

# 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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## SUBMISSION

What pleases God, O pious soul,  
Accept with joy; though thunders roll  
And tempests lower on every side,  
Thou knowest nought can thee betide  
But pleases God.

The best will is our Father's will,  
And we may rest there calm and still.  
Oh, make it hour by hour thine own,  
And wish for nought but that alone,  
Which pleases God.

His thought is aye the wisest thought;  
How oft man's wisdom comes to nought;  
Mistake or weakness in it lurks,  
It brings forth ill, and seldom works  
What pleases God.

He governs all things here below,  
In Him lie all our weal and woe,  
He bears the world within His hand,  
And so to us bear sea and land  
What pleases God.

What most would profit us He knows,  
And ne'er denies aught good to those  
Who with their utmost strength pursue  
The right, and only care to do  
What pleases God.

If this be so, then, World, from me  
Keep if thou wilt, what pleases thee;  
But thou, my soul, be well content  
With God and all things He hath sent;  
As pleases God. — Paul Gerhardt.

## SERMON AT THE INSTALLATION OF THE REV. PAUL G. NAUMANN

As Pastor of Jacobi Lutheran Church,  
Milwaukee, Wisconsin

May 31, 1931

Text: Acts 9:6

Two pastors have served Jacobi Congregation since its organization in 1873: The late Rev. William Dammann from 1873 to 1894 and the Rev. John Jenny, who recently resigned. He served the congregation for 37 years, from 1894 to May 1, 1931. To-day you, dear brother Naumann, assume the duties of pastor at Jacobi. In behalf of the congregation I bid you a hearty welcome and offer my personal congratulations and felicitations. May the Lord bless you and your Jacobi Congregation, and may both of you be a blessing to others.

The words upon which we base our discourse are taken from the life of the Apostle Paul. When he was

converted to Jesus on the way to Damascus and called as "a chosen vessel to bear the name of the Lord before the Gentiles, and kings, and the children of Israel," he put the question: "Lord, what wilt Thou have me to do?" Dear brother, undoubtedly, the same question is in your heart this very hour. Permit me to address you and your congregation on these words:

### "Lord, What Wilt Thou Have Me to Do?"

A. In the first place, Paul acknowledges in deep humility that *the Lord* has called him to do *His* work. He says: "*Lord*, what wilt *Thou* have me to do?" Paul wants to say: Lord and Master, Thou hast revealed Thyself to me as Jesus, the Savior, who came into the world to save sinners. That is Thy work unto which Thy Father hath sent Thee. And Thou hast accomplished it on the cross, and Thy Father has accepted it. Now in order that poor sinners and the lost come into possession of the salvation wrought out by Thee, Thou callest Thy servants to work for Thee, for Thou hast said: "As my Father hath sent me, even so send I you." Thou hast chosen me as Thy servant; therefore, "Lord, what wilt *Thou* have me to do?"

This acknowledgment was made by Paul in deep humility. He introduces his letter to the Romans with these words: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." Many other passages of Scripture give testimony to his humility. Let me quote only two of them. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief," 1 Tim. 1:15. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ," Eph. 3:8.

Dear brother, follow Paul. Let his acknowledgment be yours and say: Lord, Thou hast revealed Thyself to me as my Savior. Thou hast work for me to do. I am Thy servant and as such I was called by this congregation. Therefore, let this be my motto: "*Lord*, what wilt *Thou* have me to do?" O, the great honor Thou hast conferred upon me, not merited by me, but given alone through Thy mercy and loving-kindness! I a poor sinner, a servant of the Lord!

B. In the second place, Paul in these words expresses his willingness to do the Lord's work: "Lord, what wilt Thou have *me to do*?" What prompted Paul to do the Lord's work and to be a servant of the Lord? Was it glory and honor among men? Was it his learning and education? Was it filthy lucre? No; he himself tells

Rev. C. Buenger  
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Jan 32

us: "The love of Christ constraineth me"; love to Christ "who hath counted him faithful, putting him into the ministry"; love to Christ "who hath called him out of darkness into his marvellous light." Paul gloried in the cross of His Lord and Savior. That made him willing to serve the Lord.

Dear brother, I am certain, when the Lord called you into the ministry some years ago, it was the love to Jesus, your Savior, that prompted you to obey His call. I am certain that in the years of service in the midst of other congregations you joined Paul in the words: "The love of Christ constraineth me." And now in this charge of yours let this be your motto: Lord, I am willing; and let this be your daily prayer: Lord, make me willing day by day to serve Thee and Thee alone.

C. In the third place, Paul asks the Lord *what* to do: "Lord, *what* wilt Thou have me to do?" And the Lord gave Paul the answer through Ananias: "To bear my name before the Gentiles, and kings, and the children of Israel"; in short, he should preach the unsearchable riches of Christ, preach the redemption through the blood of Christ, the forgiveness of sins, preach: "Jesus sinners doth receive." And Paul did this throughout his service. "Christ Crucified and Christ the Risen," "Man is not justified by the works of the law, but by the faith of Jesus Christ," is the subject of all his sermons, whether they were delivered to the poor or to the rich, to the literate or to the illiterate, to children or to adults, to the lowly in station or to princes, governors or kings; to all he preached the gospel of Christ "which is the power of God unto salvation to every one that believeth."

That, dear brother, is the answer to your question: "Lord, *what* wilt Thou have me to do," Preach the Gospel; preach to sinners, who know of no help from their sinful condition and who have no helper, preach to them: "Unto you is born a Savior, which is Christ the Lord." Preach to the weary and heavy-laden: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Preach to the unclean: A garment of righteousness before God is prepared for you through the precious blood of Christ: "Though your sins be as scarlet, they shall be as white as snow." Preach to all that belong to your charge, whether old or young, whether man or wife, whether poor or rich, preach to all that enter this house of worship, preach to all whose homes you enter, preach to them, as Paul did and as all faithful servants of the Lord do, preach to them the glad tidings of joy: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3:16. That is what the Lord wants you to do; that is, *what* you, a servant of the Lord, shall do.

Dear members of Jacobi! In giving my address to-day, I cannot and will not pass you up. I have a word for you. Undoubtedly, the same question that is in your

pastor's heart is in your hearts, only changing the word "*me*" into "*us*," and it reads:

#### "Lord, What Wilt Thou Have Us to Do"

Remember, this is your pastor, and I charge you, in the name of the Lord, to be ever mindful of what the Word of God demands of you as members of his flock.

In the first place, be ready and diligent in your hearing of the Word, receiving it, not as the word of man, but as it is in truth the Word of God. Your duty and work is to hear the Word of God, for "he that is of God heareth God's words," and, says God: "This is my beloved Son in whom I am well pleased; hear ye him." For that purpose congregations are established and churches built that the members "go into the house of the Lord," "to hear what the Spirit saith unto the churches." Be ready at all times, be diligent in your hearing. Fill your pews every Sunday, and let not your pastor preach to empty pews. And when you come to hear the Word, receive it, not as the word of the preacher, but, as it is in truth, the Word of God, for "Blessed are they that hear the Word of God, and keep it," and do the same thing the Christians at Berea did: "They searched the Scriptures daily, whether these things were so." That is the answer to your question: "Lord, what wilt Thou have us to do?"

In the second place, give your pastor aid and influence in the instruction of the young, remembering the exhortation of the apostle to bring up your children in the nurture and admonition of the Lord. You and your pastor should instruct *your* children "in the way of the Lord," and the children that are brought to you, for Christ says: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." You have institutions in your midst where this is done, your Christian day school, your Sunday School, and your Bible class. When your pastor pleads with you parents in the name of the Lord, to enroll your children in the Christian day school, give him your aid and influence so that Jacobi School will flourish again as in days gone by. Do not neglect this garden of yours where little acorns grow into sturdy oaks. Your Sunday school is a large mission field, where many sheaves can be gathered for the heavenly garner. Your scholars in the Bible class will be more and more "rooted and built up in Jesus and established in the faith." That is the answer to your question: "Lord, what wilt Thou have us to do?" Aid and influence your pastor in the instruction of the young.

In the third place, cease not to pray for your pastor, that his ministry among you may be abundantly blessed; for your souls are so bound up together with this that there needs to be much watchfulness and prayer on the part of both. Every faithful pastor and servant of the Lord will pray for his people. Behold Moses, praying for Israel; behold Paul, praying for all the churches which he established! Likewise the members of a congregation should pray for their pastor, beseeching God to make him

steadfast more and more in the doctrines of the Bible and in his stewardship, and to make him faithful more and more in feeding his flock. That is the answer to your question: "Lord, what wilt Thou have us to do?"

In the fourth place, esteem and love your pastor as a shepherd of souls, as St. Paul says: "Know them which labor among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake." Many, many of our congregational members lose sight of this very important fact; esteem and love towards their pastor is waning, especially when he gets older. Be it not so with you! Remember, your pastor is the shepherd of your soul, as the apostle exhorts: "They watch for your souls, as they that must give account, that they may do it with joy and not with grief." That is the answer to your question: "Lord, what wilt Thou have us to do?"

In the fifth place, be considerate also of your pastor's temporal comfort and support; for the Lord Jesus hath said: "The laborer is worthy of his hire"; and St. Paul writes to the Corinthians: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Without doubt, many a pastor and servant of the Lord would be more laborious, more efficient, more zealous in his work, if proper support would be forthcoming from his charge for him and his family. Let your pastor and his family enjoy the fruits of the labor of your hands. That is the answer to your question: "Lord, what wilt Thou have us to do?"

Dear brother, and members of Jacobi! Your Lord and Savior Jesus Christ calls you to do His work, heed His gracious call, forasmuch as ye know that your labor is not in vain in the Lord.

The Lord be with you. Amen. Emil Schulz.

### COMMENTS

**How?** In an anecdote in "Glaube und Heimat," a host asks his guests, "How can London be swept clean in a half hour?" With the picture of a city of five to six millions in mind, the guests are perplexed for an answer. Finally the host gives it: "If every man will sweep before his own house."

There is wisdom in this answer. Big things are merely the sum of little things. Large undertakings are carried out successfully when every individual engaged in them faithfully performs the minor part assigned to him. We should keep this in mind as church members.

Not that there should be no brotherly admonition, or that those who are called as leaders should not really lead. But, after all, it is the response of the individual member that is required to accomplish the purpose we have in mind.

Suppose there is something wrong in your congregation: the attendance at the services is poor, parents do not send their children to the Christian school, the members do not contribute as they should, etc. Then the most

effective work you can do is to sweep before your own door. That will set things right at least as far as you are concerned. Your example will influence others to do likewise. And when you then admonish others, they will be inclined to take you seriously and to accept your reproof.

Things are not as they should be in our synod. There is room for improvement everywhere; and there will be till Judgment Day. A Christian will never regard his imperfections with complacency. We should honestly and earnestly strive to become more perfect in knowledge and understanding, in holiness of life, in love and in our missionary zeal. Let every one of us sweep before his own door. That will in itself make for a more vigorous life in the synod. And then let us help the weaker brethren along by our brotherly admonition.

Let us take a concrete example. The Treasurer's statement of the indebtedness of our synod and of the deficit of this biennium duly shocks us. A discussion of the situation is demanded. The Board of Trustees goes into the matter thoroughly. Conferences take it up. The visitors get into action and send statements to the congregations in their conference. This all is necessary. But in the end the solution of this problem rests with the individual congregation or, rather, with the individual church member.

That which appears to be a terribly large sum amounts to only a few hundred or several thousand dollars, when it is distributed over the hundreds of congregations in our synod; and it has dwindled down to only a few dollars when it comes to the individual communicant member.

Surely, we will hold our conferences to study and discuss these financial matters. That is as it should be; but the sum and substance of our findings will ever be that every one of us, congregations and individual members, must sweep before his own door, if we are to meet our synodical obligations.

We have had our discussions. Now let us forget our brethren for a while and attend to our own sweeping. Every congregation knows exactly what is lying before its door. To the brooms, and at it! We will still have two weeks to go when this issue of the Northwestern Lutheran reaches us. Sufficient time to do our sweeping. Vigorous action before every door in the synod, and there will be no trace left of deficit of this biennium on the books of our Treasurer. And that will mean that our indebtedness will have been reduced by \$130,000.

It may require a supreme effort to accomplish this in two weeks, but it can be done. We all will feel well repaid to see our books clean. And there is a great likelihood that we will have learned to *keep* them clean by sweeping before our own doors regularly. J. B.

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**The Pope's Troubles** seem to be many and are multiplying. When he bargained with Mussolini for a church state and the establishment

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of the Catholic faith as a state religion for Italy, the pope laid the foundations for a great deal of misunderstandings and clashes between him and the state. The virtual ruler of the state, Mussolini, as the head of the Fascists, will not endure any other authority beside him when it comes to training and developing the youth of the land. Here is where the head of the church with his Catholic Action societies of young men and young women came into conflict with the autocrat. Mussolini claims to have documentary evidence that these Catholic Action societies were training the youth away from Fascism, may were more or less openly opposed to its doctrines. This cannot be tolerated in the Fascist regime, even though such societies are fostered by the church. So Mussolini closed all these societies of the Catholic Action, including Columbus Club playgrounds donated by the Americans, to the great dismay and vociferous indignation of the pope.

The quarrel is very illuminating. It proves that the old lust for civil power, always a besetting sin of the hierarchy of Rome, is as strong as ever. It also proves that the pope resembles the old Bourbons in this, that they never learn anything nor forget anything. Recent developments in forms of government of the Latin nations especially show a decided trend of thought away from church interference in government. Spain is a most recent example. When monasteries can be burned in Catholic Spain by an infuriated mob, because the Catholic priesthood is suspected of antirepublican principles and of reactionary machinations, even the pope, one might hope, should be able to see the handwriting on the wall as regards church rule in politics.

The temper of the times is such, at least in Europe, that the people will throw their support to the state when it is interfered with by the church. We say, Europe at least. In our blessed land of civil and religious liberty we are more priest-ridden than Italy or Spain. The sinners in this regard are not the Papists only, with their striving for political power and prestige, but, sad to say, the Reformed sects, which maintain a powerful lobby

exercising great political pressure at Washington. May we not hope that the day will come when our people see the danger confronting them by church rule in the state, will finally cast off these ambitious meddlers in affairs of the state? It should be a happy day. Z.

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**Will It Last?** According to a news dispatch from Madrid, dated May 22, reported in the Chicago Tribune: "The grand inquisitors probably somersaulted in their graves tonight, when the provisional government of the Spanish republic, taking advantage of the absence of Alfonso, his most Catholic majesty, blithely decreed religious liberty throughout the land."

"Protestants, who had been thus far only tolerated, can at last show symbols outside their churches. They can build churches without encountering the hostility of authorities, egged on by the clergy. The Salvation Army can hold parades."

"In another decree the government announced that the public schools will not be compelled to teach the Catholic religion. When parents demand it, the children will receive religious instruction, otherwise not. Times have changed, for there has not been a murmur against the advent of religious freedom, which, except for the precarious period between 1868 and 1876, has been militantly denied by this country during all its history."

These be parlous times for the hold of temporal power on the nations by the Roman hierarchy. Militant Italy will suppress the pope's Catholic societies and Spain threatens to expel the ever faithful henchmen of the holy Father, the Jesuits, from the country. That Spain is to be congratulated on this wise decree of its provisional rulers goes without question by every liberty-loving man. The only doubt besetting us is, that this may be but an act of the "provisional" rulers, for which the whole country is not ripe. The pope and his clergy, of course, cannot acquiesce. They will always be ready and eager to have this decree abrogated. The only hope that we see for the constant upholding of this decree, is the report that "there has not been a murmur against the advent of religious freedom" from the populace presumably. If this is true, times in Spain have changed indeed. Z.

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**"All Aboard"** No, gentle reader and fellow Christian, this is not the cry of your editorial conductor asking you to step lively for a summer excursion. You would never guess it, so we will tell you in all confidence: This is a sermon subject. By whom? Oh, by the "circus stunt" pulpiteers, whom the Rt. Rev. Frank E. Wilson, D. D., bishop of the Episcopal diocese of Eau Claire, Wis., calls "cheap." The reverend bishop declared this in addressing a council of his diocese, as the Chicago Tribune reports.

Other sermon subjects as having been the topics of actual sermons are mentioned by the good bishop are: "Can a bobbed hair woman go to heaven?" Again:

"Will there be any bootleggers in heaven?" Still more timely: "How do sons-in-law get along with mothers-in-law in heaven?" Please, do not laugh, remember that you are in church. Remember also to what extremities these cheap preachers must be reduced, when they must descend to these clownish tricks to draw a crowd. Bear in mind, also, how the supposed house of God is brought into disrepute, and not only pity them, but weep for them and above all — stay away from them. Let us be duly thankful that our Lutheran pastors are not cheap pulpites.

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**A Questionnaire** We received a questionnaire the other day. Ordinarily we grow very impatient with questionnaires. But this one was different. We have answered the brother, but feel that the questions and answers are of general interest. So we offer them to the reader of the Northwestern Lutheran.

1. Is the Synod going to press its program of collecting from every congregation until the entire debt has been met? Or will some other program be adopted to meet the remainder of this debt?
2. How much does . . . . . Church still owe on its quota?
3. Why have you refrained from openly publishing the urgent need of this money in the Gemeindeblatt and the Northwestern Lutheran? Is it because of the general depression in the country? To me it seems that most cities have gone over the top in their Community Chest drives this year; also fraternal orders have not recognized this depression as serious, so why should we hesitate? I believe that our churches usually collect more money during times of depression than they do in times of a boom.

Our answer, in substance, was as follows:

1. No one can tell now what the Synod will do in the matter. But we can state that the discussions of the General Committee lead us to believe that the Seminary Building Committee will be asked to continue its work, and that no other program will be adopted to meet the remainder of this debt.

To us this seems the proper thing to do. So far only 285 congregations have fully paid their share toward this collection. We certainly can expect that the rest of the churches will eventually fall in line. They will not want to let others bear their burdens. Some of them have promised us to do their share and have arranged to pay it in installments. We went through our files recently and found that we have about \$177,000 coming from the churches still in arrears.

2. The information was given gladly. An inquiry of this kind shows us that a congregation has not forgotten its debt of love; and where that is the case, we know that it will not rest till it has met its apportionment.
3. Though we did broach the subject of our collection from time to time in the Northwestern Lutheran, we did not prosecute our work through our papers

as persistently during the last year as we had done it before. In the first place, we had sent a detailed report on the contributions of all congregations to the meeting of their District last summer, asking that the Districts urge the Visitors to call on the churches in arrears and to report the results to us. We felt that these visitations would prove more effective than our appeals though the papers and did not want to duplicate the efforts of the Visitors.

The depression, too, had something to do with our comparative silence. Whether or not communities and fraternal orders felt the depression last year, we are not in a position to state, but we agree with the writer that Christians should and do give more liberally in times of adversity than they do in the days of plenty. During these hard times we saw congregations finishing their collection and others even beginning it. However, we did not care to urge the congregations on too insistently, for we trusted that they were keeping the collection in mind, especially after their meeting with the Visitor, and that they would for the love of their Savior do everything in their power to complete it, as the needs of the Synod were certainly not unknown to them.

J. B.

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**"Candidating"** The Presbyterian Advance says: "Churches that call their pastors know what 'candidating' is, but Methodists are well-nigh strangers to this method of selecting a minister. And they should be glad that they are if Dr. Chas. E. Jefferson rightly describes the practice when he writes:

"Candidating is a disgrace to the house of God. Who thinks of God when a candidate is preaching? Not the preacher, because he is thinking of the people; not the people, because they are dissecting the preacher. Nothing is so demoralizing to a Christian church as candidating. It converts public worship into a farce. Moreover, it is humiliating to the preacher. To be inspected like a pumpkin at a fair, to be put through the paces like a horse at a race, to be judged by a miscellaneous assembly, many of whom do not know what a good sermon is, is an outrage upon ministers which ought to be abolished forthwith. The best advice to a church is, candidate not at all. It is a useless piece of business at the best. When can you tell from one sermon? A shallow man, confident and magnetic, may please you at first hearing, while a worthy man, from humility or physical trepidation, may disappoint you. You must hear a man preach a year before you have a right to judge him. Good preachers are better in their twentieth sermon than in their first. Candidating does not tell you enough. A minister is more than a preacher. Fidelity in these other labors is as important as ability in pulpit ministrations. Manhood is the supreme qualification. You cannot judge of manhood by one sermon"

— North Carolina Christian Advocate.

Lutheran churches call their pastors, but Lutheran pastors do not "candidate." What Dr. Jefferson says of "candidating" is right, but we would call faithfulness to Christ the supreme qualification, 1 Cor. 4:1,2.

J. B.

**The Loudspeaker for Worship** The radio has come and there seems no reason to doubt but it will stay. Bringing its message directly into the home, as it does, it is not at all surprising to behold what a diversity of purposes it is made to serve: business and pleasure, the farmer and the artisan, the study and the kitchen, law and crime, these all and many others might be enumerated in describing the wide field of the radio's activity. Nor has the church and her work remained an exception to the general rule: the history of the radio covering a period of years will substantiate this. In England a movement is now afoot to give the new propaganda method a more formal sanction, we think, than it has anywhere else received up to now. An associated Press despatch relates the following:

LONDON.—Substitution of a loudspeaker for the minister in some churches was reported by the Daily Mail Friday to be under consideration by bishops of the Church of England.

Inasmuch as there is a serious shortage of clergy, it has been suggested that services in certain churches be broadcast with the hope that congregation would join in the prayers and responses as though they were led by a clergyman. Proponents were said to see no reason why the change could not be made.

We in this country have as yet no reason for complaining about a serious shortage of clergy, our shortage over here being of a different nature; yet it must be quite apparent to us that the plan suggested must remain a poor makeshift. Such questions as, What of the administration of the Sacraments? What of the Sunday contact of the pastor and his flock? — these and the like have been propounded before and we need not enter on them again. There is, however, another query which suggests itself: Would a service of this kind bring the people into the radius of the loudspeaker at church, when they can have the same service over their own radio at home? We do not doubt that at first as a novelty it might attract, but our age soon tires of novelties — even when they are offered to them in church.

G.

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**Work Among Lepers** According to a report by Rev. Fred W. Wyman in *The Lutheran Companion*, the Augustana Synod will soon take up work among lepers. The British Government in the Tanganyika Territory, West Africa, offered the Augustana the Government leper colony in Iramba, adjacent to a new mission station of that synod in Kiomboi.

The government will bear all the expenses, leaving the synod only the salaries of the missionaries to pay. A young lady, Miss Lydia Rohlin, has already volunteered for work in the colony. Rev. Wyman adds the following interesting information on leprosy and on the work among lepers:

"The origin of leprosy is lost in the midst of antiquity, but the earliest date that we have for it is 1350 B. C., in the reign of Rameses II of Egypt. The disease was probably introduced from Africa into Europe and America within his-

torical times. The northern belt of Central Africa from Nigeria to Abyssinia is still the most severely affected portion of the Globe, and this is probably the area in which leprosy originated. It is estimated that there are 2,000,000 lepers in the world. It has been the opinion of the public that leprosy is incurable and if not taken care of in time it may so become but in our times leprosy is by no means incurable, a large percent can and are cured permanently. Dr. Victor G. Heiser, the distinguished leprologist, is responsible for some of the best research in connection with Chaulmoogra oil. And wonderful things have been done with that, but medical science is still seeking a remedy which will produce an even higher percentage of cures. Chaulmoogra Oil has been known since the dawn of history, but only within the last decade has science achieved a successful formula for its use." "Leprosy and tuberculosis are two diseases that flaunt their spears in the face of missions. Their very nature challenges all the Christian virtues. For that reason, perhaps, missions have led the forces of relief against both of them. The Missions to Lepers deserves especial praise and continued support." "The door of hope for them had remained closed for thousands of years. Cursed with a living death, their cries faintly reaches the ears of the hurrying crowds upon the world's highway. But God, from His great heart of love has revealed to us of modern times a cure for leprosy. To see great ulcers close, the ends of sloughing fingers and toes clean up, and sensation return to old leprous hands, can be called by no other name than a modern miracle."

"The mission to lepers began its work in India, expanded to Japan, China, and Siam, and now has a relationship to relief for lepers at 150 hospitals in forty countries. Its latest expansion has been to nineteen points in Africa, one of the two remaining continents (South America the other), where there are vast numbers of lepers for whom little or nothing has been done. Twenty thousand are known to be in one district of Portuguese East Africa, only 225 miles long. In other parts of Africa, leprosy is reported to be alarmingly on the increase, one doctor estimating that there are ten lepers for every one found in his district three years ago. Medical missions are attacking this problem none too soon if Africa is to be protected from conditions which prevail in India, which is variously estimated to have between one-third and one-half of the total leper population of the world. By the example of its model hospitals and clinics, the Missions to lepers is encouraging governments to undertake similar work on a comprehensive scale and to join in a program to free the world from leprosy." It is the unanimous opinion of the missionaries on all leper fields that "no group is as responsive to Christianity as the lepers and no other phase of missionary service carries as stinging a challenge to non-Christian people as does leper relief."

J. B.

#### DANIEL LANDSMANN

##### A Pioneer Lutheran Missionary

Daniel Landsmann was born in Karolin, province of Minsk, in Russia, one of eighteen children, of a strictly orthodox Jewish couple. His education was that of the Talmudic Jews, and by it was implanted in the heart of the little boy a very strong desire to see Jerusalem and the Holy Land of his forefathers with his own eyes. Daniel Landsmann spent all his time in study of the Talmud. Thus he gained that wonderful knowledge of the traditions of the fathers which later proved so helpful to the Jewish missionary. But this time of leisure and study was violently interrupted, first by the death of Daniel's

parents, and then by a sickness which kept him almost two years upon a bed of intense suffering. During this time the pious sufferer vowed that, if the Lord would restore his health and strength he would sell all and emigrate to Jerusalem. Finally the disease yielded to the employed means, and Daniel Landsmann resolved immediately to pay his vow, although he could move only by the help of crutches. His pilgrimage proved successful, and he made his home in the Holy City until two years were almost past. Daniel eked out a miserable living as a tailor, but never complained, since he rather bore hardship than leave again the beloved Holy City. One day he found upon the street a leaf torn from a Hebrew book. Lifting it up he began to read it, and soon became intensely interested in its wonderful sayings. It was a part of Christ's Sermon on the Mount, but Landsmann had never read of that nor seen a New Testament. Thus, although his curiosity was aroused and he would have liked to know the author of the fascinating passage, he made no further inquiry after the truth. A short time after this, Landsmann came in touch with the missionaries of the London Jews' Society, especially with the Scripture reader Paulus H. Stern, but the Jewish tailor was not yet ready to accept Christ. He was selfrighteous and proud of being a child of Abraham in the flesh. To save him, God led him through much tribulation and sorrow. His customers gradually became less, his income decreased, until at last he was in sore need and his children were crying for bread. Some of his friends told him that the missionary Stern had never refused help to a poor Jew, and he was counseled to visit Stern. But he refused, since he considered it a sin to ask a Meshummad (a convert from Judaism to Christianity) for help.

A few days after this refusal Stern met Landsmann upon the street, and, as his custom was, spoke to him at once of Jesus Christ the Messiah. Landsmann answered not and rudely struck the missionary. He gloried in this righteous (as it seemed to him) act, and listened with delight to the praising recommendations of his Jewish brethren.

When Stern met him again, he never referred to Landsmann's action, but simply asked him, "Do you want to be saved?" Landsmann answered, "I am saved"; and he immediately commenced to count up his good works and deeds. An argument between the Hebrew follower of Christ and the selfrighteous Jew followed, which stopped the latter's mouth. He did not strike the missionary again, and gained such confidence in him that he told him all about his financial situation. The Christ-like manner of Stern made a great impression upon the unbelieving Jew, for Stern not only gave him work, but also forwarded him money, in spite of the fact that only a short time before the same Jew had maltreated him.

Landsmann became most intimate with Stern. He soon began to study the New Testament, and to his astonishment found in it the page which he had found

upon the street and which had given him so much pleasure. The truth that Jesus is the Messiah dawned upon him, and after a long struggle he decided to tell his wife and friends that he believed in Jesus.

A storm of persecution broke over him immediately. His wife bitterly opposed him. His friends forsook him. The rabbis anathematized him. One day the fanatical Jews took hold of him.

"We have to do to you what others did to your God," they cried. He was stretched out, and the spikes were already driven through his hands, when his wife commenced to cry and scream to piteously that he was released. It took a long time to heal the penetrated hands.

At another time Landsmann and some friends were walking outside the gates of the Holy City. Suddenly a crowd of Jews approached and seized Landsmann. He was to be buried alive, and was almost buried when his friends returned with help and saved him. Amidst these persecutions Landsmann remained steadfast, and he grew in grace so that he finally entered the service of the London Jews' Society. He did faithful and blessed work, until in 1873 he followed Tomoe's invitation to become the colporteur of the Free Church of Scotland Mission to the Jews in Constantinople. Here he was instrumental in the conversion of Eliezer Bassin, whose history has been named one of the most touching of the present time.

In July, 1883, the German Evangelical Lutheran Synod of Missouri, Ohio and other States, decided to enter upon the founding of a Mission to the Jews in New York. Daniel Landsmann was unanimously chosen as the missionary, and gladly following the call into a greater activity, he went immediately from Constantinople to New York and entered upon the work. It was an exceedingly difficult task which awaited the Jewish missionary among the rapidly multiplying Jewish population of the great American metropolis. The many efforts to bring the Gospel to the Jews in New York which had been made during the '50's and '60's had ceased; the large number of enthusiastic Hebrews and Gentile Christian workers had been scattered or become discouraged, and the Church Society for Promoting Christianity among the Jews, though enjoying outward prosperity, was by no means reaching the Jewish masses. Jacob Freshman, who had come to New York only two years before, was endeavoring to rally the scattered friends of Israel again to the support of an interdenominational mission. And the American Tract Society, as well as the New York City Mission and Tract Society, were making futile efforts to reach the thousands of Russian Jews which were escaping from Russian bondage to the land of liberty.

Landsmann bravely faced the difficulties and soon succeeded in gaining the full confidence and support of the members of that church which had called him to his difficult post. When this had been done he tried to gain the confidence of his Jewish brethren. At first he met scorn and persecution, but soon the story of that which

he had suffered for his Savior's sake, from the hands of his fanatical Jewish brethren became known, and the Jews began to watch him and to listen to his public address and to his conversations in private homes, stores, offices and restaurants. His wealth of Talmudical learning greatly impressed them, but still more influence he gained over them by his humble spirit. He, whose body bore the marks of brutal beatings, and tortures which he had endured for Jesus' sake, had been purified by the fire of persecution. His faith was sublime and became only stronger with the ever-increasing difficulties and discouragements. His humility was true and his love to his Savior and his Jewish brethren was exceedingly great. Thus Daniel Landsmann lived Christ before his enemies, and such a life naturally influenced them. The hatred ceased, the persecutions were lessened, and a wide door of entrance was opened to the glad tidings of salvation, which the consecrated missionary brought.

The number of Jews who found their Savior through the instrumentality of Landsmann during those years of hard labor in New York, was not very large, though about as large as that of any other faithful missionary to the Jews, but it soon became apparent that nearly all of them remained faithful and entered into honorable employment.

Almost thirteen years of hard and incessant work had gone by, when Landsmann was suddenly called to his eternal reward. For some time he had been ailing and so feeble that he could scarcely attend the services for the Jews and the church meetings where he was invited to present the Jewish cause to Christians. But in the second week of May, 1896, he was suddenly prostrated with violent pains. It was peritonitis, and Landsmann soon recognized that the end of his earthly career was near. Amid the excruciating tortures of the dreadful disease from which he was suffering he faced death in triumphant faith. His departure was like the heroic life which he had lived. With composure he awaited the end, avowing again and again his faith in Jesus Christ.

As he grew more feeble he asked for his Hebrew Bible and with a scarcely audible voice began to read the one hundred and sixteenth psalm. But the beloved book proved too heavy, and his pastor had to finish the reading. Then he arranged all the details of his funeral, and having bidden a touching farewell to wife and child, he said, "For me to live is Christ, and to die is gain," and a little later he added, "I am not afraid to die." These were his last words, and quietly and peacefully he departed this life on May 13, 1896. The funeral services were impressive and soul-stirring, and proved the great esteem and love in which the humble Hebrew Christian missionary had been held by Jews, as well as by Christians.

— From "New Era," by Rev. Louis Meyer.

Ps. 116: 16: "O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds."

## WHAT SHALL WE CALL HIM?

No true servant of the Lord will care much what people call him, if only he can bring them to the Lord he loves and serves. But titles have become inescapable, and it may not be out of place to look at a few of them.

"*Clergyman*" is a common designation for a minister, but it is rather prosy. Smells a bit musty and formal. Sort of stiff and official. Lacks warmth and friendliness.

"*Minister*" is not bad. It means one who ministers to the needs of his fellowmen, especially their spiritual needs. One would like to be worthy of that designation!

"*Preacher*" is well enough as far as it goes, but it stops short of the goal. For preaching is only a part of a pastor's work, and sometimes a comparatively small part.

"*Reverend*" is a word we thoroughly dislike. Not that the word itself is bad, but what mere mortal is worthy of reverence? We cringe and cower before that word and wish it would never be used, yet we cannot get rid of it.

"*Men of the Cloth*" is an insult to the holy office. People use it with no intention of offending, but if the Christian ministry has become mainly a matter of cloth — Lord, have mercy on us!

"*Doctor*" means teacher. That's all. But it has come to be used as a title of honor, and many a man (especially among the ministers) seems to yearn for it as the highest aim in life. Some crooks cater to this malady and sell the title for a few dollars, and we are told there are actually ministers of the Gospel who have bought the fool thing!

"*Pastor*" is the one title we dearly love. It is the Latin word for shepherd. To be a shepherd in the Christian sense is an honor worth a hundred doctorates. The pastor is a friend who leads his flock into the green pastures and beside the still waters of the Word of God. He provides them with nourishment, rest, and protection from harm. Blessed is he who deserves this title!

—The Pilgrim.

## "THE KING'S BUSINESS"

*Pastor*—Sorry not to see you in church last Sunday. Sick?

*Business Man*—No; not sick. Just tired out. My business is very heavy this time of year.

*Pastor*—But you went to the store every day last week?

*Business Man*—Of course. I had to. That's my business.

*Pastor*—By the way, I wonder if you don't feel like putting your name down for a regular contribution to the church expenses. You know we have lost some of our largest givers recently.

*Business Man*—Yes, I know, but my income is uncertain. I'll give what I can from time to time.

*Pastor*—But you budget your business expenses, don't you?



*Business Man*—Certainly. I must. Every business is conducted that way.

*Pastor*—How about subscribing to your denominational paper, *The Christian Agent*?

*Business Man*—Why, I'd like to, but I take too many periodicals as it is. I can't read half of them.

*Pastor*—You take a trade paper, of course? Probably several of them?

*Business Man*—Yes, but that's necessary for carrying on my business.

*Pastor*—In short, the question is whether Christianity is your business. I'm afraid it is not.

*Business Man*—Sir! You insult me!

— Christian Endeavor World.

### THE MILITANT GODLESS ORGANIZE

The propaganda of the Alliance of the Militant Godless claimed to have in 1929 a membership of 2,000,000, and by the end of 1933 expect to have 17,000,000 members. Already 40,000 local groups have been formed, anti-religious films and plays are exhibited, and the Moscow radio station regularly sends out anti-religious talks. The *Allgemeine Zeitung* of Berlin tells us that plans have been formed for a central international body of godless militants with the following program: "The mission of the central group will be a concentration of the anti-religious world movement under the administrative control of a supreme grand committee.

"This will prepare a methodical campaign against all religion.

"It will stimulate the agitation to get the unemployed out of the churches.

"Anti-religious ideas are to be sown in the heads of children and half-grown persons.

"Pamphlets, talks, the written and spoken word, and the theater will be used as much as possible in English, French, and German as well as Russian.

"An encyclopedia of atheism in various tongues is in preparation.

"Nor is the attack to be made against Roman Catholicism and Protestantism only.

"The fight will be waged too against Judaism and Mohammedanism.

"The Russian organization (as being materially the most powerful for the moment) will defray the expenses.

"But subsidiary bodies outside of Russia are to be formed indirectly and to exist in a dissembled form."

In the second Psalm we read: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and His anointed, saying, Let us break Their bands asunder, and cast away Their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak to them in His wrath, and vex them in His sore dis-

pleasure . . . Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." The mighty Roman Empire with its legions once upon a time controlled the world, and in the power of its might planned to destroy the Christian religion, starting ten violent persecutions, but the efforts were all in vain, and the last pagan Roman emperor had to confess: "Thou hast conquered, O Galilean!" Christianity has moved on triumphantly from one nation to another and has become the mighty world kingdom prophesied by Daniel, but the mighty empire of the Romans has passed away.

Great plans were laid during the French revolution to abolish Christianity. Some of the chiefs of the Commune of Paris declared that the revolution should not rest until it had "dethroned the king of heaven as well as the kings of earth." The churches of Paris and of other cities were closed, and the treasures of their altars and shrines confiscated to the state. Even the bells were melted down into cannon. Images of Christ were torn down, and the busts of Marat and other so-called patriots were set up instead. And as the emancipation of the world was now to be wrought not by the cross, but by the guillotine, that instrument of death took the place of the crucifix, and was called the "Holy Guillotine." A celebrated beauty, personating the goddess of reason, was set upon the altar of Notre Dame in Paris as an object of homage and worship. The Sabbath was abolished and churches throughout the country were closed for divine service, but meetings were held every tenth day when some popular leader harangued the people about the glorious liberty of the revolution which gave them the privilege of living in an era when they were not oppressed either by kings on earth or the King in heaven. All opposition was overawed by the wholesale slaughters of the guillotine. A historian writes: "The scenes about the guillotine seemed mirrored from the Inferno of Dante. Benches were arranged around the scaffold and rented to spectators, like seats in a theater. The market women of Paris, who were known as 'the Furies of the Guillotine', busied themselves with their knitting while watching the changing scenes of the bloody spectacle. In the space of seven weeks (June 10 to July 27, 1894) the number of persons guillotined in Paris was thirteen hundred and seventy-six, an average of twenty each day." There were reasons for the revolution against the oppression of despotic rulers, but we find as usual that the enraged mob will go from one extreme to the other. There were reasons for the revolution in Russia to overthrow the despotism of the Czar, but the Bolsheviks followed very closely the pattern of the French revolution and instituted a government of terrorism and have undertaken also to abolish the Christian religion, as if that should be responsible for the despotism they suffered from. It is possible and may be necessary to dethrone a despot, but God in heaven cannot be dethroned, neither can His kingdom be destroyed — the gates of hell shall not prevail. What the Russian Communists are trying to do to-day has been tried before, and the re-

sult will be the same — a complete failure, and the leaders will fall into the pit they have dug for others.

—Lutheran Herald.

### EVIL COMPANY

Sophonius, a wise teacher, would not let even his grown-up sons and daughters associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day when he forbade her and her brother to visit the ill-behaved Lucinda, "you must think us very childish if you imagine that we should be in danger."

"The father took a dead coal from the hearth and handed it to his daughter.

"It will not burn you child: take it."

Eulalia did so, and her hand was soiled; as it chanced, her white dress also was blackened.

"We cannot be too careful in handling coals," said Eulalia in vexation.

"Yes, truly," said the father. "You see, my children, that coals, even if they do not burn, blacken; so it is with the company of the wicked." — Ex.

### OBITUARY

It has pleased God in His good providence to take out of this world to Himself in heaven the wife of Rev. Roy Gose, Jacksonport, Wis. She passed away in the hospital of Sturgeon Bay from heart-failure at the age of 31 years, 10 months and 19 days, on the 2nd of June. She was laid to rest on the 5th of June on the church cemetery, the Pastors Schumann and Hinnenthal officiating. She leaves her husband, her parents and one brother to mourn her early departure.

F. S.

### LIST OF CANDIDATES FOR DR. MARTIN LUTHER COLLEGE

The following have been nominated by the members of Synod for the vacant professorship at New Ulm:

- The Rev. Einar W. Anderson, Eau Claire, Wis.
- The Rev. Leonhard C. Bernthal, Route 5, Beaver Dam, Wis.
- The Rev. A. W. Blauert, Olivia, Minn.
- Prof. R. Fenske, Lutheran High School, Milwaukee, Wis.
- The Rev. Werner Franzmann, Coloma, Mich.
- The Rev. Edwin Jaster, Bristol, Wis.
- Mr. John John, Mankato, Minn.
- Mr. Adolf Koehler, Nicollet, Minn.
- The Rev. F. Marohn, Hustisford, Wis.
- The Rev. H. C. Nitz, Rockford, Minn.
- The Rev. Herbert Schaller, Medford, Wis.
- Mr. Karl Seebach, Goodhue, Minn.
- The Rev. Edmund Reim, Route 8, Fond du Lac, Wis.

Tutor Victor Voecks, New Ulm, Minn.

The Rev. Walter E. Zank, Route 3, Waterloo, Wis.

All communications in regard to the candidacy of any of the above must reach the undersigned secretary of the college board before July 7.

Herbert A. Sitz,

Secretary, Dr. Martin Luther College Board.

### DELEGATES TO THE JOINT SYNOD MINNESOTA DISTRICT

Crow River Conference:

Rev. H. Bruns (Rev. H. Nitz).

Congregation at Hutchinson, Minn. (Johnson, Minn.).

Mankato Conference:

Rev. H. E. Kelm (Rev. E. Birkholz).

Congregation at St. Clair, Minn. (Belle Plaine, Minn.).

Red Wing Conference:

Rev. P. Horn (Rev. F. Weindorf).

Congregation at T. Bremen, Minn. (T. Poplar Grove, Minn.).

St. Croix River Conference:

Rev. A. E. Frey (Rev. P. Bast).

Rev. C. Bolle (Rev. A. Koehler).

Congregation at E. Farmington, Wis. (Osceola, Wis.).

Congregation at South St. Paul, Minn. (Pilgrim, Minneapolis, Minn.).

New Ulm Conference:

Rev. F. Koehler (Rev. E. Baumann).

Congregation at Morgan, Minn. (Balaton, St. Peter, New Ulm, Minn.).

Redwood Falls Conference:

Rev. W. C. Nickels (Rev. C. G. Schmidt).

Congregation at T. Wellington, Minn. (Renville, Minn.).

Teachers:

Geo. C. Maahs (Theo. Schultz).

Theo. Pelzl (H. Sitz).

At Large:

Rev. Aug. Sauer (Rev. Henry Albrecht).

Prof. C. Schweppe (Prof. A. C. Stindt).

Congregation at Gibbon, Minn. (Wood Lake, Minn.).

Congregation at Sanborn, Minn. (Lake Benton, Minn.).

Richard J. Janke, Sec'y.

### NORTH WISCONSIN DISTRICT

Fox River Valley Conference:

Rev. Imm. P. Boettcher (Rev. R. Lederer).

Rev. Walt. Pankow (Rev. K. Toepel).

Rev. Vict. Siegler (Rev. A. Werner).

St. Peter's Congregation at Sawyer, Wis.

St. Paul's Congregation at Algoma, Wis.

Trinity Congregation at Kaukauna, Wis.

Lake Superior Conference:

Rev. Melv. W. Croll (Rev. Arthur Gentz).

Rev. Paul Eggert (Rev. Wm. Roepke).

Christ Congregation at Menominee, Mich.

Trinity Congregation at Coleman, Wis.

Manitowoc Conference.

Rev. Henry Koch (Rev. L. Koening).

Rev. Paul Kionka (Rev. Walter Haase).

St. Peter's Congregation at Mishicott, Wis.

Zion's Congregation at Morrison, Wis.

Rhineland Conference:

Rev. H. F. Eggert (Rev. P. G. Bergmann).  
Christ Congregation at Eagle River, Wis.

Winnebago Conference:

Rev. A. E. Schneider (Rev. Wm. Wojahn).  
Rev. Erdm. Pankow (Rev. H. Kleinhaus).  
Rev. E. Benj. Schlueter (Rev. K. Timmel).  
St. Paul's Congregation at Winneconne, Wis.  
St. John's Congregation at Princeton, Wis.  
Trinity Congregation at Neenah, Wis.

Teachers:

Mr. L. Serrahn (Mr. E. Schulz).  
Mr. V. Albrecht (Mr. M. Dommer).  
G. E. Boettcher, Sec'y.

WEST WISCONSIN DISTRICT

Wisconsin River Valley Conference:

Rev. H. Schaller (Rev. G. Krause).  
Rev. E. Walther (Rev. G. Neumann).  
Congregation at McMillan (Stetsonville).  
Congregation at Wausau (Hurley).

Chippewa Valley Conference:

Rev. J. F. Henning (Rev. J. Mittelstaedt).  
Congregation at Rice Lake (Iron Creek).

Central Conference:

Rev. L. Bernthal (Rev. F. Loeper).  
Rev. Wm. Eggert (Rev. P. Janke).  
Rev. H. Geiger (Rev. H. Schumacher).  
Rev. W. Zank (Rev. H. Allwardt).  
Congregation at Whitewater.  
Congregation at Leeds.  
Congregation at Ixonia, St. Paul's.

Southwest Conference:

Rev. R. Siegler (Rev. G. Gerth).  
Rev. Herm. Pankow (Rev. H. Kirchner).  
Congregation at Hustler, J. Mueller (Baraboo, Geo. Isenberg).  
Congregation at Tomah, C. B. Drowatsky (Sparta, J. Zahrte).

Mississippi Valley Conference:

Rev. W. C. Limpert (Rev. Rich. Mueller).  
Rev. H. Zimmermann (Rev. Theo. Mueller).  
Congregation at La Crosse, First Lutheran (La Crosse, Immanuel's).

Teachers' Conference:

C. Kelp (H. Gurgel).  
C. F. Brenner (G. Groth).  
E. Ebert (I. Gawrisch).

Representatives of the Northwestern College Faculty:

Prof. H. Schmeling.  
F. E. Stern, Sec'y.

MICHIGAN DISTRICT

First District: Rev. Arnold Hoenecke (Rev. E. T. Lochner).  
Second District: Rev. J. Gauss (Rev. G. Ehnis).  
Third District: Rev. H. Hoenecke (Rev. H. Heyn).  
Fourth District: Rev. A. Kehrberg (Rev. O. Eckert).  
Fifth District: Rev. B. Westendorf (Rev. S. D. Rohda).  
Sixth District: Rev. C. Binhammer (Rev. G. Wacker).  
First District: Congregation at South Haven (Muskegon Heights).

Second District: Congregation at Jenera (Toledo, Apostel).  
Third District: Congregation at Saline (Plymouth).  
Fourth District: Congregation at Owosso (Brady).  
Fifth District: Congregation at Saginaw, St. Paul's (Lansing, Immanuel's).  
Sixth District: Congregation at Tawas City (Bay City, Bethel).

Teachers:

First District: J. Gehm (Karl Mueller).  
Second District: P. Mehnert (F. Bartels).  
Adolf Sauer, Sec'y.

NEBRASKA DISTRICT

Rev. Wm. P. Holzhausen (Rev. V. H. Winter).  
Rev. E. A. Klaus (Rev. Im. P. Frey).  
Rev. W. Krenke (Rev. H. Vollmers).  
Mr. G. Hofius, Hadar, Neb. (Mr. F. W. Eggers, Norfolk, Neb.).  
Mr. Wm. Gratopp, Shickley, Neb. (and alternate).  
Immanuel Church, Hadar, Neb. (and alternate).  
A. B. Korn, Sec'y.

DAKOTA-MONTANA DISTRICT

Rev. R. J. Palmer (Rev. W. F. Sprengeler).  
Rev. A. W. Fuerstenau (Rev. A. H. Baer).  
Rev. E. Schaller (Rev. G. Schlegel).  
Rev. F. Wittfaut (Rev. W. Herrmann).  
Congregation at Altamont, So. Dak. (South Shore, S. D.).  
Congregation at White, So. Dak. (Argo Twp, So. Dak.).  
Congregation at Mobridge, So. Dak. (Hendricks, Minn.).  
Congregation at Morrictown, S. Dak. (Tolstoy, So. Dak.).  
Congregation at Hague, No. Dak. (Athboy, So. Dak.).  
Herbert Lau, Sec'y.

FROM OUR CHURCH CIRCLES

Joint Synod

God willing, the 21st meeting of the Evangelical Lutheran Joint Synod of Wisconsin and other States will be held in the gymnasium of Northwestern College at Watertown, Wisconsin, from August 12 to 18, 1931. Organization at ten o'clock in the morning on August 12. Opening services in the evening of that day.

Those desiring quarters will please notify Mr. J. A. Rohde, c. o. Northwestern College, not later than August 1. Meals will be served in the college dining hall at the cost of \$1.00 a day.

Pastors, whose congregations are to elect lay delegates or their alternates, will please fill out the printed certificate sent them and return it to the secretary by August 1.

H. J. Diehl, Secretary.

Lake Geneva, Wis., May 11, 1931.

Southeast Wisconsin Pastoral Conference

The Pastoral Conference of the South-East Wisconsin District will meet on June 23 and 24 at St. Luke's Church, Kinnickinnic and Dover Sts., Milwaukee, Wis. (Pastor Ph. Koehler). First Session: 10 A. M.

Everyone is to provide for his own lodging.

W. Keibel, Secretary.

### Lake Superior Delegate Conference

The Lake Superior Delegate Conference will meet at Rapid River, Mich., Th. Hoffmann, pastor, June 25, from 9 A. M. to 5 P. M. Kindly announce to pastor loci.

Melvin W. Croll, Secretary.

### Chippewa Valley Delegate Conference

The Chippewa Valley Delegate Conference meets at Menomonie, Wis., Rev. J. Mittelstaedt, pastor, on July 22, 1931. Sessions begin at 9:00 A. M. Papers to be read by the Pastors J. F. Henning, J. Mittelstaedt, S. Rathke.

Please announce intended presence.

J. F. Henning, Sec'y.

### Michigan District Pastoral Conference

The Michigan Pastoral Conference will meet at Plymouth, Mich., Rev. E. Hoenecke, from June 30 to July 2.

Speakers: L. Luetke, J. Nicolai.

Confessional Address: L. Meyer, D. Metzger.

Remarks: Pastors are requested to make use of the return cards and to announce themselves no later than June 16.

C. H. Schmelzer, Sec'y.

### Dodge-Washington County Delegate Conference

The Dodge-Washington County Delegate Conference will meet at Hartford, Wis., Adolph von Rohr, pastor, June 23 at 9:30 A. M.

Everyone is to provide for his own meal.

Pr. Martin, Sec'y.

### Southern Delegate Conference

The Southern Delegate Conference meets at Slades Corner, Kenosha Co., Wis., Ed. Sponholz, pastor, June 28, from 2 to 5 P. M.

W. Reinemann, Sec'y.

### New Ulm Delegate Conference

The New Ulm Delegate Conference will meet at New Ulm, Minn., Rev. G. Hinnenthal, pastor, June 23 at 9 A. M. in the parish school. Those who have no quarters for dinner and supper must notify Rev. Hinnenthal at least 8 days previous to the conference.

E. R. Baumann, Sec'y.

### Winnebago Delegate Conference

The Winnebago Delegate Conference will meet on July 28 at Fond du Lac, Wis. First session on Tuesday at 9 A. M.

Kindly notify the pastor, Rev. G. Pieper, how many delegates you contemplate on bringing with you. In regard to meals get in touch with Pastor

Pieper. Bring your program for the synodical meeting with you! The undersigned has been appointed to lead the discussions.

F. C. Weyland, Sec'y.

### Central Delegate Conference

The Central Delegate Conference will meet at Johnson's Creek, Rev. Aug. Paap, on July 29 to 30, 1931 (Wednesday and Thursday). The service will be on Wednesday evening.

Papers: Rev. Dasler, Ist das Geben ein wesentliches Stueck der Heiligung? Rev. F. E. Stern is to lead the discussion on the "Vorlage" for the General Synod.

Sermon: M. Nommensen, M. Hillemann.

Confessional Address: Prof. Kiessling, Alf. Engel.

Remarks: It is the wish of the conference that each pastor bring a delegate of each of the congregations that he serves, whether they be members of Synod or not. Also timely announcement is requested for pastors and delegates. All announcements must be in by July 22. Later announcements can not be considered. Also kindly announce whether night's lodging is requested or meals only.

H. Geiger, Sec'y.

### Assignment of Calls

The College of Presidents, which annually meets for the purpose of assigning the candidates for the ministry and for the teaching profession to their future charges, met at our Seminary at Thiensville, Wisconsin, on May 29. Twenty-four candidates for the ministry and seventeen for the teaching profession were at our disposal. But how sad that the church which had prepared these young people for its work should have failed efficiently to provide for fields of labor, where they might be used. Ten calls into the ministry were available at the time. And while it is true that there were about fifteen vacancies in the various districts, nevertheless the effect on the young graduates, who have not received a call, must be depressing. The reason for this lack of calls is perhaps chiefly to be sought in the resolution of Synod, made two years ago, not to undertake any new work, until conditions become brighter financially. Four graduates of our Teachers' Seminary also remained without call. Can it be that we have lost interest in the work of the school, of our parochial school?

No doubt most of these young men will be supplied with calls by the fall of the year. But ought not the condition, as we have it now, cause us to ask, whether we have improved our time in working for the Kingdom? The harvest is white, it is plentiful. We need but go out and reap the fruit in God's kingdom. Every one of our missions shows progress, the Commission for Missions reports we could use many men, but we have no funds. Ought not this condition, as we now have it, urge us to make new efforts, to mani-

fest a greater love, to show forth a greater zeal for our Lord Jesus Christ, so that His work, His harvest may not spoil but be reaped and an abundance of sheaves brought home into the heavenly garner? Oh God, give us Thy Spirit, that we may do Thy work unto the glory of Thy name.  
K. G. S.

**Northwestern Lutheran Academy**

Northwestern Lutheran Academy closed the third and most successful school year of this institution on June 5. Both teachers and scholars were spared in the past year from all serious illness, and could for this reason do their work without hindrance and interruption. Thirty scholars were enrolled in the past year, ten in each of the three grades. Most of these are preparing for the work of the church. On the evening of June 4 the music students presented a short recital, which was also attended by a number of friends from outside of Mobridge.

But we are looking into the future. It is proposed to add the twelfth grade to our course next year, in order to round off the course and make it a complete unit. That will, of course, mean the calling of another professor to the institution. May the gracious God, who has begun this good work in us, give us the necessary faith and courage, to perform His work also at this institution with zeal and fervor unto the glory of His name.  
K. G. S.

**Notice**

All correspondence in regard to lady teachers is to be addressed to the undersigned secretary of the School Committee.  
Henry Gieschen,  
505 East Chambers St.,  
Milwaukee, Wis.

**Installation**

Authorized by President C. Buenger of the Southeast Wisconsin District, the undersigned together with Prof. Aug. Pieper of our Thiensville Seminary, on May 31, Trinity Sunday, installed Pastor Paul G. Naumann as pastor of St. Jacobi Church, Milwaukee, Wis. Those assisting in the ceremony were Pastors L. Karer, R. Buerger, and Prof. Carl Hauser. May God bless the work of His servant.

Address: Rev. Paul G. Naumann, 1321 W. Mitchell St., Milwaukee, Wis. Emil Schulz.

**Acknowledgment**

Various gifts have been sent us for our Academy at Mobridge during the past months, which we wish to acknowledge with thanks. May God recompense the givers according to the richness of His grace.

From N. N., \$50.00; Goodwin, Gary, South Dakota Parish, \$5.21; Ladies' Aid, Grover, South Dakota,

\$15.00; St. John's Congregation, Mazeppa Twp., South Dakota, \$26.00; from the Tolstoy Onaka Parish, potatoes, lard, apples, chickens, eggs, canned goods, vegetables; Rev. J. Jenny, box of books.

K. G. Sievert.

**Memorial Wreaths**

In memory of Mr. John Rekow, Hutchinson, Minn., who met death in auto accident while on his way to conference, a bequest of \$21.50 was made for the Church Extension Fund by the Crow River Valley Conference, assembled at Johnson, Minn.

M. J. Wehausen.

In memory of Mrs. Clarence Moehnke, née Rupprecht, born in Winona Co., Minn., November 25, 1902, died in Sanatorium, Texas, April 23, 1931. By relatives, \$11.30 for Children's Friend Society, Minneapolis, Minn.

Rud P. Korn.

**ITEMS OF INTEREST**

**A THANKOFFERING**

Trinity Lutheran Church, Detroit, Mich., the mother church of 55 Missouri Synod congregations in that city, has dedicated a new building as the gift of two members, Mr. and Mrs. Charles Gauss. The splendid stone structure, built on the same site on which Trinity Church has stood for three generations, since 1865, represents a thank offering for the recovery of Miss Marion Gauss from an illness, and for the spiritual help of Christian friends extended to her father by the church when he came to New York, an immigrant lad, without friends or money.

**THESE FIGURES DO LIE**

"Last week an item was published in the Jewish press which was headed, 'Jewish Congregations Second Largest Religious Denomination in Thirty-three Cities of the United States.' The item was based upon information which appeared in the World Almanac for 1931 and which in turn utilized statistics prepared by the United States Census Bureau in 1926. 'New York is the only American city in which the number of adherents to the Jewish faith is the largest of any single religious denomination,' said this statement, 'there being 1,765,000 members of Jewish synagogues in New York, while the Roman Catholics have 1,733,954 members.' Then followed a list of thirty-two American cities 'where the Jews are the second largest denomination,' the first of these being Chicago with 325,000 'synagogue members.'

"This statement is greatly misleading. We wish that it were so and that Chicago synagogues really had 325,000 members. When the Government took a religious census in 1926 it simply discovered the number of people in this country who style themselves Jews. To designate these people 'synagogue members' and to group them as a specific denomination is decidedly incorrect. There are Jews who are atheists and who consider themselves 'principled opponents' of religion and the synagogue. How can such individuals be considered 'synagogue members'?

When the United States Census tells you that there are 1,733,954 Catholics in New York City, it means that that many people have a direct affiliation with the Catholic Church. The very same principle holds true with Protestant denomina-

tions, who count only souls affiliated with their respective churches. Not so is the case with us, where people who never step into a synagogue and who do not contribute one cent towards the maintenance of Jewish institutions consider themselves racially Jews. The best illustration of this point is Chicago. By divers ways it was discovered in 1926 (even the methods of the statistician are not infallible) that the number of Jews in Chicago is 325,000 — but according to the most optimistic estimate there are not any more than ten thousand families affiliated with our one hundred synagogues. This number includes names of people who no longer pay membership dues but who are kept on the books only with the hope of being reclaimed some day.

“The uninitiated who read of the many thousands of ‘synagogue members’ imagine that our religious institutions are well supported — but unfortunately the cold facts do not bear out this notion. The truth of the matter is that all our synagogues (with only rare exceptions) are very poorly supported. There are many Jews who contribute to Jewish charities but who do not deem it necessary to join a synagogue. Add to this the fact that our religious life in this country is terribly disorganized and you can readily understand why most synagogues are struggling in order to keep themselves above water. This does not represent a temporary situation and it is not a result of the stock market crash and of the sudden drop in real estate values. It is a chronic evil which the economic depression has not naturally intensified.

—The Friend of Zion.

BOOK REVIEW

Statistical Yearbook of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the Year 1930. Concordia Publishing House, St. Louis, Mo. Price, \$1.00.

A very comprehensive and detailed book of data. It is best described in the words of the Preface: “Whoever desires to obtain reliable information about the Missouri Synod as a corporation, its business standing as a whole and in all its parts, will find it in this book.”

As to its purpose the Statistician, Rev. E. Eckhardt, says: “Even statistics should glorify God. These statistics are also to benefit our Church. Like a mirror they show us our shortcomings and blemishes, conditions prevailing among us in regard to schools, our attitude toward the Lord’s Supper and toward the marital blessing, and many other things They enable us to obtain a diagnosis of the true state of affairs in the Church, and as such they are of primary importance.”

How should we use a book of this kind in order to reap the most benefit from such use? The writer very properly emphasizes: “We ought to study these statistics in order to reap the maximum benefit, and this study should result in both discovering and applying remedial measures; it should prompt us to make earnest endeavors toward improving the situation”

On pages 155 and 156 the Yearbook offers summaries covering the Synodical Conference and its institutions. G.

RECEIPTS FOR SEMINARY AND DEBTS

Month of April, 1931

Rev. Theo. H. Mahnke, St. Paul’s, Cataract, Wis...\$	5.00
Rev. Edgar Hoenecke, St. Peter’s, Plymouth, Mich.	15.00
Rev. E. C. Birkholz, St. Paul’s, St. James, Minn...	50.19
Rev. J. Mittelstaedt, St. Paul’s, Menomonie, Wis...	100.00
Rev. E. C. Hinnenthal, Emanuel, Kolberg, Wis...	20.37
Rev. O. Hoyer, St. Paul’s, Winneconne, Wis.....	50.10
Rev. O. Hoyer, Zion, Town Omro, Wis.....	18.08
Rev. Ph. Sprengling, Town Centerville, Wis.....	25.00
Rev. F. H. K. Soll, Yakima, Wash.....	13.00
Rev. H. Wiechmann, Good Hope, Ellensburg, Wash. ....	33.50

Rev. C. G. Leyrer, Zion, St. Louis, Mich.....	15.00
Rev. H. and W. Gieschen, Jerusalem, Milwaukee, Wis. ....	20.00

Total .....	\$ 365.24
Previously acknowledged .....	636,505.57

Total Collection .....	\$636,870.81
New Ulm, Minn., Building Fund .....	\$172,147.08

Congregations That Made Their Quota In April, 1931

284. Rev. E. C. Birkholz, St. James, Minn....	\$1,755.00—\$5.40
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Special for New Seminary Grounds

Rev. Paul Pieper, St. Peter’s Ladies’ Aid, Milwaukee, Wis. ....	\$ 35.00
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Month of May, 1931

Rev. Ph. Martins, St. Paul’s, Brownsville, Wis....\$	10.00
Rev. Theo. Mahnke, St. Paul’s, Cataract, Wis....	5.00
Rev. Geo. Luetke, Zion S. S. and Y. P., Toledo, O.	100.00
Rev. Paul Th. Oehlert, Trinity, Kaukauna, Wis...	3.00
Rev. W. J. Schmidt, Trinity, Carson, No. Dak....	18.00
Rev. W. G. Voigt, Immanuel, Acoma, Minn.....	3.00
Rev. G. L. Press, Morningside Grace Ev. Luth. Aid Society, Sioux City, Iowa .....	9.00
Rev. O. E. Hoffmann, Mission, Elk Mound, Wis...	7.50
Rev. Paul Burkholz, Siloah, Milwaukee, Wis.....	.98
Rev. Aug. F. Zich, St. Paul’s, Green Bay, Wis....	16.00
Rev. H. and W. Gieschen, Jerusalem, Milwaukee, Wis. ....	195.70
Rev. J. Mittelstaedt, St. Paul’s, Menomonie, Wis...	100.00

Total .....	\$ 468.18
Previously acknowledged .....	636,870.81

Total Collection .....	\$637,338.99
Expenditures during May .....	\$ 5.00
Balance for New Ulm, Minn. ....	\$ 463.18
New Ulm, Minn., Building Fund.....	\$172,610.26

Special for New Seminary Grounds

By Prof. M. Lehninger .....	\$ 150.00
N. N. ....	20.00

Total .....	\$ 170.00
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John Brenner.

NEBRASKA DISTRICT

Rev. M. A. Braun, Herrick, General Administration \$5.00, Bethesda \$5.00.....	\$ 10.00
Rev. Im. P. Frey, Hoskins, New Ulm \$24.56, Detroit Deaf Mute Institute \$11.71.....	36.27
Rev. Im. P. Frey, St. Paul, Stanton, General Administration .....	2.85
Rev. L. C. Gruendeman, Witten, General Administration .....	7.50
Rev. W. A. Krenke, Grafton, General Administration \$37.02, Supervision \$6.95.....	43.97
Rev. E. C. Monhardt, Clatonia, Indian Mission \$20.00, Indian Buildings \$17.00, Negro \$15.00, Negro Buildings \$10.00, Poland \$15.00.....	77.00
Rev. W. H. Siffring, Mullen, General Missions....	2.62
Rev. W. H. Siffring, Brewster, Supervision \$1.29, General Institution \$10.00, General Missions \$10.21 .....	21.50
Rev. J. Witt, Norfolk, from Ladies’ Aid for Indian Child \$25.00, from School for Indian Child \$2.00, from Mrs. Luttmann for Students \$5.85	32.85

\$	241.37
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General Administration .....	\$ 52.37
Supervision .....	15.05
General Institution .....	10.00
Students .....	5.85
New Ulm .....	24.56
Indian Mission .....	20.00
Indian Buildings .....	17.00
Indian Child .....	27.00
General Missions .....	12.83
Bethesda .....	5.00
Detroit Deaf Mute Institute .....	11.71
Negro Mission .....	15.00

Negro Mission Buildings .....	10.00
Poland Mission .....	15.00
	\$ 241.37

Norfolk, Nebr, June 6, 1931. DR. W. H. SAEGER.

**NORTH WISCONSIN DISTRICT**  
May, 1931

Rev. E. G. Behm, Wautoma .....	\$ 100.58
Rev. Theo. Brenner, Freedom .....	102.01
Rev. Melvin W. Croll, Florence .....	1.50
Rev. Christ. A. F. Doehler, Escanaba, Mich. ....	66.24
Rev. Joh. Dowidat, Oakfield, St. Luke's Congregation..	103.64
Rev. Paul C. Eggert, Abrams .....	6.00
Rev. A. A. Gentz, Marinette .....	222.41
Rev. W. W. Gieschen, Crivitz .....	45.95
Rev. W. W. Gieschen, Athelstane .....	7.70
Rev. Br. Gladosh, Greenleaf .....	164.98
Rev. A. Habermann, Angelica .....	12.20
Rev. Wm. J. Hartwig, Montello .....	173.72
Rev. Wh. J. Hartwig, Mecan .....	138.84
Rev. W. C. Heidtke, Depere .....	30.27
Rev. Carl J. Henning, Sault Ste. Marie, Mich. ....	3.10
Rev. Paul Hensel, T. Liberty .....	39.61
Rev. O. T. Hoyer, Winneconne .....	18.70
Rev. O. T. Hoyer, Zion .....	2.60
Rev. P. J. Kionka, Maribel .....	166.82
Rev. Geo. Kobs, Markesan .....	225.00
Rev. H. Koch, Reedsville .....	131.58
Rev. R. Lederer, Green Bay .....	100.00
Rev. John Masch, Black Creek .....	25.14
Rev. Paul Th. Oehlert, Kaukauna .....	213.97
Rev. Emil Redlin, Ellington .....	102.30
Rev. T. W. Redlin, Kingston .....	101.00
Rev. T. W. Redlin, German Settlement .....	79.35
Rev. F. A. Reier, Waupaca .....	21.60
Rev. Wm. Roepke, Marquette, Mich. ....	5.00
Rev. F. M. Sauer, Brillion .....	175.95
Rev. T. J. Sauer, Appleton .....	200.00
Rev. Wm. Schlei, Chilton .....	79.00
Rev. E. B. Schlueter, Oshkosh .....	181.00
Rev. Fred C. Schroeder, Berlin .....	41.78
Rev. J. Schulz, Vandyne .....	49.00
Rev. Fr. Schumann, Sawyer .....	31.15
Rev. V. J. Siegler, Nasewaupee .....	38.95
Rev. O. Theobald, Oshkosh .....	22.00
Rev. Theo. Thurow, Menominee, Mich. ....	209.33
Rev. Theo. F. Uetzmann, Manitowoc .....	50.00
Rev. Wm. Wadzinski, Manchester .....	137.44
Rev. Ed. Zell, Mishicott .....	100.00
Rev. Ed. Zell, Rockwood .....	16.00
Rev. Ed. Zell, Jambo Creek .....	10.70
Rev. Aug. F. Zich, Green Bay .....	108.52
Rev. R. E. Ziesemer, Appleton .....	125.53
	\$3,987.16
Budgetary .....	\$3,934.06
Non-Budgetary .....	53.10
	\$3,987.16

ALBERT VOECKS, Cashier,  
Appleton, Wis.

**MINNESOTA DISTRICT**  
May, 1931

PASTORS: R. POLZIN, Alma City, 25.78. R. HEIDMANN, Arlington, Dr. Martin Luther College \$43.00. R. HEIDMANN, Arlington, Home Mission \$55.00. A. E. GERLACH, Arlington, Missions from school children \$7.46. J. R. BAUMANN, Bay City, Theological Seminary \$10.00, Home Mission \$5.00, Negro Mission \$2.00; total \$17.00. THEO. HAAR, Bear Valley, Negro Mission \$17.50. E. G. HERTLER, Brownsville, Dr. Martin Luther College \$1.55. A. MARTENS, Burchard, Negro Mission \$4.00. G. F. ZIMMERMANN, Cady, General Mission \$2.00, Home Mission \$11.00, Lutheran Children's Friend Society \$2.00, Church Extension \$5.00; total \$20.00. A. C. KRUEGER, Cedar Mills, General Administration \$50.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Home for Aged \$10.00, Indian

Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00, General Support \$10.00; total \$140.00. R. F. SCHROEDER, Dexter, Finance \$33.73. C. J. SCHRADER, Echo, Dr. Martin Luther College \$17.00. HY. BOETTCHER, Gibbon, Memorial Wreath for Mrs. W. Sprengeler for Church Extension Fund \$22.00, for Lutheran Children's Friend Society \$16.00; total \$38.00 of which \$15.00 from Brothers and Sisters, \$5.00 from Mr. and Mrs. Her. Bade, \$5.00 from Ladies' Aid, \$2.00 from Mr. and Mrs. W. Klaustermeier, \$10.00 from Rev. Walter Sprengeler and \$1.00 from Agathe Penk. F. W. WEINDORF, Grace, Goodhue, General Institutions \$38.85. F. W. WEINDORF, St. John's, Goodhue, General Institutions \$74.47. E. W. PENK, Hastings, Missions \$12.00. A. JUL. DYSTERHEFT, Helen, Deaf Mute Institute, Detroit, \$38.30 of which from school children; Lavonna Bierman \$2.00; Verona Withers \$1.00, Richard Rabe, Leonhard Rabe, Johann Rabe, Minnie Lange, Edward Lange and Hubert Ruschmeier, each \$1.00, Eldora Dammann \$.55, 3 @ .50 and 5 @ \$.25; total \$12.30 and from Members of the Congregation: Henry Luehrs \$6.00, F. Henry v. d. Brejle \$5.00; N. N. \$3.00, August Lustmann \$2.00, Ernst Gruenhagen \$2.00, Geo. v. d. Brejle \$2.00, Heinrich Hardel \$1.00, 5 others @ \$1.00; total \$26.00. E. G. HERTLER, Hokah, Dr. Martin Luther College \$7.35. W. J. SCHULZE, Hutchinson, Educational Institutions \$125.00, Church Extension \$110.00, New Theological Seminary and Debts \$286.96; total \$521.96. M. J. WEHAUSEN, Johnson, Northwestern College \$4.05, Dr. Martin Luther College \$18.48, Michigan Lutheran Seminary \$22.00, Dakota-Montana Academy \$22.10; total \$66.63. E. G. HERTLER, La Crescent, Dr. Martin Luther College \$40.00. PAUL W. SPAUDE, Lake Benton, General Missions \$10.15. W. P. HAAR, Loretto, Home Mission \$100.00, General Support \$16.37, Church Extension \$74.91; total \$191.28. W. FRANK, Lynn, Theological Seminary \$21.73, Dr. Martin Luther College \$12.37, General Missions \$37.69; total \$71.79. O. K. NETZKE, Madison Lake, Educational Institutions \$5.00. M. J. WEHAUSEN, Malta, General Institutions \$5.43. A. ACKERMANN, Mankato, Home for Aged \$6.00, Memorial Wreath for Mrs. Anna Cords, \$12.50, Memorial Wreath for Mrs. Edna Silber Helliison, Twin City Mission \$13.25, Memorial Wreath for Mrs. Edna Silber Helliison; total \$31.75. A. ACKERMANN, Mankato, General Institutions \$100.00, Home for Aged \$50.00, General Missions \$100.00, Student Support \$44.80, General Support \$50.00; total \$344.80. THEO. HAAR, Mazeppa, Indian Mission \$24.50. PAUL C. DOWIDAT, Minneapolis, Twin City Mission \$100.00. T. E. KOCK, Minneola, General Missions \$40.00, General Support \$14.00; total \$54.00. G. HINNENTHAL, New Ulm, Memorial Wreath for Church Extension Fund, in memory of Aug. Hackbarth \$20.00 and in memory of Prof. M. J. Wagner \$80.00; total \$100.00. A. EICKMANN, Nodine, Missions \$59.00. R. A. HAASE, North Mankato, Home Mission \$14.33. HENRY ALBRECHT, Omro, Negro Miss. \$46.00. J. WEISS, Pelican Lake, Gen. Fund \$5.00, Theol. Sem. \$5.00, Home for Aged \$5.00, Home Miss. \$5.00, Gen. Support \$5.00, Church Extension \$1.85, Luth. Children's Friend Society \$1.00, Home for Aged, Wauwatosa, \$1.00, Deaf Mute Institute \$1.00, Wheatridge \$1.00; total \$30.85. J. WEISS, Pelican Lake, General Fund \$11.51, Home Mission \$5.00, General Support \$5.00; total \$21.51. E. W. PENK, Prescott, Wis., Missions \$22.00. E. W. PENK, Prescott, Missions \$19.00. W. C. NICKELS, Redwood Falls, Theological Seminary \$22.40. AUG. SAUER, Renville, General Administration \$32.50. J. BAUR, Ridgely, Home for Aged \$10.00, Home Mission \$14.75, Student Support \$10.00, General Support \$12.25, Church Extension \$8.00; total \$55.00. H. C. NITZ, Rockford, General Support \$35.00, Church Extension \$50.00; total \$85.00. G. E. FRITZKE, St. Clair, Indian Mission \$5.00, Home Mission \$15.00, Negro Mission \$5.00, Poland Mission \$5.00; General Support \$5.25; total \$35.25. G. A. ERNST, St. Paul, Synodic Administration \$50.00, Educational Institutions \$100.00, Missions \$100.00; total \$250.00. MRS. H. A. LARSON, Treas., Mission Auxiliary, St. Paul, Twin City Mission from Trinity \$11.00, Emanuel \$4.00, St. John's \$2.00; total \$17.00. WM. C. ALBRECHT, Sleepy Eye, Finance \$68.15, Indian Mission \$44.10, Negro Mission \$27.40, Home Mission \$103.10, Student Support \$51.50, General Support \$51.00; total \$345.25. O. K. NETZKE, Smith's Mill, Dr. M. Luther College \$10.00, Dakota-Montana Academy \$5.00, General Support \$4.00; total \$24.00. HENRY ALBRECHT, Taunton, Negro Mission \$5.00. A. MARTENS, Tyler, Negro Mission \$6.00. KARL BRICKMANN, Vesta, General Institutions \$30.00, General Missions \$78.75; total \$108.75. KARL BRICKMANN, Vesta, General Institutions \$40.34. E. R. BAUMANN, Wabasso, Home Mission \$20.00, Negro \$3.00, Student Support \$5.00, General Support \$5.00; total \$33.00. E. G. FRITZ, Wellington, General Institutions \$56.50, Home Mis-

sion \$22.50; total \$79.00. A. W. SAREMBA, Weston, General Institutions \$10.00, Home Mission \$10.00, General Support \$10.00, Home for Aged \$10.00; total \$40.00. A. W. SAREMBA, Weston, Theological Seminary \$13.00, Home Mission \$20.00; total \$33.00. AUG. SAUER, Winfield, To Retire Debts \$22.00.

H. R. KURTH,  
District Treasurer.

## WEST WISCONSIN DISTRICT

April, 1931

Rev. A. Berg, Sparta.....	\$ 162.47
Rev. A. Berg, Norwalk.....	9.64
Rev. C. E. Berg, Ridgeville.....	91.40
Rev. J. W. Bergholz, Onalaska.....	32.30
Rev. J. W. Bergholz, La Crosse.....	110.55
Rev. L. C. Bernthal, Town Trenton.....	122.00
Rev. J. B. Bernthal, Ixonia.....	263.48
Rev. A. Dasler, Fox Lake.....	61.80
Rev. A. C. Dornfeldt, Marshfield.....	37.25
Rev. F. F. Ehler, Eitzen.....	35.30
Rev. A. J. Engel, Pardeeville.....	166.50
Rev. Gustav Fischer, Schofield.....	81.86
Rev. Wm. Fischer, R. 1, Merrill.....	48.00
Rev. E. C. Fredrich, Helenville.....	133.78
Rev. Paul Froehlke, Winona.....	254.17
Rev. Henry Geiger, Randolph.....	74.32
Rev. G. Gerth, Merrimac.....	4.75
Rev. G. Gerth, Caledonia.....	10.80
Rev. G. Gerth, T. Merrimac.....	12.45
Rev. G. Gerth, Greenfield.....	17.00
Rev. J. G. Glaeser, Tomah.....	303.50
Rev. W. E. Gutzke, McMillan.....	50.00
Rev. W. E. Gutzke, March.....	30.00
Rev. I. J. Habeck, Woodruff.....	33.27
Rev. A. Hanke, Whitehall.....	21.75
Rev. John Henning, T. Prairie Farm.....	78.25
Rev. John Henning, T. Dallas.....	26.02
Rev. J. F. Henning, Bloomer.....	105.43
Rev. H. W. Herwig, Oconomowoc.....	50.00
Rev. M. J. Hillemann, Marshall.....	112.00
Rev. R. C. Hillemann, Waverly.....	11.30
Rev. R. C. Hillemann, Plum City.....	75.32
Rev. R. C. Hillemann, Eau Galle.....	100.56
Rev. O. E. Hoffmann, Beyer Settlement.....	60.00
Rev. O. E. Hoffmann, Iron Creek.....	40.50
Rev. O. E. Hoffmann, Poplar Creek.....	41.00
Rev. P. Janke, Ft. Atkinson.....	427.46
Rev. F. Kammholz, Rib Lake.....	57.95
Rev. F. Kammholz, T. Greenwood.....	11.26
Rev. H. Kirchner, T. Westfield.....	15.25
Rev. H. Kirchner, Ableman.....	20.78
Rev. H. Kirchner, Baraboo.....	501.00
Rev. H. Kirchner, Baraboo.....	25.00
Rev. L. C. Kirst, Beaver Dam.....	119.00
Rev. Theo. Kliefoth, Oak Grove.....	65.26
Rev. J. Klingmann, Watertown.....	445.14
Rev. E. E. Kolander, Marathon.....	87.50
Rev. R. P. Korn, Lewiston.....	251.81
Rev. G. O. Krause, Little Black.....	9.40
Rev. G. O. Krause, Stetsonville.....	75.00
Rev. O. P. Kuehl, Green Valley.....	22.00
Rev. O. P. Kuehl, Rozellville.....	60.00
Rev. H. Kuckhahn, St. Charles.....	82.15
Rev. O. Kuhlrow, Jefferson.....	777.00
Rev. Phil. Lehmann, Hubbleton.....	25.21
Rev. Phil. Lehmann, Richwood.....	32.34
Rev. Fred W. Loeper, Whitewater.....	221.46
Rev. Theo. H. Mahnke, Little Falls.....	40.55
Rev. Theo. H. Mahnke, Cataract.....	37.73
Rev. A. L. Mennicke, Fall River.....	21.95
Rev. A. L. Mennicke, Ft. Prairie.....	31.92
Rev. A. L. Mennicke, Doylestown.....	47.42
Rev. J. Mittelstaedt, Menomonie.....	179.02
Rev. P. Monhardt, South Ridge.....	115.00
Rev. G. E. Neumann, Rib Falls.....	32.35
Rev. G. E. Neumann, Tp. Rib Falls.....	10.39
Rev. G. E. Neumann, Tp. Stettin.....	14.67
Rev. M. J. Nommensen, Juneau.....	235.29
Rev. Wm. Nommensen, Columbus.....	279.05
Rev. E. J. Otterstatter, Tomahawk.....	70.42
Rev. A. W. Paap, Johnson Creek.....	127.04
Rev. Aug. Paetz, Dalton.....	28.52
Rev. E. H. Palechek, Chaseburg and T. Hamburg.....	150.00

Rev. H. A. Pankow, Hustler.....	60.68
Rev. H. A. Pankow, Indian Creek.....	47.58
Rev. J. H. Paustian, Barre Mills.....	303.93
Rev. E. E. Prenzlow, Cornell.....	58.65
Rev. S. Rathke, Cameron.....	26.37
Rev. M. J. Raasch, Lake Mills.....	228.06
Rev. Chr. Sauer, Ixonia.....	40.00
Rev. H. Schaller, Medford.....	151.00
Rev. H. Schaller, Goodrich.....	20.95
Rev. J. H. Schwartz, West Salem.....	182.17
Rev. F. H. Senger, Bruce.....	8.80
Rev. F. H. Senger, Rice Lake.....	13.50
Rev. C. W. Siegler, Bangor.....	135.00
Rev. F. E. Stern, Watertown.....	74.00
Rev. M. Taras, Lebanon.....	12.80
Rev. G. M. Thurow, Waterloo.....	346.28
Rev. Gust Vater, No. Freedom.....	23.25
Rev. Aug. Vollbrecht, Fountain City.....	116.75
Rev. F. Weerts, Cambria.....	60.00
Rev. A. Werr, Wilson.....	114.06
Rev. A. Werr, Ridgeway.....	147.48
Rev. W. E. Zank, Newville.....	57.24
Rev. W. E. Zank, T. Deerfield.....	83.88
Rev. H. R. Zimmermann, Cochrane.....	27.90
Rev. H. R. Zimmermann, T. Lincoln.....	23.60
Rev. H. R. Zimmermann, Buffalo City.....	5.85
Rev. E. Zaremba, R. 1, Wausau.....	93.70

Budgetary .....\$ 9,995.49  
Non-Budgetary ..... 87.00

Total for April, 1931.....\$10,082.49

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May, 1931

Rev. A. Berg, Sparta.....	\$ 112.00
Rev. J. W. Bergholz, La Crosse.....	200.00
Rev. A. Dasler, Fox Lake.....	10.00
Rev. Wm. Fischer, R. 1, Merrill.....	34.51
Rev. E. C. Fredrich, Helenville.....	60.00
Rev. J. Gamm, La Crosse.....	427.60
Rev. Hy. Geiger, Randolph.....	49.43
Rev. I. J. Habeck, Minocqua.....	45.70
Rev. A. Hanke, Whitehall.....	20.70
Rev. F. Kammholz, Rib Lake.....	16.34
Rev. L. C. Kirst, Beaver Dam.....	316.10
Rev. J. Klingmann, Watertown.....	474.77
Rev. H. Kuckhahn, St. Charles.....	26.00
Rev. O. P. Kuehl, Green Valley.....	8.00
Rev. O. P. Kuehl, Rozellville.....	36.00
Rev. C. F. Kurzweg, Rollingstone.....	13.45
Rev. W. C. Limpert, Altura.....	25.45
Rev. A. W. Looock, T. Knapp.....	20.04
Rev. A. W. Looock, Shennington.....	14.82
Rev. A. W. Looock, T. Lincoln.....	7.06
Rev. F. W. Loeper, Richmond.....	140.00
Rev. W. F. Lutz, New Lisbon.....	54.00
Rev. W. F. Lutz, Mauston.....	73.50
Rev. W. F. Lutz, T. Summit.....	10.50
Rev. G. C. Marquardt, Mercer.....	11.00
Rev. G. C. Marquardt, Hurley.....	65.82
Rev. A. L. Mennicke, Fountain Prairie.....	19.11
Rev. A. L. Mennicke, Doylestown.....	15.54
Rev. J. Mittelstaedt, Menomonie.....	148.51
Rev. P. Monhardt, South Ridge.....	77.00
Rev. R. W. Mueller, Arcadia.....	45.50
Rev. Wm. Nommensen, Columbus.....	82.95
Rev. Aug. Paetz, Friesland.....	96.24
Rev. Aug. Paetz, Dalton.....	6.75
Rev. E. H. Palechek, Chaseburg.....	50.00
Rev. A. W. Sauer, Winona.....	628.82
Rev. Chr. Sauer, Ixonia.....	40.00
Rev. H. Schaller, Medford.....	30.00
Rev. C. W. Siegler, Portland.....	12.44
Rev. C. W. Siegler, Portland.....	4.55
Rev. C. W. Siegler, Bangor.....	62.00
Rev. R. Siegler, Personal.....	25.00
Rev. F. E. Stern, Watertown.....	55.00
Rev. Max Taras, Lebanon.....	10.00
Rev. F. Weerts, Cambria.....	45.00
Rev. W. E. Zank, T. Deerfield.....	45.63
Rev. W. E. Zank, Newville.....	46.06

Total Budgetary for May, 1931.....\$ 3,818.89