn.



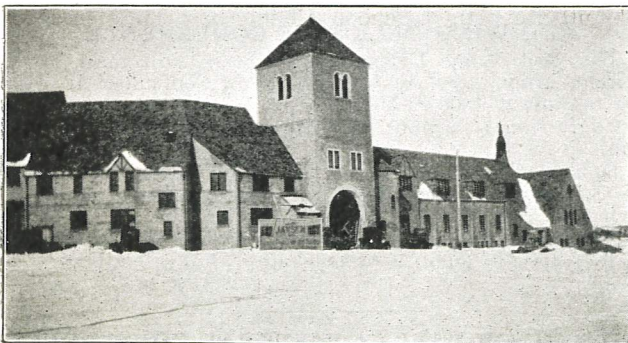
The new school-year at Michigan Lutheran Seminary is to begin Tuesday, September 3. Please, announce new scholars as early as possible. For catalogs, application blanks and information apply to

Otto J. R. Hoenecke, President,  
2204 Court St., Saginaw, Mich.



Registration and Opening Service September 9, 11 A. M. Class work begins 8:30 A. M. Tuesday, September 10. Applications for entry to be accompanied by a testimonial of the student's pastor. Address all communications to

R. A. Fenske, President  
Northwestern Lutheran Academy, Mobridge, So. Dak.



The new school year will be opened, D. v., on September 10, with service in the Seminary chapel at 10 o'clock in the forenoon.

The installation of our new professor, Adelbert Schaller, will be combined with the opening service. You are herewith cordially invited.

Applications for enrolment are to be addressed to

John P. Meyer,  
Box 934, Thiensville, Wis.

Lutheran High School is a Christian institution, owned and controlled by Milwaukee churches of the Synodical Conference, and is glad to serve such young people of our church at large as wish to enjoy the benefits of a Christian high school training. The new school-year will begin Wednesday, September 4. Four-year academic and commercial courses. Numerous extra-curricular activities. General tuition is \$40 a year. For information address

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

## BOOK REVIEWS

**Churches and Sects of Christendom** by Dr. J. L. Neve, Hamma Divinity School of Wittenberg College, Springfield, Ohio. Pages 634. Price \$4.50. Print: The Lutheran Literary Board, Burlington Iowa.

"The author of this volume endeavors to describe and characterize all church groups of Christendom; it is his purpose to treat not only those included in the official Religious Census of the United States but those of other lands as well. The contents of this book are the result of many (42) years of lecturing on this subject." So says the author in his preface. The volume is a veritable fount of valuable information. Each church body is treated historically as to its origin and its distinctive doctrines. We are not able to agree at all times with the learned author, especially in his stand on Unionism, nevertheless we heartily recommend this volume. The authors approach is different and very interesting. It is hard to leave the book after one has begun to read.

W. J. S.

**A Commentary on Exodus** by Herman J. Keyser, B. D., D. D. S. Pages 451. Price \$3.50. Print: Zondervan Publishing House, Grand Rapids, Mich.

A good book on the book of Exodus. It is very exhaustive though a bit difficult to read since the author makes constant references to Texts, Sources, etc. and indicates these with abbreviations. He has made a very thorough study of the Modernists contentions and and successfully refutes them. The author is a fundamentalist and is interested in defending the doctrine of inspiration in regard to this book of the Bible, and does so, we think. The book is well worth the price.

W. J. S.

**The Sunny Side of the Sick Room** by Joseph Taylot Britan, Chaplain, the Presbyterian Hospital, Philadelphia, Pa. Pages 128. Price \$1.00. Print: Zondervan Publishing House, Grand Rapids, Mich.

The little volume mentioned above contains 24 short meditations on as many Bible passages intended for the sufferers. The meditations are divided into three groups: 1. Health, 2. Healing, 3. Happiness. Each meditation ends with a prayer — some beautiful prayers, others not so good. The texts are well chosen and full of cheer for the sick.

W. J. S.

**The Way of a Man with a Maid** by Oscar Lowry, Bible Teacher and Evangelist. Pages 160. Price \$1.00. Print: Zondervan Publishing House, Grand Rapids, Michigan.

This volume is a companion volume to "A Virtuous Woman" which appeared some time ago from the pen of the same author. This volume is primarily intended for the male sex. No doubt there is good, sound advice in "The Way of a Man with a Maid." It is the advice of a Christian to Christians. Just how far one ought to go in this matter this reviewer is not ready to say.

W. J. S.

**Christ in the Marvelous Book** by Eldred B. Hatcher, Lecturer on the Bible, Harcum Junior College Bryn Mawr, Pa. Pages 125. Price \$1.00. Print: Zondervan Publishing House, Grand Rapids, Mich.

This book contains a "plea for more Christ-centered and less man-centered preaching. If the picture painted on these pages is often a bit overwrought, e. g. the peace and quiet of those on the right road — yet the plea contained in it is well worth the reading and heeding.

W. J. S.

## ANNOUNCEMENTS

### NORTHWESTERN LUTHERAN ACADEMY MOBRIDGE, SO. DAK.

Registration and Opening Services: 11 A. M., Monday, September 9.

Class Work Begins: 8:30 A. M., Tuesday, September 10.

New Students should be announced as early as possible. Applications for entry should be addressed to the Director and accompanied by a testimonial of the student's pastor. Students from other institutions must furnish a certificate of promotion.

#### Courses Offered

- (a) A four year high school course for young men preparing for the ministry.
- (b) A four year high school course for young men and women who desire a general high school education under distinctly Christian influence.

For further information apply to

R. A. Fenske, President,  
Northwestern Lutheran Academy,  
Moberidge, So. Dak.

### WINNEBAGO LUTHERAN ACADEMY

On September 3, at 9 A. M., the new school year of Winnebago Lutheran Academy will begin.

G. E. Bergemann.

### BETHANY LUTHERAN COLLEGE, MANKATO, MINN.,

an accredited school, owned and operated by the Norwegian Synod of the Synodical Conference, invites our Lutheran boys and girls to pursue their academic training in its midst. This school offers the regular high school and junior college curricula, as well as commercial subjects and music. A faculty of Synodical Conference Lutherans insures Christian instruction, Christian discipline, and Christian relationships. Students who wish to enter should send their previous school records to the Registrar before the opening of the school.

Registration will take place on Tuesday, September 3. Opening exercises will be held on Wednesday, September 4, at 10:30 A. M. For further information address

Dr. S. C. Ylvisaker, President,  
Bethany Lutheran College,  
Mankato, Minn.

### WISCONSIN RIVER VALLEY DELEGATE CONFERENCE

The Wisconsin River Valley Delegate Conference will meet on Tuesday, August 13, at Corning (Pastor W. Schulz). Sessions will begin at 10:00 A. M. Everyone is to bring his own lunch.

W. Weissgerber, Sec'y.

### RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will meet at La Crescent, Minn., Rev. E. G. Hertler, on September 17, 1940. First session at 9:00 A. M.

Confessional sermon: Th. Albrecht; alternate: A. Eickmann.

Essays: The Duties of the Church Elders, P. E. Horn; The Offering an Essential Part of the Public Worship, E. G. Hertler; Ministerial Leadership, C. Hinz.

Pastors are kindly asked to register with Pastor Hertler and to state the number of delegates who will attend.

T. E. Kock, Sec'y.

### CROW RIVER VALLEY PASTORAL CONFERENCE

The Crow River Valley Pastoral Conference will meet September 24 and 25, beginning at 10:00 A. M., in Bethany Lutheran Church, at Malta, Pastor Chr. Albrecht, vacancy pastor.

Sermon by Pastor Wm. Haar; Alvin Leersen.

Papers: Unlutheran Trends in Connection with our Ministerial Acts, Pastor W. A. Voigt; Exegesis 1 Cor. 12:4-11, Pastor Chr. Albrecht; Exegesis 1 Tim. 3:8-13, Pastor Martin Schuetze; Individual Communion Cups, Pastor W. J. Schulze; What Stand Does our Church Take Toward Cremation, Pas-

for Im. Lenz; The Conduct of the Pastor in Common Church Service, Pastor A. Kell.

Please, send your announcement to Rev. Chr. Albrecht, Johnson, Minn. Karl J. Plocher, Sec'y.

**INSTALLATIONS**

Authorized by the President of the Dakota-Montana District the undersigned installed on July 21 Pastor R. Kettenacker of St. Paul's Ev. Luth. Church in Argo Twp. as pastor also of Zion Ev. Luth. Church in Hidewood Twp.

Address: Pastor R. Kettenacker, White, So. Dak. A. Sippert.

**MISSION FESTIVALS**

**Second Sunday after Trinity**

St. John's Church, Iron Creek, Wis. Offering: \$67.14, H. A. Pankow, pastor.

**Third Sunday after Trinity**

Trinity Church, Elkton, So. Dak. Offering: \$90.44, Wm. Lindloff, pastor.  
Immanuel Church, Town Eden, Brown Co., Minn. Offering: \$106.52, H. A. Scherf, pastor.

**Fourth Sunday after Trinity**

Grace Church, Goodhue, Minn. Offering: \$80.11, F. W. Weindorf, pastor.  
Zion's Church, Morton, Minn. Offering: \$215.00, M. J. Wehausen, pastor.

**Fifth Sunday after Trinity**

St. John's Church, Lewiston, Minn. Offering: \$369.56, Rud. P. Korn, pastor.

**Sixth Sunday after Trinity**

Immanuel Church, Ward, So. Dak. Offering: \$60.00, Wm. Lindloff, pastor.  
St. Paul's Church, Henry, So. Dak. Offering: \$90.36, G. E. Schmeling, pastor.

**Seventh Sunday after Trinity**

St. John's Church, Goodhue, Minn. Offering: \$162.07, F. W. Weindorf, pastor.

**Eighth Sunday after Trinity**

Christ Church, Zumbrota, Minn. Offering: \$239.84, Paul E. Horn, pastor.  
St. John's Church, Altamont, So. Dak. Offering: \$43.54, William Lange, pastor.

**Ninth Sunday after Trinity**

St. Peter's Church, Wood, So. Dak. Offering: \$12.07, G. H. Geiger, pastor.  
St. John's Church, Poplar Creek, Wis. Offering: \$81.72, H. A. Pankow, pastor.  
St. John's Church, Aronoco, Minn. Offering: \$27.45, M. C. Kunde, pastor.  
St. John's Church, Loganville, Wis. Offering: \$158.00, P. H. Dobberstein, pastor.

**Tenth Sunday after Trinity**

St. John's Church, Darfur, Minn. Offering: \$38.50, J. C. A. Gehm, pastor.  
Cross Church, Rockford, Minn. Offering: \$279.57, S. Baer, pastor.

**NORTH WISCONSIN DISTRICT**

April, May, June, 1940

Reverend	Budgetary	Non-Budgetary
Behm, E. G., St. Paul, Forest	\$ 281.45	\$
Behm, E. G., St. John, Forest	17.24	
Bergfeld, Fred, Bethany, Bruce's Cross., Mich.	44.00	
Bergmann, P. G., Trinity, Menasha	235.76	
Boettcher, Imm. P., Grace, Sugar Bush	90.00	
Boettcher, Imm. P., Christus, Maple Creek	27.90	
Boettcher, Imm. P., Immanuel, Maple Creek	150.70	
Brandt, F. M. and Sauer, T. J., St. Paul, Appleton	700.00	
Braun, M. A., Parochie, Centerville	62.00	
Brenner, Theo., St. Peter, Freedom	72.81	
Croll, Melvin W., St. John, Florence	43.75	

Dowidat, John, St. Luke, Oakfield	23.50	
Eckert, Harold H., St. John, Reedsville	317.32	
Eggert, Paul C., Friedens, Abrams	25.00	
Eggert, Paul C., St. Paul, Brookside	17.00	
Eggert, Paul C., St. John, Little Suamico	10.00	
Engel, A. L., Church of Our Savior, Lena	6.25	
Fischer, G. W., St. John, Grover	105.17	
Fleischer, M. A., Zion, Ripon	26.41	
Fuhlbrigge, W. G., Trinity, Coleman	99.35	
Fuhlbrigge, W. G., St. Matthew, Beaver	35.70	
Gentz, A. A., Trinity, Marinette	703.24	
Geyer, K., Zion, Peshtigo	3.00	
Gieschen, Paul J., Zion, Rhinelander	61.56	
Gieschen, Walter A., St. Paul, Green Bay	212.07	
Gieschen, W. W., Friedens, Wautoma	104.01	
Gladosch, Br., Zion, Morrison	152.38	2.00
Gose, Roy B., Zion, Jacksonport	46.41	
Grunwald, Harold, Zion, Louis Corners	303.20	
Haase, W. G., St. John, Two Rivers	95.54	
Habermann, A., Friedens, Hartland	17.66	
Habermann, A., St. Paul, Angelica	13.61	
Hartwig, Wm. J., St. John, Montello	692.29	
Hartwig, Wm. J., Immanuel, Mecan	363.16	
Henning, Carl J., Grace, Crivitz	114.25	
Henning, Carl J., St. John, Athelstane	9.45	
Henning, Otto C., St. John, Sewastopol	139.17	
Hensel, M., St. Peter, Weyauwega	297.81	8.50
Hinnenthal, E., Emanuel, Forestville	85.93	
Hinnenthal, Kurt, St. John, Sandy Bay	4.10	
Hoffmann, Theo., St. Paul, Gladstone, Mich.	.....	
Hoffmann, Theo, Martini, Rapid River, Mich.	7.50	
Hopp, H., Holy Cross, Daggett, Mich.	59.03	
Hopp, H., St. Mark, Carbondale, Mich.	50.80	
Hoyer, O., St. Paul, Winneconne	151.17	
Hoyer, O., Zion, Town Omro	15.67	
Johnson, S., St. Matthew, Appleton	251.58	
Kahrs, H. A., Grace, Powers-Spalding, Mich.	.....	
Kahrs, H. A., Trinity, Hermansville, Mich.	19.20	
Kaniess, G., St. Luke, Kewaskum	89.67	
Kaspar, L., Immanuel, Greenville	237.59	
Kaspar, L., Immanuel, Clayton	51.91	
Kionka, Ed. H., St. John, Newton	252.18	
Kionka, Ed. H., St. Paul, Newton	36.30	
Kleinhaus, Harold O., Martin Luther, Oshkosh	123.00	
Kleinhaus, Harold O., Trinity, Mears Corners	.....	
Kleinke, W., St. John, Gibson	33.21	
Kleinke, W., St. John, Two Creeks	40.59	
Kobs, Geo., St. John, Markesan	408.00	14.00
Koeninger, L. H., Erste Ev. Luth., Manitowoc	1,060.50	
Koepsell, W., St. Paul, Crandon	.....	
Koepsell, W., Friedens, Argonne	.....	
Koepsell, W., First English, Hiles	.....	
Krubsack, J., Christ, Eagle River	26.84	
Krubsack, J., Three Lakes	.....	
Kuether, H. A., St. Paul, Sheboygan Falls	361.70	
Kuether, W. A., Immanuel, Kewaunee	352.70	
Kuether, W. A., St. Peter, Carlton	67.14	
Lawrenz, Carl, St. Paul, No. Fond du Lac	65.43	
Lederer, R., Erste Ev. Luth., Green Bay	200.00	
Lehman, L. G., St. Paul, Bark River, Mich.	48.00	
Lemke, H. J., St. Peter, Manistique, Mich.	9.75	
Lemke, H. J., Grace, Germfask, Mich.	5.00	
Lutz, W. F., Salem, Escanaba, Mich.	271.00	
Masch, John, Immanuel, Black Creek	69.36	
Oehlert, Paul Th., Trinity, Kaukauna	451.01	
Pankow, E. P., Friedens, Green Lake, Wis.	192.00	
Pankow, W. E., Immanuel, New London	579.73	
Pieper, G., St. Peter, Fond du Lac	670.01	1.00
Pless, W. O., Redeemer, Fond du Lac	74.37	
Pussehl, H. E., Grace, Monico	5.55	
Pussehl, H. E., St. John, Enterprise	14.17	
Raetz, F. W., Trinity, Wabeno	.....	
Raetz, F. W., Laona	.....	
Redlin, E., Trinity, Ellington	58.00	
Redlin, E., St. Paul, Stephenville	16.55	
Redlin, T. W., Zion, Kingston	50.70	
Redlin, T. W., St. John, Salemville	22.61	
Rei, F. A., Immanuel, Waupaca	79.77	
Reim, Edmund, Trinity, Neenah	618.73	
Reuschel, J., St. John, Dundas	42.82	
Roepke, W., Trinity, Marquette, Mich.	150.30	
Roepke, W., St. Paul, Green Garden, Mich.	55.30	
Rupp, E. D., Emanuel, Sault Ste. Marie, Mich.	.....	
Sauer, M. F., Trinity, Brillion	130.07	

Schaefer, Gerh. A., St. Peter, Collins .....	345.38
Schink, W. F., St. Peter, Haven .....	36.75
Schlavensky, Norman, Immanuel, Eaton .....	15.80
Schlavensky, Norman, Christ, Fontenoy .....	102.60
Schlueter, E. B., Grace, Oshkosh .....	
Schneider, A. E., St. John, E. Bloomfield .....	59.55
Schroeder, E. C., Trinity, Liberty .....	157.75
Schroeder, Frederick, Trinity, Red Granite .....	12.78
Schroeder, Frederick, St. Paul, Berlin .....	70.40
Schulz, C. P., Immanuel, Mosel .....	
Schulz, J., Zion, Van Dyne .....	36.50
Schumann, F., St. Peter, Sawyer .....	76.81
Siegler, V. J., Salem, Nasewaupee .....	48.45
Sommer, Orvin A., Friedens, Waucoma .....	6.90
Strohschein, Walter, Trinity, Dundee .....	25.00
Strohschein, Walt., Immanuel, Campbellsport .....	16.43
Struck, Gerhard, St. John, Maribel .....	231.17
Thurow, Theodore, Christ, Menominee, Mich. ....	258.57
Tiefel, Geo., St. Peter, Stambaugh, Mich. ....	29.66
Tiefel, Geo., Zion, Crystal Falls, Mich. ....	5.00
Toepel, K. F., St. Paul, Algoma .....	211.22
Uetzmann, F. C., St. John, Wrightstown .....	118.85
Uetzmann, I. G., Grace, Pickett .....	
Uetzmann, I. G., Immanuel, Oshkosh .....	22.00
Uetzmann, Th., Immanuel, Manitowoc .....	
Valleskey, Wilmer, St. Paul, Greenleaf .....	
Valleskey, Wilmer, Bartholomew, Kasson .....	
Voigt, A. W., Immanuel, Shirley .....	91.00
Voigt, A. W., St. Paul, Pine Grove .....	52.28
Wadzinski, Wm., St. Paul, Manchester .....	63.32
Wadzinski, Wm., St. Paul, Marquette, Wis. ...	14.11
Warnke, Harold, St. John, Princeton .....	656.60
Werner, A., St. John, Center .....	52.55
Weyland, F. C., St. Peter, Winchester .....	31.95
Weyland, F. C., Zion, Readfield .....	39.12
Weyland, F. C., St. John, Caledonia .....	18.40
Wichmann, W. F., Mount Calvary, Kimberly .....	73.68
Wicke, Harold, Bethlehem, Hortonville .....	123.26
Wojahn, W. A., St. Paul, Eldorado .....	73.94
Wojahn, W. A., St. Peter, Eldorado .....	96.53
Zell, Ed., St. Peter, Mishicot .....	75.00
Zell, Ed., Rockwood .....	127.03
Zell, Ed., Jambo Creek .....	11.32
Ziesemer, R., Mt. Olive, Appleton .....	317.56
Zink, W., St. Paul, Dale .....	90.90
<b>Totals .....</b>	<b>\$17,282.78</b>

## Memorial Wreaths

In Memory of	Through Reverend	Amount
Mrs. Henry Albers .....	G. A. Schaefer, Collins .....	5.00
Mrs. Edward Boelter .....	E. B. Schlueter, Oshkosh .....	1.00
Mrs. Augusta Bottisi .....	W. F. Lutz, Escanaba, Mich. ....	3.00
Mrs. Bertha Clark .....	W. F. Lutz, Escanaba, Mich. ....	3.00
George Diring .....	W. Gieschen, Green Bay .....	1.75
Mrs. John Douglas .....	W. F. Wichmann, Kimberly .....	1.00
Mrs. Marz Falck .....	H. E. Wicke, Hortonville .....	5.50
Mrs. Wm. Fischer .....	W. F. Wichmann, Kimberly .....	1.00
Mrs. Wm. Flagel .....	Geo. Kobs, Markesan .....	4.00
Hugo Hidde .....	E. B. Schlueter, Oshkosh .....	5.00
Sharon Hintz .....	M. Hensel, Weyauwega .....	8.50
John Keller .....	V. J. Siegler, Nasewaupee .....	8.75
Geo. Koeninger .....	F. A. Schroeder, Berlin .....	2.50
Mrs. Emma Krause .....	H. E. Wicke, Hortonville .....	7.00
Charles F. Krueger .....	W. E. Pankow, New London .....	3.50
Henry Knuth .....	G. Struck, Maribel .....	6.00
Carl Gaertner .....	E. Reim, Neenah .....	1.00
Erwin A. Handschke .....	H. E. C. Wicke, Hortonville ..	25.50
Albert Kraening .....	G. Pieper, Fond du Lac .....	1.00
George E. Krause .....	W. E. Pankow, New London ..	1.50
Chas. S. Kuehl .....	W. A. Kuether, Kewaunee .....	4.25
Bertha Kuether .....	H. A. Kuether, Sheboygan Falls ..	3.00
Gustav Kuhn .....	H. E. Wicke, Hortonville .....	3.00
Mrs. Elsie Marquardt .....	W. Kleinke, Gibson .....	2.00
Mrs. August Miller .....	F. Schumann, Sawyer .....	5.50
Mrs. Ida Neumann .....	K. R. F. Geyer, Peshtigo .....	3.00
Louis Ohde .....	H. A. Kuether, Sheboygan Falls ..	8.00
Fred Reichel .....	M. Sauer, Brillion .....	5.00
Josephine Prah .....	M. Sauer, Brillion .....	1.00
Josephine Prah .....	Br. Gladosch, Morrison .....	2.00
Mrs. Minnie Salzwedel .....	H. Warnke, Princeton .....	2.00
Mrs. Emma Sawall .....	W. F. Wichmann, Kimberly .....	1.00
Rev. Wm. Schlei .....	M. F. Sauer, Brillion .....	1.00

Rev. Wm. Schlei .....	G. A. Schaefer, Collins .....	6.00
Rev. Wm. Schlei .....	H. H. Eckert, Reedsville .....	19.00
Mrs. Frank Schmidt .....	E. Reim, Neenah .....	2.00
Mrs. Fred Schroeder .....	W. E. Pankow, New London .....	7.00
Mrs. August Sievert .....	Geo. Kobs, Markesan .....	7.00
Herman Standke .....	Geo. Kobs, Markesan .....	3.00
Mrs. Gustav Umnus .....	L. H. Koeninger, Manitowoc .....	10.50
Albert Voecks .....	F. M. Brandt, Appleton .....	48.50
Fred Wendtland .....	E. B. Schlueter, Oshkosh .....	3.00
Mrs. Caroline Wernecke .....	G. Pieper, Fond du Lac .....	5.00
Mrs. Fred Wilsman .....	W. G. Haase, Two Rivers .....	5.00

HERBERT VOECKS, Treasurer.

Appleton, Wis., June 30, 1940.

## CONDENSED TREASURER'S STATEMENTS

June 30, 1940 — 12 Months

Cash on hand July 1, 1939 .....		\$ 39.40
Receipts from Districts .....		329,169.61
Revenues .....		73,190.81
Extraordinary Receipts:		
Previously reported .....	\$ 351.49	
Missouri Synod for Gen. Support .....	50.00	
School Commission for Bulletin .....	132.25	
M. Yanke for Missions .....	3.00	
E. F. A. Riess for Missions .....	3.00	
		539.74
<b>Total .....</b>		<b>\$402,939.56</b>
Disbursements .....		403,540.57
<b>Deficit June 30, 1940 .....</b>		<b>\$ 601.01</b>
<b>Budget Debt</b>		
Debt July 1, 1939 .....		\$198,393.75
Receipts from D. R. C. .....	14,022.32	
Collection for Debts .....	3,550.95	
Minn. Sale of Lot .....	504.20	
<b>Total .....</b>	<b>\$ 18,077.47</b>	
Debt paid .....	46,624.77	46,624.77
		\$151,768.98
Available for Debts .....	none	
Inmates Deposits .....		450.09
New loans made .....		28,624.44
Accounts Payable .....		3,691.67
<b>Total Budget Debt on June 30, 1940 ..</b>		<b>\$184,535.18</b>

## Church Extension Debt

Debt on July 1, 1939 .....		\$122,405.29
Cash Balance June 30, 1939 .....	35.41	
Jubilee Collection .....	23,750.46	
Repayments .....	9,797.09	
Interest .....	1,847.15	
Collections .....	2,500.96	
<b>Total .....</b>	<b>\$ 37,931.07</b>	
Church Extension Debt paid .....	37,920.46	37,920.46
Available for Debt .....	10.61	
<b>Church Ext. Debt on June 30, 1940 ..</b>		<b>\$ 84,484.83</b>

## Total Debt

Budget Debt .....	\$164,943.42
Church Extension Debt .....	84,484.83
	\$249,428.25
Inmates Deposits .....	15,900.09
Accounts Payable .....	3,691.67
<b>Total Debt on June 30, 1940 .....</b>	<b>\$269,020.01</b>

## Chapel Money

Balance on May 31, 1940 .....	\$ 2,978.08
Receipt for June .....	1,460.82
Available for Chapels .....	4,438.90

THEO. H. BUUCK, Treasurer.