

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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THE CITY MISSIONARY

He, too, has a "congregation,"
The Master's messenger true,
Whose faithful and love-born service
Each passing day we may view.
Though not from pulpit and altar
In the Sanctuary of God
His message of love is given,
Yet he treads on hallowed sod.

How dear to him is the pealing
Of the sweet-toned Sabbath bell.
How sacred the cross-crowned towers
Of the Church he loves so well!
Yet his feet must hasten thither,
To His Master's "other sheep,"
And he whispers "Lord, I follow,"
Though the path be rough and steep.

He speaks to the little orphans
So kindly and tenderly
Of the Savior's invitation,
"Let little ones come to Me."
The hospital doors he enters
To tell the afflicted there
Of Jesus, the blest Physician
Who their burdens all will share.

He comforts the conscience-stricken,
And strengthens the feeble faith.
He hastens on to the dying
To smooth the pillow of death.
Of the Father's House He tells them
Where the many mansions are,
And a smile illumines their features
As they calmly cross the bar.

He enters the prison portals
To tell the dwellers within
Of Jesus, the Friend of sinners,
Who saves them from all their sin.
Though the stains of guilt be scarlet
Christ can wash them white as snow,
And angels rejoice in Heaven
As tears of repentance flow.

He tells the aged and feeble
And those of a clouded mind
That the Friend of all the friendless
Is merciful, loving, kind.
Faith's flickering flame burns brighter
As he tells of Heaven's shore
Where suffering, care and sorrow
Are banished forevermore.

Bless him and make him a blessing,
Thou gracious Father above,
And grant him Thy Spirit's unction
To tell of a Savior's love.

Guide Thou his every footstep
Till he hears Thy precious word:
"Well done, O thou faithful servant,
Enter the joy of thy Lord!"

Anna Hoppe.

RADIO ADDRESS

St. Luke 15:10: "I say unto you there is joy in the presence of the angels of God over one sinner that repenteth"

At a certain occasion Christ took the scales into His hands, to demonstrate before His disciples the worth and value of a soul. Into one scale He laid the treasures of the whole world, and into the other a single soul. And which of the two was weightier? The soul. Christ said: "What is man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Matt. 16:26. So the soul is worth more than the whole world, and to save a soul from eternal condemnation is the greater and grandest work a man can perform upon this earth. Any other forms of activity that leave practically no room for more or less direct influence of the Gospel do not belong to the sphere of Christian missions, and are not a part of the great missionary enterprise which the Lord of the harvest has given His Church to do when He gave the command: "Go ye into all the world and preach the Gospel to every creature." In obedience to this command a part of mission work is done at the roadside, in high-ways and by-ways, and, last, but not least, also at large public institutions. It is the sacred duty of the Church to preach the Gospel to every creature, even though it entails expense and work, for in doing this work faithfully the Church is merely obeying the will of the Master.

Institutional mission work is really individual soul saving work. Eternity only will reveal how many immortal souls have been rescued from darkness and brought to light eternal as a result of faithful missionary endeavors and ministrations.

The duties of an institutional missionary are manifold. He is called to preach the Gospel to a people unlike the organized congregations served by our pastors. His charges consist chiefly of afflicted, sick, and unfortunate people. Adverse circumstances in life have reduced many to extreme poverty. Prolonged illness and financial reverses have compelled some of these people to seek the sheltering roof of a public institution. Others again have transgressed God's laws and disregarded man-made laws with punishment following in their wake. Whatever the cause of their dire need, their afflictions

Rev. C. Buenger
Jan 32
5026 19th Ave

and crosses, it is the duty of the Church to preach sin and grace, law and Gospel to these people, regardless of race and nationality, rank or color. Our Savior never healed the sick, cast out the devils, helped the feeble, fed the hungry, or took the children in His arms without having regard principally to the soul and consequently bestowing spiritual blessings.

In the large hospitals and institutions many are found who know little or nothing of a Savior and His glorious work of redemption. The Apostle says: "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Rom. 10: 14. "Preach the Gospel to every creature," is the Savior's answer. Whatever else the sick may need, this is needed — to hear the Lord's loving words: "Be of good cheer, thy sins are forgiven thee." Jesus must practice His heavenly medicine, whereby souls are made whole. Where else can balm for the distressed soul be found? Jesus alone can give it. The institutional missionary preaches and speaks to his people, shows them a kindly and personal interest, points out to some of them the error of their ways, brings a word of cheer and comfort to the sad, and, above all else, directs them to Jesus, the Savior, and the compassionate Friend of the afflicted and sick.

It is not an easy task, however, to visit the sick, to strengthen the weak, to encourage the faltering, to admonish the tempted, to lift up the fallen, day after day, year after year. Yet what a blessed work, if these missionary efforts terminate in the conversion of sinners and in leading dearly-bought souls to Christ. God's Word teaches us that every man who is in spiritual or bodily need is our neighbor, whether he is just or unjust, honest or dishonest. We must ever be ready to give our time and strength, our last mite of knowledge, wisdom and devotion to our fellow-man, who is in need of our help and less fortunate than we are. Let us again resolve to continue to pass through life, brightening the path we tread, easing the minds, cheering the hearts, helping our destitute, sick, and suffering fellow-men, principally in bringing them to Jesus.

The blessed calling of an institutional missionary may take him through the very gates of a prison or correctional institution. The great iron gates will swing open slowly and lock behind an unfortunate man or woman with a jarring clang. Within the huge walls he will see hundreds of imprisoned human beings, transgressors all of them. Whatever he may think of their atrocious crimes and grievous offenses, the fact nevertheless remains that each and everyone has an immortal soul, for which the Savior bled and died on Calvary's cross. It is God's will that the wicked should turn from his ways and live. The Son of Man is come to seek and to save that which was lost. Jesus addressed Himself to the penitent malefactor crucified with Him, and said: "Verily, I say unto thee, to-day shalt thou be with me in paradise." The power of His word has not changed. Has it saved the penitent thief, it is well able to save the imprisoned man and woman in

the cell. The Savior is willing to receive them if they but repent and believe in Him. It is only the unmerited grace of God that has kept us from falling. We need the same Savior, the same pardon, the same robe of righteousness as these people to make us worthy of the Kingdom of Glory.

We have made but a feeble attempt to show the blessedness and importance of institutional mission work. "Let us work while it is day: the night cometh when no man can work." Not all of us can be institutional missionaries, but one thing every Christian can do: he can pray for the missionary activities of the Church, and prayer is the one thing needful to carry on mission work successfully. You are well acquainted with the Gospel lesson which treats of the Good Samaritan. It is this pitiful and loving Savior, who, after telling the story, concludes it with the direction: "Go and do thou likewise." Ought we not, then, in the name of Jesus, go about doing good, visiting and comforting those in affliction and sorrow, and bring to them the Gospel news of their salvation by grace through faith in Jesus Christ? And when our work upon earth is done, we shall be greeted in heaven and welcomed into eternal glory by a gracious Lord saying: "Well done, thou good and faithful servant; thou hast been faithful over a few things: enter thou into the joy of the Lord!" God, grant this for the Redeemer's sake.

E. A. Duemling.

COMMENTS

Camp Meetings Now and Years Ago

The Rev. John Evans writing in the Chicago Tribune comments on the difference between Methodist camp meetings as formerly conducted and now. At the Desplaines camp meeting of this year "It is possible that no visitor will be asked if he has been 'saved', whereas, a visitor to the historic grounds a few short decades ago would scarcely be allowed to escape the premises 'unsaved'. Individual salvation was the great word, and salvation was a real thing among pioneer Methodists. The spiritual descendants of old Methodism within a short forty years have shifted almost entirely from individual salvation to social ethics. Salvation now is sought for the whole of society instead of for the individual alone."

"The camp meeting program for this year seems to have been designed to recapitulate Methodism's current leading interest. The church's world view and sense of world responsibility in respect to war and peace, prohibition and sociological interests will be summarized by a list of leading Methodists from over the entire country."

Thus has Methodism followed the strange gods of modernism to its logical conclusion, that what men need is not to be saved from sin but from harmful environments. The church's business is not any more

to preach the gospel of the soul's salvation nor to bring comfort to the stricken sinner, to lead to repentance, to create faith in the heart of the despairing sinner and thus to give him strength to fight his battles against the world, the flesh, the devil, but to salve the open wounds of stricken society by legislating against the effects and plain symptoms of sin, such as war and the drink evil. Methodism cannot concern itself any more with the individual sinners spiritual welfare but must now, as a modern spiritual Sir Galahad, fare forth to do battle against the great evils in the world. The world must be saved, willy nilly, by wholesale methods of applying morals or ethics. The individual must be sunk in the mass attacks of shock troops. His wants and needs must be lost sight of for the the glaring mass of evils afflicting all mankind. These be grand words and glorious projects. A crusade all over again to free humanity, not now of the Turk, but of those mysterious ills under which all the world groans. It is indeed a most fundamental change of attack and with weapons which bear no resemblance to the old style law and gospel. It would seem that all understanding of the true nature of the gospel of Jesus Christ as well as His real mission on earth to save sinners has been lost.

It does not help in the least that the Rev. John Evans declares: "Religion is like that, especially when it is organized. Its emphasis never stays put very long." One might gather from this declaration that religion, too, is in a flux, ever changing and adapting itself to new conditions — in short another form of evolution. That the needs and ills of humanity are ever the same as of old, and that they can be combatted only by the age old weapons of spiritual warfare laid down in God's armory of the Scriptures, troubles these new fangled Methodists not a whit. Conversion of the individual to Christ is too slow a process, calling for too much patience. What we need to-day is wholesale pressure from the outside upon whole nations and peoples. This can be secured by laws and force of arms only, hence the enslaving of the state and its lawmaking powers to save the world for the illusory heaven on earth. Woe is Methodism for having lost its first love!

Z.

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To Mecca According to the Minneapolis Star, about 400 candidates were to cross the hot sands of the desert to Mecca on June sixth of this year in Minneapolis. The friend who sent us this clipping did not inform us whether or not the ceremonies took place as planned. So we do not know. Still the news item will be of interest to our readers.

Two carloads of sand were to be shipped in from Miami and spread on the floor of the Minneapolis auditorium, converting it into "the finest desert this

side of Death Valley. True, Miami sand is white, while that of the Sahara is red; but broadminded men are able to overlook things of this kind. We are told: "Artificial methods of heating the sand are being worked out. . . . The neophyte who sets foot in that desert need never worry if he is forced to hike across the Sahara. That should be comparatively easy for one who has gone through the desert we are creating."

Undoubtedly means were found for the speedy removal of the sand, for the auditorium was to serve as a banquet hall later in the evening.

Child's play, the thoughtful reader will think. If grown up men delight in playing like this let them do it.

But we read further: "One feature will be the bestowal of the signet ring, which contains a piece of the sacred Kaaba from Mecca, on two selected candidates, one from Zurah and one from Osman temple."

Kaaba is the name of an oblong stone building within the great Mosque of Mecca, sacred to the Mohammedans. And that is playing what is not quite so innocent, for in the Mystic Shrine Masons are, as some one puts it, playing at Mohammedanism. According to Graebner: "The Secret Empire," the oath of the Shriners closes as follows: "And may Allah, the god of Arab, Moslem, and Mohammedan, the god of our fathers, support me to the entire fulfillment of the same."

From the same source, we reproduce a poem in memory of three members published in Ainad Temple Bulletin, East St. Louis, Ill., No. 50, July, 1921:

Allah, glorious! Allah, good!
Now thy world is understood;
Now the long, long wonder ends;
Yet we weep, my foolish friends.
While the man whom we call dead
In unspoken bliss, instead,
Lives and loves you: lost, 'tis true,
For the light that shines for you;
But in light ye cannot see
Of undisturbed felicity —
In a perfect paradise
And a life that never dies.

This is no more playing. It is reality. They who are initiated into the Mystic Shrine are actually traveling to Mecca, away from Zion: to the Koran, away from the Bible; to Allah, away from the Living Triune God. And they will not find rest and refreshment at the end of that course.

J. B.

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"Wedded and Parted" Much is written in our time on marriage and divorce.

The subject is of supreme interest to all who seriously have the welfare of the state at heart, for unhappy marital relations and the most general recourse had to divorce are to-day as a cancer eating at

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the very vitals of the state, which is safeguarded only in the measure in which the home and family life are fostered and held sacred. A nation which permits laxity and indifference to creep into its administration of the laws governing marriage and divorce is bound to reap an ill harvest. The laws of our state regarding marriage have from time to time been made more exacting in their demands on such as contemplate marriage so that in the estimation of some people an irksome mode of procedure has resulted. To persons so disposed the question easily presents itself: Why suffer the restrictions of added bother and delay? Why not take your vows where such laws do not obtain? The increasing number of out-of-state marriages is the result. The Press Bulletin of the University of Wisconsin offers an interesting study on just this phase of the "married and divorced" situation which we offer our readers in the following:

Wisconsin residents who attempt to avoid two state marriage laws by going out of the state to be married are not apt to stay married so long as those who obey the laws by being married within the state, a recent survey conducted under the direction of C. L. Dedrick of the sociology department at the University of Wisconsin shows.

Conducted by Miss Barbara Ingersoll, Madison student at the University, the survey consisted of a study of the 2,707 divorces which were obtained in the state during 1929. In addition to the results on out-of-state marriages, the survey showed that the rapidity with which divorces are obtained in Wisconsin is increasing rapidly, and that Wisconsin people who have been married longer get divorces after separation almost as fast as those married only a short time.

The two laws that residents of the state attempt to avoid by being married in towns across the state line are those which make a five day wait necessary between the time of application for the marriage license and the ceremony, and the compulsory physical examination of the male applicant.

Figures presented in the survey show that out-of-state marriages of Wisconsin residents contracted during the last ten years last on an average of only four and four-tenths years, while marriages performed in the state, in accordance with the laws, have an average duration of five years.

By comparing the 1929 divorce rate with the rate of divorce a generation and a half-century ago, the survey shows that divorces are obtained with much more rapidity at the present time.

If the divorce rate of the period from 1898 to 1902 were now effective, there would have been 500 fewer divorces in Wisconsin in proportion to marriage population in 1929, the survey pointed out. And if the 1868-1872 divorce rate were effective now, there would be 1,400 fewer divorces in proportion to marriage population.

In these former periods, the survey explains, people separated but were slow in getting divorces, but at the present time, because divorce is more socially approved, more people get divorces after separation, and with greater rapidity.

That this is true is shown in the survey by the average duration of the marriages which ended in divorce in 1929. Of the total of 2,707 divorces obtained in that year, one-fourth had been obtained in less than three and one-half years after marriage, one-half in less than seven years, and three-fourths in less than 13 years, according to the survey.

Lack of consideration for the seriousness of the marriage obligation coupled with a want of a thorough acquaintance with and genuine regard for the character of the other part to the union are no doubt often found in them that resort to such an evasion of the state's law; such a position of mind naturally finds divorce a ready-to-hand remedy when the burdens assumed afterward seem to grow oppressive. The conditions revealed in the above-quoted figures are certainly not assuring. G.

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An Honest Scientist Such might be called Edwin B. Frost, Director of the great Yerkes Observatory of the University of Chicago at Lake Geneva, Wis., who recently celebrated his 65th birthday according to the Chicago Tribune. Mr. Frost is a blind man, but an astronomer of world wide reputation. He said: "We really don't know much after all. Everything that we learn from the observational point of view in the study of astronomy seems to me to point precisely and always toward a purposeful operation of nature. When you accept this, it seems to be inconsistent with physical sciences not to believe in a mind behind the universe. I cannot imagine the planets getting together and deciding under what law they would operate. Nor do we find anywhere in the solar or stellar systems the debris that would necessarily accumulate if the universe had been operating at random."

"In a purposeful creation I find it not at all inconsistent to believe that there must be a mind behind, developing the purpose. I make the premise that this is a primitive being, and the further premise that spirit is distinct from matter. If the universe is purposeful, then it is plain to me that man, who is the highest form of development on this earth, must himself be distinctly a result of purpose rather than accident."

It is our ignorance which is at fault, Prof. Frost says, when there seem to be departures from these laws, and where chance seems to enter in and miracles occur. "The development of a human being," he says, "is doubtless as complicated as that of a star, but from the atom to the star and from the microbe to the man, we can believe that the same divine power holds sway."

That is much from a present day scientist. Of course one must not expect too much from their kind. That there is a God seems clear to Prof. Frost, but who that God is he does not venture to say. His belief in a God has been deduced from nature, so he cannot know the true God, the Savior of men from sin. As the Bible is not the source of his belief in God, we cannot be surprised that he utters this dictum: "I have learned much in my lifetime, and everything has confirmed my belief in a spirit behind the universe. *The universe is perpetual — it had no beginning and it will have no end.*" (Italics are ours.)

Of what use is a belief in a ruling and guiding spirit, if it is not coupled with the knowledge that this God loves the human race, has given Himself for it, redeemed it, rules it for His children's good, and will finally come to do justice to all men, and create a new earth and heaven where sin cannot ever rule again. But this knowledge cannot be read in the stars. Z.

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Conscience Conscience was the subject of one of a series of eight addresses delivered by the Rev. James M. Gillis, editor of the Catholic World, on the Catholic Hour radio program. "Our Sunday Visitor" in its issue of May 31 publishes this address. It is an interesting discussion of the subject, but one that demands correction.

As the author had before said: "If we get rid of God and the soul, logically we shall have to go all the way and get rid of conscience," we can, perhaps, understand his definition correctly: "The mind commanding good and forbidding evil is conscience. Conscience therefore is nothing else but the mind issuing a dictate as to the morality of an action."

A more exact definition, based on Rom. 2:15, is given by Doctor Hoenecke: Conscience is a man's consciousness of the holy God that attests the law written in his heart as the law of this holy God and as his demand on us and that sets in motion the "thoughts the meanwhile accusing, or else excusing one another."

The author admits that conscience is not infallible, as the "mind of man is clouded with sin and error," and makes it a man's duty to seek enlightenment, though he does not state clearly how we are to determine whether a conscience is right or wrong and where a man can find such enlightenment.

If he had kept in mind that a conscience is an erring conscience when its judgments do not conform to the revealed law of God, he may have, when stressing the importance of conscience, avoided the statements to which we are compelled to take exception. This is, in part, what he says:

No institution and no person, no Church, no pope can claim dominion over conscience. Amongst all inalienable rights, the rights of conscience come first. A man has a right to call his soul his own. A right and a duty. No one may usurp another's conscience. In the moral life conscience comes first and last; first, since the soul is antecedent to the Church; last, because even when the Church has spoken, there remains conscience as the last court of appeal. Beyond priest, preacher, prophet; beyond the Bible and the Church, a man may appeal to conscience. We may even make bold to say that in a certain sense, a man may appeal from God to conscience. God may speak, God may thunder. But if a man does not hear, or hearing does not understand, *he still will be saved if he follows conscience.* John Stuart Mill wrote with a touch of melodrama unexpected in a philosopher, "If an omnipotent being can condemn me to hell for refusing to believe what I see no reason for believing, then to hell I will go." He meant his pronouncement to be a defiance of Christian teaching. But the Catholic theologian will find no fault in it, except the irreverent phrasing. *A man cannot go to hell except by violating conscience.* Catholic faith in this matter has been forcefully expressed by the Fourth Ecumenical Lateran Council which declared: "He who acts against his conscience loses his soul."

On the other hand, he who follows conscience, right or wrong, cannot be lost.

The author then draws this conclusion: "*A bad action done in good conscience becomes good and a good action with a bad conscience becomes bad.*" He refers to Robin Hood, who stole from the rich to give to the poor, to the head hunter in the wilds of Borneo, the suicides among the Spartans, the Roman Stoics and the modern Japanese, and even to Pontius Pilate, declaring that if these men were not conscious of doing wrong, they were not guilty of a crime. He cites the words of Jesus: "The hour cometh when whosoever killeth you will think he doth a service to God," adding: "If he think he doth a service to God, God will not condemn him. More than that, *he shall have a reward in heaven for doing what he though was good, even though it was multiple homicide.*"

We agree that a man is bound to obey his conscience. No man has authority over the conscience of another. No man may surrender his conscience to a fellow man. Yes, a good action with a bad conscience is accounted a sin.

Even the erring conscience must be obeyed, as disobedience would be a refusal to do what the man considers the will of God. If a man follow his erring conscience in a matter that is in itself indifferent, he does not sin. But the erring conscience of a man cannot set aside or change the eternal standards of God revealed through Moses on Mount Sinai. It cannot make wrong right, or right wrong. When a man

transgresses the Ten Commandments, he sins, even if he is not conscious of the fact. And the law holds him accountable. While the Scriptures do speak of degrees in sinning and in punishment, Luke 12:47-48, the threat of the law is without qualifications: "Cursed be he that confirmeth not all the words of the law to do them."

We know that human reason protests against such teaching, as it protests also against the fact that God imputes the sin of Adam to all the children of Adam; but the fact remains, and God is our judge. But the gracious Gospel is just as offensive to human reason, "even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference; for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."

As conscience is of such great importance, we should, as the author says, seek enlightenment. He who does not seek it, sins. Professing Christians frequently reject advice and admonition, declaring my conscience does not forbid me to do this or that, unwilling to go into the Scriptures to learn what God says concerning the matter. They are hardening their hearts against the admonitions of the Spirit of God and will drive him out of their soul if they persist in this course. The true Christian, the truly conscientious man, earnestly and prayerfully searches the Scriptures to bring his conscience into harmony with the will of God.

As we read this address that stresses the importance of conscience to the extent that it teaches that committing sin in obedience to an erring conscience saves from hell and wins a reward in heaven, we thought of the admiration the author must feel for Martin Luther as he stands before the Diet at Worms:

Since your Imperial Majesty desires a clear, simple, and precise answer I will give one which has neither horns nor teeth: Unless I am convinced by the testimony of the Holy Scriptures, or by patent, clear and cogent reasons and arguments (for I believe neither the Pope nor the councils alone, since it is evident that they have often erred and contradicted themselves), and because the passages adduced and quoted by me have convinced and bound my conscience into God's Word, therefore I cannot and will not recant, since it is neither safe nor advisable to do anything against conscience. Here I stand; I cannot do otherwise! God help me! Amen.

J. B.

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Help Needed A sister congregation of our Synod at Milwaukee is in sore straits and with the sanction of the Synod's responsible officials a call has gone forth to all pastors and congregations for speedy help. The church referred to is Zebaoth. Having outgrown their little chapel in which the young congregation had been wont to worship, a

larger and more elaborate edifice was planned and its construction begun. The necessary building funds were almost exclusively to be raised by the sale of bonds. The firm which handled the bond sale, however, misapplied a large part of the proceeds of the sale — about \$25,000.00, placing the little congregation in peril of losing all their property.

Help is to be extended from the Church Extension Fund and in order that the fund may be enabled to extend help every congregation is requested to send in a collection for this special purpose. The members of Zebaoth promise to regard the help extended them as a loan for which they will as soon as possible make restitution. We hope the appeal will not be in vain.

G.

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Will Broadcast Dr. Frederick H. Knubel, President of the United Lutheran Church will broadcast a series of addresses on Sundays, beginning with August 16 and ending on October 11. The National Broadcasting Company is offering its services worth \$41,000 without charge, but the musical talent to be employed will be paid by a committee of laymen organized as the "Dr. Frederick H. Knubel Radio Committee." The time is from 4:00 to 5:00 P. M. The address will occupy about twenty minutes, further twenty minutes will be devoted to the answering of questions sent in by listeners, and the remainder of the hour will be taken up with religious music. During the past few years the National Sunday Forum has been conducted by Dr. S. Parkes Cadman.

The broadcasts of the Lutheran Laymen's League of the Missouri Synod have been suspended, at least for the present. We have no information as to whether or not they will be resumed.

No one knows what will develop in the future, but we personally are not yet convinced that the broadcasting of sermons will play a very important part in the work of the church. The expense is enormous and entirely out of proportion with the cost of the rest of our work, and there will always be a battle for the available time.

J. B.

AN ITINERARY

By J. Jenny

Glarus, Switzerland, June, 1931.

Greetings to the readers of "The Northwestern Lutheran!"

It is now about two months since I left my dear old home at Milwaukee, Wis., for an extensive European trip, and inasmuch as I have promised to write itineraries from time to time, I shall endeavor to do so, notwithstanding that the diversions and exertions of travel offer but little leisure for extensive writing.

I shall not reiterate, however, what I have written in a German letter to the readers of the "Gemeinde-Blatt" and my friends at home, but rather, as supplementary, relate instances and experiences not told in my German letter.

My itinerary, which had been prepared by the American Express Company, at least part of it, first took me to Paris where I remained seven days. During my stay at Paris I visited the International Colonial Exposition. At that time — it was in the last week of May — the Exposition was still in the making, and therefore incomplete. Yet the main buildings were finished, and on entering the grounds which are at Vincennes, a long distance outside the city proper, one is quite impressed by their size and architectural dignity.

I have no knowledge as to the extent and number of colonies represented there. There are, of course, the French colonies, like Algiers in Africa and others, then the colonies under British rule, in China, India, Hindustan, Bombay, the colonies under American government, Hawaii, Philippine Islands; then colonies under the rule of Japan, and many, many other colonies, even from the jungles of Africa and Greenland. None of the German colonies, however, did I notice.

By mere chance I first happened to enter the buildings of the Asiatic peoples, like India, Hindustan, Japan, etc.; and I must say that next to the Algerian exposition they were by far the superior to any I saw on that day. It is marvelous what progress those Eastern peoples have made along almost every line of industry, agriculture, machinery, railroad, trade, science, art, painting. There has been a wonderful development among those nations. I was completely taken my surprise.

But alas, there are also exhibited idols of worship in ever so many forms and numbers, most conspicuously their serpentine idols, a form of idolatry which is expressed in jewelry, in golden bracelets, in large and small vases, in household furniture; then there are the idols of Buddha, Brahma, etc., erected in miniature temples. Surely, the display of such idolatrous images plainly shows that those unfortunate peoples are still groping in spiritual darkness. And on this they pride themselves exhibiting such idolatry at an international colonial exposition before all the world in this so-called enlightened century. A sad phenomenon indeed.

It happened that in the afternoon of that day the colonial exposition of the United States was dedicated. A large gathering had assembled on the grounds allotted to the American colonies, where Washington's home at Mt. Vernon in its natural state and size stands reproduced. It was of course a gala event for the Americans and the public at large, American and French notables, General Pershing and other

prominent Americans as well as the President of France and other French officers all in regalia escorted by a squadron of French soldiers — taking part in the ceremonies. General Pershing the main speaker at the event spoke in English, expressing the sentiments suggested by the occasion — the amiable relations existing between the two great (or did he say grandiloquently, the two greatest) Republics standing united for the safety of democratic principles. "A remarkable event," he said, "what would Washington say, if he could have lived to see Mt. Vernon on the Potomac erected on the shores of the Seine?" The response followed by a representative of the French Republic which of course was in French. Other American and French notables spoke, in their own language of course, but I am afraid that 98 per cent of the French among the audience did not understand the American speaker, and at least 90 per cent of the Americans did not understand the French. It has been my experience in Paris that with the exception of guides and hotel managers the French do not understand English. Strange, when during the war they came in close contact with Americans and the English people!

I was glad to get back to the city in the evening after the exertions of viewing the Exposition. On our return in a narrow street we met with an accident, our motorbus colliding with another motor vehicle and making our bus unserviceable. There was nothing unusual about this; but at what I was most surprised was the mob that immediately gathered around the scene. Such a class of lowbred people with their brawling and mode of arguing I have never met in any city of America, not even in Chicago or New York.

But what shall I say of Paris, the gay cosmopolitan city on the Seine? I remained at Paris seven days, and what I saw during that time I cannot describe in a brief writeup like this. I will only mention a few places of interest I visited. First, the Chateau of Fontainebleau about eighteen miles from Paris, with its immense forest and gardens, which brings us into a different civilization. Here all the splendor of Louis XIV remains essentially intact. The great palace has nearly 2,000 rooms, furnished with every luxury imaginable, and endless corridors, with a display of exquisite historical paintings that was bewildering, while, on the other hand, there are also many pictures of a sensual character. The large and beautiful forests at Fontainebleau served as hunting grounds for the former kings of France. Here also, in the great court of the chateau, Napoleon I took leave from his generals, before he was deported to Elba.

Then, there is Versailles, without which a visit to Paris would be incomplete. This famous court of French royalty is said to be one of the most magnifi-

cent show-places of Europe. It is useless to attempt to describe it: Viewing this palace with its gardens one has the feeling that the world will never see the like anymore. Royalties that could build such courts and palaces there are no more, and private barons of wealth cannot build them. What human artifice is able to produce in luxury and splendor one surely finds here.

But is the splendor of these royal courts really something to be craved for? Is there nothing greater and more beautiful? Alas, the sad and repulsive stories that are told about the lives of the royal residents of these very courts, the debauchery and wickedness practised there, the jealousies among the princesses, the flight of kings before the mob, the horrors committed at the French Revolution, the pains Empress Josephine suffered, when Napoleon I brutally divorced her. Will you envy them? Would you exchange an humble and contented life for them?

Other places of interest I visited were, of course, various churches and cathedrals, the Madeline Church, the great and wonderful Cathedral of Notre Dame with its magnificent auditorium and beautiful architectural proportions and stained glass windows; then there is Sainte Chapalle, built in the fifth century, with its marvellous coloring of glass which, it is said, is impossible of construction in our time. Furthermore, the Place de la Bastille, famous for the massacre during the French Revolution, the Pantheon with its magnificent columns and arches, the Tuileries Gardens with their beautiful walks midst trees and flowers and fountains and statues; Champs de Elysees, Place de la Concord, Palace des Invalides containing the tombs of Napoleon I, Marshall Foch and Joffre, — and last but not least the Louvre, the world famous museum where I spent about four hours viewing the Assyrian and ancient Greek sculpture department, and above all the famous picture galleries. Marvellous! I found this museum, particularly the innumerable picture galleries, by far superior to the Metropolitan Museum in New York which I have visited a number of times. Those magnificent paintings of great artists, like Rubens, and many others! And among the pictures I was particularly delighted in was a comparatively small picture in one of the side galleries. It was "Christ the risen Lord with the two disciples at Emmaus" by the Holland artist Van Dyke. A better perspective of the object it represented and a picture so true to life, I have seldom seen.

Such is Paris as I have found it. Owing to its many historical places and traditions, as well as its architectural beauty one observes almost everywhere, Paris, in my opinion, has no equal, at least, no American city can be compared with it.

Did I make any observation relating to religious

customs while at Paris? On Pentecost, Paris was quiet, nothing doing on that day. But on my way to the battlefields on that festival day — which itinerary, by the way, had been prearranged by the American Express Company, under whose guidance I was traveling through Paris, and for which, therefore, I can hardly be held responsible, — I noticed that the French peasants were working in their fields on that Sunday. I was told by the guide, however, that they were Catholics and that they usually attend early Mass on a Sunday morning and go back to their work the rest of the day. Well, let it pass for that.

Switzerland

My itinerary took me from Paris to Lucerne, Switzerland, where I arrived on May 31.

Just from what angle I should approach my itinerary through Switzerland, in order not to repeat what I have already related in a previous German letter to my American friends, I am somewhat at a loss at present, as I do not wish to be accused of useless repetitions. Perhaps it might be of some interest to the readers of the "Northwestern Lutheran" to give a brief sketch of the country of William Tell and its people.

Switzerland, as you know, is but a small country on the European continent, covering an area of the size of one of our smaller American States, say Massachusetts. It consists of 22 cantons, which constitute the "Bundesstaat" or Swiss Confederacy. Each of the 22 cantons, however, may be described as a small republic, with practically full control of all its internal affairs. The form of Swiss government resembles that of the United States of America in so far as it consists in a National Council corresponding to the House of Representatives, and a State Council corresponding to the Senate. The National Council, or what we call Congress, has one member for every 23,000 inhabitants, elected triennially by universal suffrage with proportional representation, while each and every canton has two representatives in the State Council. Then there is a Federal Tribunal of seven members like the Supreme Court of America.

The President of this Swiss Republic is elected annually, not by the people, however, but by the National Council or House of Representatives; but his power is much more restricted than that of the Chief American Executive, being little more than "primus inter pares" of the seven members of the Federal Tribunal, which is the ultimate executive power.

Characteristic features of the Swiss Constitution are the Initiative and the Referendum. While laws are prepared and proposed, if I recollect correctly, by the National Council, yet each and every law that is to be established affecting all cantons is first submitted to the people or citizens of the respective cantons for

ratification in their regular convocations which occur from one to three times annually.

The Swiss people claim to have the freest republic in the world. Each and every citizen is entitled to equal political rights and privileges. It is therefore not surprising that in the average every Swiss is a politician taking an active part in government affairs. Freedom and equality are, perhaps, more widespread than in our American Republic. It must further be stated that the controlling force and influence on the political affairs of the nation on the part of capitalists or corporations is comparatively unknown; the chasm between enormous wealth and extreme poverty is here a relatively unknown quantity. As a result the extreme political parties have little influence. As a whole the laboring class is satisfied with its lot, and makes for a happy people.

The opinion is extant among Americans that the so-called "Fremden Verkehr," or Tourist Traffic, is the most important source of Switzerland's economic prosperity. But this is basing the matter on a misconception. As a matter of fact, the industry relating to tourist traffic, relatively important as it undoubtedly is, hardly ranks higher than fourth or fifth in the national budget. It is stated that in proportion to its population, Switzerland is one of the most active industrial and commercial countries in Europe. There is an immense output of foreign trade in machinery, watches, lace and embroidery, silk, and cotton goods, etc. Statistics show that one-half of the population lives by industry, fully one-fourth by agriculture, one-ninth by trade, and two-ninths by other occupations and private means, and only one-thirteenth of the population is said to be engaged in the Fremden Industrie proper. Even allowing a considerable proportion of employees in railway and auto-traffic, in hotels and health resorts, for the accommodation of foreigners, not more than ten per cent of the inhabitants can be classed as ministering to the wants of the traveler.

If a traveler would only visit Lucerne, the center for all European tourists, the international city, where people from all parts of the world meet, and observe the abundance of large and luxurious hotels built along the shores of the Vierwaldstaetter-See and its environments, — he might indeed receive the impression that the tourist traffic is Switzerland's chief source of material subsistence. But Lucerne is not Switzerland, and its tourist trade is not the key to the latter's prosperity.

Religiously the Swiss people are divided into two camps, the Protestants or Reformed and the Roman Catholics. The Reformed Church of Switzerland was founded by Ulrich Zwingli, the Swiss Reformer, whose life and career was contemporaneous with that of Lu-

ther in the sixteenth century. There are many traces of the influence of his religious work to be found in Switzerland, and the members of the Reformed Church naturally adhere to the doctrines of Zwingli.

It would be premature for me, at this moment to form an opinion as to the religious life and character of the Swiss people. Until now my observations, in this direction, have been too scanty. One characteristic feature I have noticed so far, is the high degree of honesty generally obtaining among this people. One need have no fear of being defrauded in anyway, nor of becoming deprived of his valuables, traveler's checks, etc.

One further incident I would relate, before I close my itinerary for this time. During my stay at Glarus I visited the archives or record office of the Canton of Glarus, and here I had occasion of viewing many interesting old records relating to the history of the Canton. Among these were originals of two papal parchments which I had the privilege of taking into my own hands and reading them (they are written in Latin); one was a papal bull of Julius II, 1512 — and the other a papal grant of rights to the citizens of Glarus by Paulus IV, 1557.

Furthermore, I also had occasion of finding a genealogical record of my own forefathers who were born in this Canton, a geneology reaching as far back as 1560.

But what might prove of greater interest to the readers of this paper is the fact that there are on file here important records relating to the founding of the Swiss colony New Glarus in the southern part of Wisconsin, about thirty miles south of Madison. Among these is an extensive letter by Rev. Wm. Streissguth, the first German missionary in that section of our State. It was written in April, 1851, and gives a vivid description of the pioneer life as well as religious status of those early settlers of Wisconsin. It reads like a brief historical romance, and still has its value for the knowledge of early cultural developments in Wisconsin.

J. J.

WOULD THE IMPRESSIONS BE THE SAME TO-DAY?

There is a most striking passage in Marius the Epicurean, where are described the feelings of the young pagan as he saw, for the first time, a Christian congregation at worship — "the wonderful of those who believe." — The paragraph reads:

There were noticeable, among those present, great varieties of rank, of age, of personal type. The Roman ingenuus, with the white toga and gold ring, stood side by side with his slave; and the air of the whole company was, above all, a grave one, an air of recollection. Coming thus unexpectedly upon this

large assembly, so entirely united, in a silence so profound, for purposes unknown to him, Marius felt for a moment as if he had stumbled by chance upon some great conspiracy. Yet that could scarcely be, for the people here collected might have figured as the earliest handsel, or pattern, of a new world, from the very face of which discontent had passed away. Corresponding to the variety of human type there present, was the various expression of every form of human sorrow assuaged. What desire, what fulfilment of desire, had wrought so pathetically on the features of these ranks of aged men and women of humble condition? Those young men, bent down so discreetly on the details of their sacred service, had faced life and were glad, by some science, or light of knowledge they had, to which there had certainly been no parallel in the older world. Was some credible message from beyond "the flaming rampart of the world" — a message of hope, regarding the place of men's souls and their interest in the sum of things — already moulding anew their very bodies, and looks, and voices, now and here? At least, there was a cleansing and kindling flame at work in them, which seemed to make everything else Marius had ever known look comparatively vulgar and mean. There were the children, above all. . . . Children of the Catacombs, some but "a span long," with features not so much beautiful as heroic (that world of new refining sentiment having set its seal even on childhood), they retained certainly no strain or trace of anything subterranean this morning, in the alacrity of their worship — as ready as if they had been at play — stretching forth their hands, crying, chanting in a resonant voice, and with boldly upturned faces, Christe Eleison. — Marius the Epicurean, quoted by R. H. Strachan in *The Authority of Christian Experience*, pp. 86, 87.

If it be true that "the authoritative witness of the Church as an institution is focused in its worship," what impression would a pagan get to-day if he were unexpectedly to witness a congregation at worship? Would he be impressed by its evident sincerity, its joyfully jubilant spirit, and its confident assurance?

—The Lutheran Companion.

CAN IT BE SAID OF YOU?

We have read of a little child who had been thinking about the unseen Christ to whom she prayed. She was trying to picture to herself what He might be like. By and by she came to her mother with the question. "Is Jesus like anybody I know?" The question was not an unreasonable one. Every true disciple of Christ ought to be an answer, in some sense at least, to that child's inquiry. Any one, anywhere, when he looks at a Christian, should see something of the Christ.

—The Pilgrim.

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.

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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. Koeninger).
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. Kleinhans).
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.

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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. Kelppe (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.

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SOUTHEAST WISCONSIN DISTRICT

Milwaukee City Conference:

Rev. Wm. F. Pankow (Rev. A. Halboth).
 Rev. Hy. Gieschen (Rev. Walter Gieschen).
 Rev. L. Karrer (Rev. R. Buerger).
 Rev. A. Voss (Rev. E. C. Schroeder).
 Siloah Congregation (Garden Home Mission).
 St. Luke's Congregation (Zebaoth).
 St. Peter's Congregation (Messiah).

Eastern Conference:

Rev. A. Koelpin (Rev. Wm. Mahnke).
 Rev. A. Krueger (Rev. H. Monhardt).
 Rev. H. Lange (Rev. Th. Monhardt).
 Mr. Louis Liesener, Jackson (Mr. H. Boldt, Tess Corners).
 Mr. Ernst Baas, Tess Corners (Mr. Aug. Kneser, Town Franklin).
 Mr. John Strandt, Cudahy (Mr. Geo. Kratzsch, Newburg).

Southern Conference:

Rev. A. Lossner (Rev. A. C. Bartz).
 Rev. W. Reinemann (Rev. G. Jaster).
 First Ev. Luth. Congregation, Racine.
 St. John's Congregation, Slades Corners.

Dodge-Washington Co. Conference:

Rev. C. Lescow (Rev. F. Marohn).
 Rev. H. Wolter (Rev. R. Pietz).
 Congregation at Neosho (Kekoskee).
 Congregation at Brownsville (Kohlsville).

Arizona Conference:

Rev. P. Behn (Rev. H. Rosin).
 Rev. F. Knoll (Rev. O. Hohenstein).

Teachers:

Henry Meyer (A. Backer).
 H. Eggebrecht (E. Trettin).
 E. Bradtke (E. Wilde).
 G. Kalb (O. Stelljes).
 H. Frommholz (O. C. Albrecht).

W. Keibel, Sec'y.

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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.

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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.

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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 Morristown, 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.

Joint Synod — Notice Regarding Quarters

The committee appointed to provide quarters for the delegates to the Joint Synod kindly requests all delegates who intend to come to Watertown by auto to bring their bedding with them. Bedsteads and mattresses will be supplied by the committee.

H. J. Diehl, Sec'y.

Crow River Pastoral Conference

The Crow River Pastoral Conference will meet at Delano, Minn., Rev. E. H. Bruns.

Work: Christian Liberty — H. C. Nitz. Third Commandment with special application to church attendance — W. Frank. Isagogical Treatment of Ezekiel — W. Sauer. Does the Bible Contradict Itself? — K. J. Plocher.

Sermon: M. Schuetze — W. Sauer.

Confession Address: W. Frank — W. Haar.

Kindly announce yourself.

K. J. Plocher, Sec'y p. t.

Southwest Delegate Conference

The Southwest Delegate Conference is to convene with Rev. Louis Witte at Kendall, Wis., Wednesday, August 26, 1931, 10 A. M. The Rev. Rich. Siegler and the delegates of the Joint Synod will report upon the work of the Synod.

G. Vater, Sec'y.

Nebraska District Delegate Conference

The Nebraska District Delegate Conference will meet July 30 to August 3 in Shickley, Neb., Pastor W. Wietzke.

Themes: Essayist, Prof. E. E. Kowalke, theme of his own choice.

Remarks: Announcements before July 26.

A. B. Korn, Secretary.

Announcement

The new school year in Dr. Martin Luther College, New Ulm, Minnesota, will begin September 2, 9:00 A. M. This school offers a three-year normal course for such as desire to prepare for work in our Christian schools, and also a four-year high school course.

This high school course prepares for the normal department of our institution, also for the college department in Northwestern at Watertown, and offers an excellent high school course to such as desire to turn to some other profession than the teaching profession or the ministry.

For catalog, application blank or any other information apply to

E. R. Bliefernicht,
213 South Jefferson Street,
New Ulm, Minnesota.

Lutheran High School of Milwaukee, Wisconsin

God willing, the new school-year of our Milwaukee Lutheran high school will begin on Wednesday, September 9. In the last school-year 333 students enjoyed the blessings of a truly Christian training in this institution. To such boys and girls as have been graduated from the eighth grade thorough four-year academic and commercial courses are offered. For further information address the Director,

E. H. Buerger,
Lutheran High School,
1859 N. Thirteenth Street,
Milwaukee, Wis.

Seventy-fifth Anniversary

On June 28, the 4th Sunday after Trinity, Trinity Congregation of Caledonia - Oak Creek, Wisconsin, observed its seventy-fifth anniversary. Three jubilee services were held, a German service in the morning a joint service in the afternoon, and an English service in the evening. President Bergemann delivered the German address in the morning. At the afternoon service Prof. J. C. Anderson and the Rev. H. Monhardt, previous pastors of the congregation, spoke in the German language and the Rev. C. E. Berg and the Rev. A. Berg, sons of the congregation, in the English language. The Rev. Carl H. Buenger occupied the pulpit at the evening service. These services were enhanced by anthems sung by the Mixed Choir of the congregation. Following the afternoon service and during the supper hour the band of the congregation played its first public concert. Supper was served to over 500 guests.

As early as 1846 services were conducted in this community in the homes of Lutheran Christians. Pastor Muehlhaeuser of Milwaukee was perhaps the first Lutheran pastor to conduct such services. In 1856 the congregation was formally organized and the first church build. This church was replaced by the present building in 1911. In 1912 the new school was erected.

The following served as pastors of the congregation:
K. Wagner, H. Liefeld, J. Meyer, H. Monhardt, J. C. Anderson, F. Koch. Martin L. Buenger.

Diamond Jubilee

June 21 St. John's Church of Newville, Wisconsin, celebrated its diamond jubilee. The following preached: Im. Brackebusch, Sr., Herman Gieschen and Otto Hagedorn. Walter E. Zank.

Ordination

Authorized by President B. Schlueter of the North-Wisconsin District the undersigned assisted by the Pastors P. Oehlert and W. Kuether ordained candidate Herbert Lemke on the sixth Sunday after Trinity in Zion's Church at Morrison, Brown Co., Wis. Pastor Lemke has been called to the Crandon - Argonne - Enterprise - Monico, Wis., Parish. — May the Lord bless him and his flock. Br. Gladosch.

Ordination and Installation

Authorized by President Wm. Nommensen the undersigned ordained and installed on the 5th Sunday after Trinity his son, Adelbert Dornfeld, as pastor of the congregations at Richwood and Hubbleton, Wis. Assisting pastor was Prof. E. Wendland.

May our Lord and Savior bless pastor and congregations.
Address: Rev. Adelbert Dornfeld, Richwood, Wis. E. Dornfeld.

Installations

Sunday, July 12, 1931, sixth Sunday after Trinity, the undersigned, upon the authorization of President Rev. Benj. E. Schlueter, installed Rev. Waldemar Zink, with the assistance of Rev. F. Reier, as pastor of St. Paul's Congregation of Dale, Wis.

May the Lord bless him and his work in the congregation.
Address: Rev. Waldemar Zink, Dale, Wis. G. E. Boettcher.

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Authorized by President B. Schlueter the undersigned installed Candidate Herbert Lemke, in two joint services held at Crandon and Enterprise, Wis., as pastor of the combined Crandon-Argonne and Enterprise-Monico mission fields on July 19, 1931, the 7th Sunday after Trinity. Visitor F. Raetz assisted at Enterprise.

Address: Rev. Herbert Lemke, Crandon, Wisconsin. Jos. W. Krubsack.

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On the fifth Sunday after Trinity the undersigned, authorized by President J. P. Scherf, installed the Rev. Herbert Lau as pastor of First English Lutheran Church at Aurora, South Dakota. H. C. Sprenger.

Memorial Wreaths

In memory of Karl Kopischke who died April 19, 1931, \$3.00 from Mr. and Mrs. Julius Ladwig and \$2.00 from Mr. and Mrs. F. Grether for Widows' and Orphans' Fund of Synod.

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In memory of Oswald Weissgerber, born Nov. 19, 1866, and died June 22, 1931, \$2.00 for Synod from Rev. and Mrs. I. Habeck; Mr. and Mrs. Ernest Seefeldt; Mr. and Mrs. Wm. Lorenz, Marinette, Wis. A. A. Gentz.

Change of Address

Rev. C. H. Auerswald, 414 E. Commercial St., Appleton, Wis.
Rev. Christ. A. F. Doehler, P. em., 3530 West Galena St., Milwaukee, Wis.

MISSION FESTIVALS

Henry, So. Dak., St. Paul's Church, G. Schmeling, pastor.
Speakers: L. Lehmann, R. J. Palmer. Offering: \$104.60.

Third Sunday after Trinity

East Farmington, Polk Co., Wis., Zion's Church, L. W. Meyer, pastor. Speakers: M. Michaels, R. Ave-Lallemant. Offering: \$150.00.

Fourth Sunday after Trinity

Eitzen, Minn., Zion Church, Frank F. Ehlert, pastor. Speakers: A. Werr (German and English), C. F. Kurzweg. Offering: \$225.03.

Hancock, Minn., St. John's Church, E. A. Hempeck, pastor. Speakers: W. P. Sauer, W. F. Sprengeler. Offering: \$161.45.

Hokah, Minn., Zion's Church, E. G. Hertler, pastor. Speakers: Prof. Aug. Pieper, A. Hanke. Offering: \$53.50.

Lewiston, Minn., St. John's Church, Rud. P. Korn, pastor. Speakers: G. Zimmermann, Aug. Vollbrecht, C. Aaron. Offering: \$404.28.

Sixth Sunday after Trinity

Greenleaf, Wis., St. Paul's Church, E. Schoenike, pastor. Speakers: G. Gerth, R. Heschke. Offering: \$56.00.

Rauville Township, Watertown, So. Dak., St. John's Church, J. B. Erhart, pastor. Speakers: E. Birkholz, F. Wessler. Offering: \$173.50.

BOOK REVIEW

Why I Became A Christian — a Reply to the Editor of the Jewish Weekly the "Modern View" by Alexander Schaap, Church Editor, St. Louis Times. Published by Request. Concordia Publishing House, St. Louis, Mo. Price: 5 cents; per hundred, \$1.67.

This little tract very simply gives the answer to the question implied in its title. Its simplicity ought to make it a tower of strength for bringing to Christ the writer's people — the Jewish nation, over whom he yearned with deep solicitude. His argument is the calm, dispassionate statement of the agreement between prophecy and fulfillment as it is found in Christ Jesus. The tract is therefore to be commended to all whose souls are troubled with doubt. G.

Concordia Lessons for Beginners — Prepared Under the Auspices of the Board of Christian Education (Ev. Luth. Synod of Missouri, Ohio and Other States) by Wm. H. Luke. Published by Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo. Price: Set 50 cents; dozen sets, 40 cents per set; one hundred sets, \$33.33.

The leaflets offer the Bible story in short, simple words, make the application easy in a set of questions, in most cases appeal to the parents for cooperation of the home by a direct summary directed to father and mother, present prayers and hymns appropriate for the beginner, and, what perhaps appeals most to the child mind, speak to the child in beautiful pictures. The leaflets are to be used in conjunction with the Concordia Picture Roll and give the necessary directions for their correct use. We think the leaflets are bound to prove a great help for the instruction of the beginners class.

A Teacher's Manual to accompany these lessons is in preparation. G.

MICHIGAN DISTRICT

May and June, 1931

Rev. J. Zink, Bay City.....	\$ 26.10
Rev. W. Franzmann, Salem's, Coloma.....	86.24
Rev. M. Schroeder, Bethel, Bay City.....	223.33
Rev. G. Schmelzer, St. John's, Sebewaing.....	10.90
Rev. F. Cares, St. John's, Frankenmuth.....	29.65
Rev. E. Hoenecke, St. Peter's, Plymouth.....	87.86
Rev. G. Wacker, St. John's, Pigeon.....	50.50
Rev. H. Arndt, Mt. Olive, Detroit.....	51.92
Rev. C. Schmelzer, St. John's, Riga.....	130.00
Rev. D. Rohda, Grace, Flint.....	29.42
Rev. M. Haase, St. Paul's, South Haven.....	24.44
Rev. A. Fischer, St. Matthew's, Tittabawassee.....	66.70
Rev. O. Eckert and O. J. Eckert, St. Paul's, Saginaw.....	131.86
Rev. J. Gauss, Trinity, Jenera, Ohio.....	166.51
Rev. A. Lederer, Trinity, Saline.....	54.06
Rev. O. Frey, St. John's, Saginaw.....	12.00
Rev. G. Schmelzer, New Salem, Sebewaing.....	55.92
Rev. G. Schmelzer, St. John's, Sebewaing.....	4.36
Rev. W. Voss, Emanuel's, Tawas City.....	93.59
Rev. H. Haase, St. Matthew's, Benton Harbor.....	56.50
Rev. O. Peters, St. John's, Wayne.....	52.24
Rev. A. Lederer, Trinity, Saline.....	6.55
Rev. J. Zink, Trinity Y. P. S., Bay City.....	9.75
Rev. D. Metzger, St. Paul's, Remus.....	7.80
Rev. R. Koch, St. Jacob's, Waterloo.....	34.44
Rev. G. Luetke, Zion's, Toledo, Ohio.....	13.50
Rev. F. Cares, St. John's, Frankenmuth.....	24.45
Rev. P. Schulz, Salem's, Scio.....	47.09
Rev. H. Heyn, Jehovah-Zion's, Detroit.....	101.53
Rev. H. Hoenecke, St. John's, Sturgis.....	20.70
Rev. W. Franzmann, Salem's, Coloma.....	34.67
Rev. G. Schmelzer, New Salem's, Sebewaing.....	12.00
Rev. J. Nicolai, St. Stephen's, Adrian.....	49.25
Rev. J. Nicolai, Gift of N. N.....	100.00
Rev. W. Voss, Emanuel's, Tawas City.....	5.35
Rev. W. Hueschen, Salem's, Owosso.....	60.37
Rev. C. Leyrer, Zion's, St. Louis.....	15.94
Rev. J. Zink, Trinity, Bay City.....	71.45
Rev. E. Lochner, St. Paul's, Hopkins.....	41.20
Rev. E. Lochner, St. Peter's, Dorr.....	14.61
Rev. E. Leyrer, Zion's, Silverwood.....	6.00
Rev. G. Wacker, St. John's, Pigeon.....	28.75
Rev. G. Ehnis, St. Paul's, Monroe.....	75.00
Rev. W. Hueschen, Salem Y. P. S., Owosso.....	27.75
Rev. O. Peters, St. John's, Wayne.....	71.82
Rev. R. Timmel, Apostle's, Toledo.....	200.45
Rev. C. Kionka, St. John's, Hemlock.....	10.00
Rev. C. Kionka, Christ, Swan Creek.....	12.00
Rev. H. Wente, Zion's, Crete, Ill.....	36.20
Rev. O. Peters, St. John's, Wayne.....	82.27
Rev. O. Eckert and O. J. Eckert, St. Paul's, Saginaw.....	150.11
Rev. F. Krauss and K. Krauss, Emanuel, Lansing.....	228.55
Rev. H. Engel, Christ, Brady.....	5.15
Rev. H. Engel, Zion's, Chesaning.....	11.00

Rev. E. Leyrer, Immanuel's, Greenwood.....	47.65
Rev. E. Leyrer, St. Paul's, Mayville.....	10.00
Rev. H. Zapf, Zion's, Monroe.....	35.20
Rev. A. Hoenecke, Grace, Muskegon Heights.....	30.00
Rev. J. Zink, Trinity, Bay City.....	20.70
Rev. B. Westendorf, Emanuel's, Flint.....	142.26
Rev. J. Roekle, St. John's, Allegan.....	27.47
Rev. C. Binhammer, St. John's, Clare.....	39.10
Rev. L. Meyer, St. John's, Sterling.....	9.70

Total\$3,421.88

E. WENK,
Treasurer.

PACIFIC NORTHWEST DISTRICT

January 1 to June 30, 1931

Rev. C. H. Bernhard, Grace, Portland.....	\$ 17.25
Rev. Ewald F. Kirst, St. John's, Clarkston.....	84.64
Rev. Louis C. Krug, St. Paul's, White Bluffs.....	32.45
Rev. Louis C. Krug, Vernita, Mission.....	3.50
Rev. Wm. Lueckel, St. Paul, Leavenworth.....	38.65
Rev. Arthur Matzke, Faith, Tacoma (including \$150.00 Repayment of Loan Church Extension Fund and \$35.00 Emergency Loan).....	194.60
Rev. Philip Rusert, Trinity, Omak.....	7.06
Rev. F. H. K. Soll, Grace, Yakima.....	123.50
Rev. Arthur Synod, St. Paul's, Tacoma.....	106.50
Rev. H. H. Wiechmann, Good Hope, Ellensburg.....	33.50
Rev. Elmer Zimmermann, St. Paul's, Palouse (including \$120.00 Repayment Loan Church Extension Fund).....	135.50
	\$ 777.15

Budgetary\$ 507.15

Non-Budgetary 270.00

Total\$ 777.15

J. C. JAECH,

Tacoma, Wash. Treasurer.

MINNESOTA DISTRICT

June, 1931

PASTORS: W. G. VOIGT, Acoma, Indian Mission \$21.11, Negro Mission \$20.00, Home Mission \$50.00; total \$91.11. O. P. MEDENWALD, Amery, Wis., Home Mission \$66.82. J. E. BADE, Balaton, Home Mission \$32.05. WM. FRANZMANN, Baytown, Educational Institutions \$20.00, Missions \$14.79; total \$34.79. THEO. HAAR, Bear Valley, Educational Institutions \$16.50. C. F. KOCK, Belle Plaine, General Administration \$40.00, Supervision and P. and P. from Mrs. Binder \$1.00, General Support \$12.75; total \$53.75. W. P. SAUER, Buffalo, General Administration \$25.00, Finance \$25.00; total \$50.00. A. MARTENS, Burchard, General Missions \$2.20. R. JESKE, Caledonia, General Institutions \$20.00, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$20.00, Dakota-Montana Academy \$15.20; total \$115.20. A. C. KRUEGER, Cedar Mills, General Administration \$30.00, Theological Seminary \$5.00, Dr. Martin Luther College \$5.00, Home for Aged \$10.00, General Missions \$30.00, Indian Mission \$10.00, Home Mission \$20.00, Negro Mission \$10.00, Madison Student Mission \$4.00, Student Support \$10.00; total \$134.00. OTTO E. KLETT, Centuria, Wis., To Retire Bonds \$13.50. W. P. SAUER, Crawford's Lake, To Retire Bonds \$15.94. J. C. A. GEHM, Darfur, General Institutions \$33.40. J. C. A. GEHM, Darfur, Indian Mission \$15.00, Home Mission \$30.00, Negro Mission \$10.00, Poland Mission \$5.00, Madison Student Mission \$1.50; total \$61.50. E. H. BRUNS, Delano, General Administration \$200.31. R. F. SCHROEDER, Dexter, Finance \$37.94. R. F. SCHROEDER, Dexter, Finance \$53.38. C. J. SCHRADER, Echo, Dakota-Montana Academy \$25.00. H. A. SCHERF, Eden, Dr. Martin Luther College \$45.00, Indian Mission \$25.00, Negro Mission \$25.00; total \$95.00. M. SCHUETZE, Ellsworth, General Institutions \$16.00, Student Support \$10.00; total \$26.00. CARL C. KUSKE, Emmett, Indian Mission \$10.00, Negro Mission \$22.91, Home Mission \$30.00, Poland Mission

\$5.00, Minnesota Student Mission \$5.00, Twin City Mission \$20.00, Indian Mission \$5.00, Negro Mission \$10.00, Poland Mission \$5.00; total \$112.91. P. GEDICKE, Essig, Dr. Martin Luther College \$20.75, Indian Mission \$10.00, Negro Mission \$15.00, Home Mission \$25.00, General Support \$6.25, Dr. Martin Luther College \$5.00; total \$82.00. IM. F. ALBRECHT, Fairfax, General Institutions \$100.00, Indian Mission \$30.00, Home Mission \$40.00, Negro Mission \$20.00, Poland Mission \$10.00, Student Support \$20.00, General Support \$20.00, To Retire Bonds \$30.00; total \$270.00. CARL C. KUSKE, Flora, Minnesota District Expenses \$2.03. KARL A. NOLTING, Frontenac, from Mr. Charles Luth for Indian Mission \$5.00, for Negro Mission \$5.00; total \$10.00. KARL A. NOLTING, Frontenac, General Administration \$10.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Indian Mission \$10.00, Home Mission \$34.78, Negro Mission \$10.00, Poland Mission \$10.00, Madison Student Mission \$5.00, Student Support \$5.00, General Support \$5.00; total \$129.78. HY. BOETTCHER, Gibbon, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00, Poland Mission \$5.00, Student Support \$5.00, General Support \$12.40; total \$52.40. T. E. KOCK, Goodhue, General Mission \$27.85. T. E. KOCK, Goodhue, General Mission \$91.11. F. W. WEINDORF, Grace, Goodhue, General Mission \$35.98. F. W. WEINDORF, St. John's, Goodhue, General Mission \$44.51. F. W. WEINDORF, St. John's, Goodhue, General Mission \$43.33. A. JUL. DYSTERHEFT, Helen, General Institutions \$40.50, Dr. Martin Luther College from Henry Luehrs \$5.00; total \$45.50. E. G. HERTLER, Hokah, Indian Mission \$15.00, Negro Mission \$15.00, Home Mission \$15.00, Poland Mission \$1.25; total \$46.25. A. MARTENS, Island Lake, Home Mission \$8.55. M. J. WEHAUSEN, Johnson, Crow River Delegate Conference assembled at Johnson, Minn., "Mindekrantz" in memory of Mr. John Reckow, Hutchinson, Minn., for Church Extension Fund \$21.50. M. J. WEHAUSEN, Johnson, Dakota-Montana Academy \$7.30, Home for the Aged \$42.92; total \$50.22. L. F. BRANDES, Jordan, General Institutions \$70.00, Home for the Aged \$13.00; total \$83.00. E. G. HERTLER, La Crescent, Indian Mission \$15.00, Negro Mission \$10.00, Home Mission \$10.00, Poland Mission \$3.15; total \$38.15. PAUL W. SPAUDE, Lake Benton, Home Mission \$11.00. PAUL W. SPAUDE, Lake Benton, Indian Mission \$20.00, Negro Mission \$30.00, Home Mission \$20.00, Madison Student Mission \$7.75; total \$77.75. T. H. ALBRECHT, Lake City, Synodic Administration \$50.00, General Institutions \$50.00, Missions \$50.00, Church Extension Operation \$50.00, General Support \$10.03; total \$210.03. H. E. KELM, Lanesburg, Home Mission \$33.58. KARL J. PLOCHER, Litchfield, Supervision and P. and P. \$27.33, Student Support \$25.00, Negro Mission \$25.00; total \$77.33. THEO. HAAR, Mazeppa, Educational Institutions \$25.00. PAUL T. BAST, Minneapolis, Home Mission \$50.00. H. A. SCHERF, Morgan, Student Support \$12.00, General Support \$5.85; total \$17.85. J. CARL BAST, Morton, General Institutions \$100.00, Home Mission \$100.00, Negro Mission \$14.25; total \$214.25. G. HINNENTHAL, New Ulm, General Administration \$100.00, General Institutions \$600.00, Home for the Aged \$50.00, General Mission \$100.00, Indian Mission \$100.00, Home Mission \$300.00, Negro Mission \$100.00, General Support \$50.00; total \$1,400.00. F. KOEHLER, Nicollet, General Administration \$43.97, General Institutions \$67.76, Indian Mission \$50.00, Home Mission \$83.64, Negro Mission \$50.00, China Mission \$50.00, Lutheran Children's Friend Society collection at Bode-Compart Wedding \$8.15; total \$353.52. A. EICKMANN, Nodine, General Mission \$70.00. MR. O. W. KRUEGER, Treasurer, North Mankato, Missions \$25.00. HENRY ALBRECHT, Omro, Indian Mission \$52.00, Negro Mission \$50.00, Home Mission \$50.00; total \$152.00. M. C. KUNDE, Oronoco, Synodic Administration \$25.21, General Support \$5.49; total \$30.70. A. LANGENDORFF, Osceola, Wis., General Mission \$5.00, Poland Mission \$5.00, General Support \$10.00; total \$20.00. M. C. KUNDE, Pine Island, Synodic Administration \$25.40, Supervision and P. and P. \$3.68, General Support \$5.56; total \$34.64. M. C. KUNDE, Pine Island, General Mission \$41.07. GEO. W. SCHEITEL, Potsdam, General Administration \$50.00, Supervision and P. and P. \$50.00, Dr. Martin Luther College \$15.07, General Mission \$50.00, Indian Mission \$25.00, Home Mission \$100.00, Negro Mission \$35.00, Poland Mission \$10.88; total \$335.95. GEO. W. SCHEITEL, Potsdam, To Retire Bonds \$35.19. E. W. PENK, Prescott, Wis., Missions \$50.00. E. W. PENK, Prescott, Wis., Missions \$15.00. J. R. BAUMANN, Red Wing, General Administration \$10.00, Gen-

eral Institutions \$25.00, Theological Seminary \$50.00, Northwestern College \$30.00, Dr. Martin Luther College \$70.00, Michigan Lutheran Seminary \$25.00, Home for the Aged \$10.00, General Mission \$15.00, Indian Mission \$25.00, Home Mission \$100.00, Negro Mission \$50.00, Poland Mission \$10.00, Student Mission \$40.00, General Support \$40.00; total \$500.00. AUG. SAUER, Renville, Dakota-Montana Academy \$25.00. J. BAUR, Ridgely, Student Support \$9.00, General Support \$10.00, Church Extension \$9.00; total \$28.00. OTTO E. KLETT, St. Croix Falls, Wis., To Retire Bonds \$7.50. H. C. NITZ, Rockford, Negro Mission \$42.60. G. E. FRITZKE, St. Clair, Indian Mission \$3.65, Home Mission \$10.00, Negro Mission \$5.00; total \$18.65. A. E. FREY, Veteran's Hospital, St. Paul, Home Mission \$7.10, N. N. \$1.00; total \$8.10. A. C. HAASE, St. Paul, Home Mission \$84.43. A. C. HAASE, St. Paul, Educational Institutions \$99.21. MRS. H. A. LARSON, Treasurer, Lutheran Mission Auxiliary from Emanuel's \$2.00, from St. John's \$2.00; total \$4.00. G. THEO. ALBRECHT, St. Peter, General Institutions \$50.00, General Mission \$50.00, Church Extension Operation \$50.00; total \$150.00. R. SCHIERENBECK, Sanborn, Theological Seminary \$30.00, Northwestern College \$30.00, Dr. Martin Luther College \$30.00, Michigan Lutheran Seminary \$30.00, Dakota-Montana Academy \$30.00, Twin City Mission (Rev. Frey) \$50.00, Student Support \$25.00, General Support \$45.00; total \$270.00. G. SCHUETZE, Seaforth, Home Mission \$10.00, Madison Student Mission \$3.40; total \$13.40. G. SCHUETZE, Seaforth, General Support \$9.40. G. SCHUETZE, Sheridan, Indian Mission \$15.00, Home Mission \$25.00, Negro Mission \$15.00, Poland Mission \$15.00, Madison Student Mission \$10.00, Student Support \$17.80; total \$97.80. J. W. F. PIEPER, Stillwater, General Administration \$36.00, General Institutions \$18.05; total \$54.05. A. MARTENS, Tyler, Dr. Martin Luther College \$9.25; Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, Indian Mission \$10.00, Negro Mission \$10.00, Poland Mission \$10.00; total \$59.25. R. JESKE, Union, General Institutions \$5.50, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00; total \$30.50. E. G. FRITZ, Wellington, General Institutions \$7.50, Church Extension \$21.00, Negro Mission \$1.50; total \$30.00. KARL A. NOLTING, West Florence, General Administration \$15.00, 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 the Aged \$5.00, General Missions \$5.00, Indian Mission \$15.00, Home Mission \$40.00, Negro Mission \$15.00, Poland Mission \$10.00, Madison Student Mission \$5.00, Student Support \$5.00, General Support \$2.90; total \$157.90. C. W. A. KUEHNER, Winthrop, Educational Institutions \$38.04. H. E. LIETZAU, Woodbury, Theological Seminary \$13.00, Dr. Martin Luther College \$20.00; total \$33.00. W. C. MICHAELS, Woodville Wis., Home Mission \$73.00. PAUL E. HORN, Zumbrota, Missions \$50.00, Educational Institutions \$36.01; total \$86.01.

H. R. KURTH,
District Treasurer.

NORTH WISCONSIN DISTRICT

June

Rev. G. E. Boettcher, Hortonville	\$ 38.83
Rev. Th. Brenner, Freedom	93.12
Rev. Paul C. Eggert, Abrams	13.50
Rev. A. Froehle, Neenah	239.00
Rev. W. G. Fuhlbrigge, Coleman	32.00
Rev. W. G. Fuhlbrigge, Town Beaver	17.40
Rev. Kurt R. F. Geyer, Peshtigo	200.90
Rev. Wm. J. Hartwig, Montello	10.00
Rev. C. C. Henning, Grover	28.00
Rev. M. Hensel, Weyauwega	154.77
Rev. P. Hensel, Forestville	20.90
Rev. A. G. Hoyer, Princeton	117.10
Rev. O. T. Hoyer, Winneconne	20.00
Rev. O. T. Hoyer, Zion	5.40
Rev. L. Kaspar, Greenville	85.62
Rev. L. Kaspar, Clayton	29.24
Rev. E. H. Kionka, Newton, St. John's	145.80
Rev. E. H. Kionka, Newton, St. Paul's	18.19
Rev. H. A. Kuether, Sheboygan Falls	236.63
Rev. Paul Th. Oehlert, Kaukauna	130.25
Rev. E. P. Pankow, Green Lake	82.54
Rev. Gerhard Pieper, Fond du Lac	371.66

Rev. Emil Redlin, Stephensville	12.00
Rev. T. W. Redlin, Kingston, Zion Congregation	17.75
Rev. T. W. Redlin, Kingston, St. John Congregation ..	16.00
Rev. F. A. Reier, Waupaca	15.85
Rev. E. C. Reim, T. Forest, St. Paul's	107.76
Rev. E. C. Reim, T. Forest, St. John's	25.15
Rev. M. F. Sauer, Brillion	100.35
Rev. T. J. Sauer, Appleton	300.00
Rev. E. B. Schlueter, Oshkosh	84.00
Rev. E. Schoenicke, Greenleaf	5.00
Rev. E. Schoenicke, Kasson	20.45
Rev. A. E. Schneider, Fremont	48.29
Rev. Fr. Schumann, Sawyer	180.24
Rev. V. J. Siegler, Sawyer	9.50
Rev. Ph. Sprengling, Parochie Centerville	49.20
Rev. Karl F. Toepel, Algoma	240.00
Rev. Wm. Wadzinski, Manchester	56.56
Rev. Wm. Wadzinski, Marquette, Wis.	22.51
Rev. A. H. J. Werner, Center	21.62
Rev. W. A. Wojahn, Eldorado	193.32
Rev. Ed. Zell, Rockwood	4.66
Rev. Aug. F. Zich, Green Bay	12.72
Sunday School Teachers' Convention of the Lake Superior Conference at Menominee, Mich.	35.00
For Budget	\$3,663.22

Correction: In the April list the congregation at Marquette, Mich., should have been given credit for \$132.68, instead of \$126.8. ALBERT VOECKS, Treasurer, Appleton, Wis.

SOUTHEAST WISCONSIN DISTRICT

Receipts

Rev. L. W. Baganz, St. John's, Burlington, Coll. for General Fund	91.19
Rev. P. J. Bergmann, Christ, Milwaukee, Coll. for Lutheran High School	22.58
Rev. John Brenner, St. John's, Milwaukee, Coll. during June for General Fund \$1,229.57, Lutheran High School \$11.00, Lutheran Children's Home \$20.25 ..	1,260.82
Rev. Paul T. Brockmann, Trinity, Waukesha, Coll. for General Fund	964.43
Rev. Carl H. Buenger, Friedens, Kenosha, Coll. for General Fund	600.00
Rev. Martin L. Buenger, Trinity, Caledonia, Easter Offering for General Fund	80.50
Rev. P. J. Burkholz, Siloah, Milwaukee, Coll. for Lutheran City Mission \$6.85; Pentecost Offering for General Institutions \$167.75	174.60
Rev. E. Ph. Dornfeld, St. Marcus, Milwaukee, Coll. for General Fund	506.75
Rev. H. H. Ebert, Saron's, Milwaukee, Coll. during May for General Support	28.35
Rev. Herm. Gieschen, St. John's, Mukwonago, Pentecost Offering for Home Mission	10.00
Rev. O. Hagedorn, Salem's, Milwaukee, Coll. from January to July for General Fund \$50.00, New Seminary and Debts \$35.00, Lutheran High School \$15.00, Lutheran City Mission \$15.00	115.00
Rev. Gerald O. Hoenecke, St. Paul's, Cudahy, Coll. during June for General Fund	14.45
Rev. Edwin Jaster, Zion's, Bristol, Pentecost Offering for General Fund	25.82
Rev. S. A. Jedele, Peace, Wilmot, Coll. for General Fund \$50.00, General Institutions \$42.95, General Mission \$50.00	142.95
Rev. John Karrer, Mt. Lebanon, Milwaukee, Coll. from April to July for Home Mission	21.61
Rev. L. F. Karrer, St. Andreas, Milwaukee, Pentecost Offering for General Mission	10.83
Rev. Herm. C. Klingbiel, St. John's, West Bend, Pentecost Offering for General Fund \$27.60, General Institutions \$10.00, Seminary Thiensville \$20.00, Northwestern College \$20.00, Martin Luther College \$50.00, General Mission \$10.00, Indian Mission \$10.00, Home Mission \$15.00, Negro Mission \$10.00, Madison Student Mission \$5.00, General Support \$50.00	227.60
Rev. Ph. H. Koehler, St. Luke's, Milwaukee, Coll. for General Fund \$1,229.00, Coll. from School Children for Lutheran Children's Home \$41.16	1,270.16

Rev. A. F. Krueger, Resurrection, Tippecanoe, Coll. during May for General Fund	47.28
Rev. W. H. Lehmann, St. John's, Libertyville, Coll. for General Fund	263.19
Rev. Wm. C. Mahnke, St. John's, Root Creek, Coll. during April, May, and June for General Fund \$128.30, Lutheran High School \$8.50	136.80
Rev. Ph. Martin, St. Paul's, Brownsville, Coll. for New Seminary	26.40
Rev. Otto B. Nommensen, Zion's, So. Milwaukee, Coll. from April 1 to July 1 for General Fund	101.33
Rev. Wm. F. Pankow, Ephrata, Milwaukee, Coll. for General Fund	42.25
Rev. Paul Pieper, St. Peter's, Milwaukee, Coll. during May and June for General Fund \$1,476.30, Lutheran High School \$200.00, Lutheran City Mission \$50.00, Milwaukee Radio (W T M J) \$50.00; from Sunday School Children for Indian Mission \$29.45; from Ladies' Guild for Home Mission \$25.00; from School Children for Negro Mission \$7.31	1,838.06
Rev. M. F. Plass, St. John's, Oakwood, Easter and Pentecost Offering for General Fund \$75.00, General Institutions \$25.00, General Mission \$28.31	128.31
Rev. W. Reinemann, Friedens, Elkhorn, Pentecost Offering for General Institutions	44.28
Rev. J. G. Ruege, Jordan, West Allis, Coll. for General Fund \$97.38, General Mission \$33.30; from Junior Walther League for Dr. Brux Mission \$1.00	131.68
Rev. Wm. F. Sauer, Grace, Milwaukee, Easter Offering for General Fund \$200.00, General Institutions \$307.80, Indian Mission \$100.00, Negro Mission \$100.00, Home Mission \$400.00, Polish Mission \$50.00, Madison Student Mission \$50.00, Student Support \$25.00, Church Extension \$25.00, General Support \$50.00; from Ladies' Mission Society for Indian Boy at Watertown \$17.38	1,325.18
Rev. J. E. Schaefer, Trinity, West Mequon, Pentecost Offering for Indian Mission \$34.50, Orphanage at Whiteriver, Arizona, \$15.50	50.00
Rev. Gust. E. Schmidt, St. Paul's, East Troy, Pentecost Offering for General Fund	32.90
Rev. E. C. Schroeder, Garden Homes, Milwaukee, Coll. from April 1 to July 1 for General Fund	85.00
Rev. Arnold Schultz, Trinity, Milwaukee, Coll. for General Fund	173.85
Rev. Edmund Sponholz, St. John's, Slades Corners, Coll. for Martin Luther College	23.00
Rev. M. F. Stern, St. Paul's, Neosho, Coll. during May for General Fund \$24.15; Coll. during June for General Mission \$17.00	41.15
Rev. A. B. Tacke, Zebaoth, Milwaukee, Coll. for General Mission ..	50.00
Rev. E. W. Tacke, St. Paul's, Tess Corners, Pentecost Offering for General Fund	76.75
Rev. T. C. Voges, Trinity, Huilsburg, Coll. for General Fund \$95.50, General Institutions \$89.58, General Mission \$30.00, Student Support \$2.00, General Support \$31.00, Retire Bonds \$74.16, Lutheran Children's Home \$15.02	337.26
Rev. Theo. Volkert, First Ev. Luth., Racine, Pentecost Offering for Synodical Reports \$15.00, Finance \$50.00, General Support \$64.25	129.25
Rev. Arthur P. Voss, St. James, Milwaukee, Coll. during May and June for Home Mission	58.88
Rev. H. Wolter, St. Paul's, Tp. Lomira, Coll. for Budget ..	5.05
Rev. F. Zarlring, St. Matthew's, Iron Ridge, Coll. for Indian Mission \$11.08, Home Mission \$37.34, Student Support \$17.17	65.59
Eastern Conference by H. W. Stuhr, Treas., Coll. for Church Extension	\$50.00
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	\$10,831.08

Summary

Budgetary incl. \$61.40 for New Seminary and Debts. .	\$10,374.72
Non-Budgetary	456.36
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	\$10,831.08

CHAS. E. WERNER, Treasurer.

July 13, 1931.