

# The Northwestern Lutheran

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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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## HE GIVETH HIS BELOVED SLEEP Easter Even.

### *Meditation at the Tomb*

Once in a manger, on a bed of hay,  
Within a stall, Thy holy Form reposed;  
No other place Thy weary Head to lay,  
As virgin's lullaby Thy eyelids closed.

A borrowed couch in lowly Bethany,  
And oft on mountain-tops the starry sky  
Was all the canopy that sheltered Thee,  
O blest Lord Jesus, Son of God Most High.

And now, the Hands and Feet by nail-prints torn,  
The thorn-pierced Head that bled my soul to save.  
By loving hands to Joseph's garden borne,  
Find Sabbath-rest within a borrowed grave!

Poor for my sake, though all earth's wealth is Thine,  
Lord, let me at Thy tomb-door vigil spend.  
Within my rocky heart I'll hew a shrine;  
Abide with me till life's last day shall end.

And let me bring the myrrh and spices pure  
Of true contrition to Thy resting-place.  
What can I give, for all Thou didst endure  
That I might live, saved by Thy glorious grace?

Permit my life to be a garden fair,  
Its blooming blossoms shedding fragrance free,  
Like incense wafted on the morning air,  
Pure Lily of the Vale, for Thee, for Thee!

Thou art my Sabbath, I will rest in Thee.  
Thou hast redeemed me with Thy precious blood.  
Through all the ages of eternity  
I'll sing Thy praise, O spotless Lamb of God.

Thy Father giveth His Beloved sleep;  
Sleep on, Thou Loved One, till He bids Thee rise!  
All they who love Thee, loving watch will keep  
Until Thy glory floods the Easter skies!

Anna Hoppe.

## THE LION OF JUDAH TRIUMPHANT

*Death is victory, Death is gain,  
By His death the Savior triumphantly reigns.*

Death is commonly thought of as the termination of all things, the end of every cherished hope and ambition, of love, of life and activity. In death all is lost. What has not been accomplished will remain unaccomplished. In death there is no remembrance of Thee; in the grave who shall give Thee thanks? And yet do we not experience it every day; Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

Sad and lonely the disciples pilgrimage to Emmaus, communing and reasoning together. If hopes deferred make the heart sick, then hopes disappointed kill it. They had trusted that it had been He, who should have redeemed Israel. But now they are ready to give up the cause. They have no further expectations from Him now. Their hopes have been nailed to the cross and buried in the grave. Death has stepped in. Death has taken. All is ended. All is lost.

But how does the stranger instruct them? Ought not Christ to have suffered these things and to enter into His glory? No, nothing had been lost through this death. All had been won. Judah is a lion's whelp. Not only does the patriarch, Jacob, characterize his son and his tribe thus, not only does he see them become formidable, illustrious, and victorious, but in the far distance he sees one arising from this seed in whom he places his trust and the hopes of salvation and is saved. He sees Christ. Also the Holy Spirit in Revelation 5 calls Christ "The

lion of Judah." Judah is a type of Christ. The idea expressed under this similitude we learn from Hosea 6. "As a young lion to the house of Judah I, even I, will tear and go away; I will take away and none shall rescue him."

The lion is the king of beasts, the terror of the forest when he roars. When he seizes his prey none can resist, none dare pursue, none revenge it. A lion's whelp — in the prime of life, in full possession of his strength, fully equal to the task, well qualified for the undertaking, sure of his footing, mindful of his strength, daring, courageous, fearless, energetic, fully alive and active, he carries the conquest unto victory. Who shall delay or thwart his plans? Who offer resistance or rob him of his spoils? The work will be carried out to a successful conclusion; the works of the devil will be destroyed; man redeemed; man saved; man blessed forever more.

Not to a lion rampant is he compared, always tearing, always raging, always ranging, always roaring. A lion couchant is the beauty of this picture. He has seized, he has conquered, Now he lies down satisfied. The victory complete; nothing lacking; nothing wanting. He does not go into hiding and waiting, lest some mighty foe may come and snatch it again from him. The prey is his and will remain his. He knows no fear of losing it. He enjoys the satisfaction of success. Christ knowing all things which were to be put upon him, voluntarily enters the battlefield and declares war unto the enemy. Not a war for the sake of war, but a war for the sake of peace, peace with God, everlasting peace through the redemption that is in His blood, the forgiveness of sin. Wherefore he is able to save unto the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for them. Jesus was made surety of a better testament. By His own blood He entered in once into the holy place, having obtained eternal redemption. Christ was once offered to bear the sins of many; and unto them that look for Him he shall appear the second time without sin unto salvation. He now enjoys His success to its fullest extent. Not to the vexation to others but to their joy and gladness. This is to be truly great. Yes, great is the Lord our Christ, who, having spoiled principalities and powers and having made a show of them openly, went up as a conqueror and couched so none can stir or rouse Him when He sits down at the right of the Father; lives and reigns to all eternity.

The true Samson of the New Testament was called for by the enemy, even Satan himself, for to make sport of Him. They tied Him, mocked Him, buffeted and ridiculed Him, they nailed Him to the cross. But whilst the enemy was jubilantly rejoicing, He took hold of the pillars on which the whole building rested, shook them, and the building crumpled, crushing the head of the enemy; dying Himself, yet conquering. On the day of His death Satan's empire fell, and the captives were released from captivity. Satan was shorn of his power, his reign completely ruined. And now it does not appear as in

the Old Testament; the enemy will never fall over Israel again to molest, capture, plunder and ruin, for Jesus is the lion couchant, enjoying His victory to the fullest extent, governing and protecting His own and keeping them by the Gospel unto eternal life. "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father is greater than all; and no man is able to pluck them out of my Father's hand. I and the Father are one." By baptism we are buried into His death. Blessed are they that die in the Lord. Such a death is not the end of all things but rather the consummation of all our hopes. "Because I live, ye shall live also." Death is swallowed up in victory. O death, where is thy sting; O grave, where is thy victory? But thanks be unto God, who has given us the victory through our Lord Jesus Christ. The Lord shall deliver me from every evil work and will preserve me unto His heavenly kingdom. We believe in a Christ crucified, but also in a Christ risen.

— E. F. K. in "The Evangelist."

#### COMMENTS

**Church Rule in the State** Representative George Holden Tinkham of Massachusetts is after the books, records and correspondence of the Anti-Saloon League, the Methodist board of temperance, prohibition, and public morals, and the Federal Council of Churches. Before the senate investigation committee this statesman said, as reported in the daily press: "My issue against the Methodist board and the Federal Council is that they are violating the fundamental American principle of separation of church and state."

"They desire to have an ecclesiastical rule in government," suggested Senator Blaine of Wisconsin.

"Exactly," said Tinkham.

In support of this accusation Tinkham read the council's claim that it is the medium for interpreting the church point of view to the government.

Representative Tinkham continued: "The most fundamental idea of the men who founded this republic is contained in the provision of the constitution that 'congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'"

"The board of temperance, prohibition and public morals and the federal council of churches have set aside entirely this principle. They have asserted their right to interest themselves as ecclesiastical organizations politically in all moral questions. There is hardly a question or an issue which cannot arbitrarily be held to be a moral question or a moral issue. Available evidence indicates," Tinkham said, "that the Anti-Saloon League spent no less than 11 million dol-

lars in the years between 1920 and 1928 in 'putting over prohibition,' and no better picture of its activities has ever been presented than that drawn of the late Wayne B. Wheeler, then its general superintendent, in a book which, written by Justice Stewart, Wheeler's own secretary, has come to be regarded as the official account of Wheeler's and the league's operations.

"Wayne B. Wheeler controlled six congresses," read Tinkham from the first paragraph of the book, "dictated to two Presidents of the United States, directed legislation in most of the states of the union, picked the candidates for the more important elective state and federal offices, held the balance of power in both Republican and Democratic parties, distributed more patronage than any other dozen men, supervised a federal bureau from the outside with official authority, and was recognized by friend and foe as the most masterful and powerful single individual in the United States'."

This is surely a terrible indictment of these bodies created by the churches affiliated for this purpose. It asserts a meddling of these church bodies in state affairs that transcends belief. The Methodists have acquired a large building in Washington close to the government buildings of the Capitol, which they themselves declare is the most strategic position imaginable and as they assert: "Provided as by the hand of God." Having abdicated from the high position of leading men to Christ and salvation by the Gospel, they have now descended to the plane of wielding a club to make the whole nation obey their ill-begotten and erroneous notion of morality. They find this new position of power so much to their liking that it will cost a great struggle to wrest this power from them.

But taken from them it must be, if not only free institutions of state are to remain, but what is most important to every Christian, if the free exercise of our religion is to survive. The danger is real enough for all thinking Christians to take heed and pray to the Lord of His church so to rule, that His Gospel for salvation of all men may be preached without let or hindrance. Many plans for committing the state to a religious tyranny are in the offing, although not yet realized. The Reformed sects are running true to form in this, for they always dearly loved to rule men by the sword of state. They never understood the Lord's injunction, Matt. 22:21: to render unto Caesar the things that are Caesar's, nor heeded his warning to Peter, Matt. 26:52.

Z.

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**Contrasts** Nature affords many to the observer. The midnight storm on the deep and the deep peace of a noon-day calm; watching a night out in a dark dungeon and greeting the rising sun on a lofty mountain height; a landscape bleak and rigid in the

grasp of winter and the riot of life and beauty of a flower garden in the days of early summer. Life, too, is rich in contrasts. This is especially true of the life of a Christian. Scriptures emphasize this. In 2 Cor. 6 you will find a number of them grouped together. To the Christian with the pictures of Calvary and the Open Grave still fresh in his mind, one of these will appear particularly apposite: "As sorrowful, yet always rejoicing." We want you to read what Dr. Chas. M. Gray, speaking on "The Yets," has to say regarding these words:

The people of God are a sorrowful, **Yet** rejoicing people. Sorrowful because of **Sin, Stuff** and **Separation** connected with the flesh. Rejoicing because of the **Yet**, possible only by Jesus Christ. Jesus Christ was a man of sorrows and acquainted with grief. To sorrow is to grieve.

The three above S's are the root cause of grief — Sin, Stuff, Separation. Over against Sin we place Repentance; against Stuff we place Redemption; against Separation we place Rapture. Three S's and three R's!

Blessed (or happy) are they that mourn for they shall be comforted. Jesus in that marvelous Sermon on the Mount was giving the basic principles of the Kingdom. To mourn is to be sorrowful. Sin causes sorrow. Who can deny it? When sorrow, remorse and repentance comes into the heart for sin, rejoicing is just around the corner. Godly sorrow leadeth to repentance.

The second great avenue of sorrow is Stuff, or the material things. Stuff is to be mastered by man, not man by stuff. Mary considered nothing too good for her Lord. She secured the most costly perfume which others considered waste when put at the feet of Jesus Christ, but Jesus made very tender remarks about her gift. When the sin-forgiven heart places all the stuff at the feet of Jesus there is great rejoicing. Thus stuff is redeemed and used for His glory.

The third cause of sorrow is separation; removal from those we love. Mary again; at the sepulcher she was indeed sorrowful, because they had taken away her Lord; seeing a man and supposing him to be the gardener, she speaks to him; he says one word, her name, "Mary," and she cries out "Rabboni," Master, Owner.

As sorrowful, **Yet** Rejoicing! Two men are on the way to Emmaus, the third joins them in the walk; "why sad?" **separated** from the One they had hoped was the Redeemer of Israel; they sit down to eat, He returns thanks; their eyes are opened; He goes. Did they finish eating? Methinks not. We can easily see them leaving the meal, rushing to Jerusalem and here they come in shouting. "We have seen the Lord." What rejoicing, and while they were in the midst of this rejoicing, the Lord himself appears. Sorrowful, **Yet** always rejoicing.

The "Yets" of 2 Cor. 6 apply to the children of God at all times, so it may easily be with you as Jesus says, John 16, "ye shall be sorrowful." Do not forget the "**Yet**." He Himself has given your every reason to remember it, for He adds, "your sorrow shall be turned into joy; I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Walking with the risen Savior let us not be surprised if at times we are in "heaviness through manifold temptations; let us rather remember the "**Yet**" and in the midst of earth's sorrows rejoice with St. Paul: "For

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I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Read 1 Peter, chapter one. G.

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**More On Princeton** In a recent number we reprinted some clippings which a reader had sent and which seemed a defense of Princeton Seminary against unmerited unfavorable criticism. One of the reasons advanced by us for giving space to these items was fairness. The same reason induces us to give yet a little room to the same subject in order to correct the impression, if it possibly were given, that we held a brief for the defense of Princeton.

Another reader has placed material in our hands which at least suggests placing an interrogation point after the heading which led our article: Not With the Tide. We call attention first to the following resolution:

Being convinced that the action of the General Assembly of 1929, establishing a new board of control for Princeton Theological Seminary, will inevitably make the Institution conform to the present doctrinal drift of the Church and so desert the distinctive doctrinal position which it is bound by the most solemn trust obligations to maintain, we believe that immediate steps should be taken for the establishment of a new theological seminary which shall continue the policy of unwavering loyalty to the Word of God and to the Westminster Standards for which Princeton Seminary has been so long and so honorably known.

That was the origin of Westminster Theological Seminary opened in Witherspoon Hall, Philadelphia on September 25, 1929. "Drs. Wilson, Machen, Allis and Van Til were constrained by conscience to resign their positions as faculty members there (Princeton) because of the actions of the General Assembly at St. Paul last year." Thus we are informed by our reader. The former Princeton men are in the faculty of the new Westminster Seminary. In his address on the opening day of Westminster Dr. Machen makes the following statement:

Until May, 1929, one great theological seminary, the Seminary at Princeton, resisted bravely the current of the age. But now that seminary has been made to conform to the general drift. Signers of the Auburn Affirmation, a formal document which declares that acceptance of the virgin birth and of four other basic articles of the Christian faith is non-essential even for ministers, actually sit upon the new governing Board. And they do so apparently with the acquiescence of the rest. Not one word of protest against the outrage involved in their election has been uttered, so far as I know, by the other members of the Board; and a formal pronouncement, signed by the President of the Seminary and the President of the Board, actually commends the thirty-three members of the Board as men who have the confidence of the church. Surely it is quite clear, in view of that pronouncement, as well as in view of the personnel of the Board, that under such a governing body, Princeton Seminary is lost to the evangelical cause.

A comment in our last number entitled "Bolshevism and College" gives an utterance of Prof. Harry Elmer Barnes which is a revelation of what is happening down in Princeton. In giving place to the above we think we have satisfied the demands of fairness as well as corrected any misapprehension which the former quotations might have caused. G.

#### THE AUGSBURG CONFESSION

After having reviewed the history of the Augsburg Confession up to the memorable afternoon when it was read before the Diet, we now offer our readers the Confession itself for careful reading and prayerful study. About thirteen years ago, the Confession was discussed thoroughly in the columns of the *Northwestern Lutheran*. It is not our intention now to print an extensive treatise on the Confession but only the text itself with proof texts and brief explanations that may appear indicated.

*Delivered to the Emperor Charles V at the  
Diet of Augsburg, A. D. 1530*

#### Preface to the Emperor Charles V.

Most Invincible Emperor, Caesar Augustus, Most Clement Lord: Inasmuch as Your Imperial Majesty has summoned a Diet of the Empire here at Augsburg to deliberate concerning measures against the Turk, that most atrocious, hereditary, and ancient enemy of the Christian name and religion, in what way, namely, effectually to withstand his furor and assaults by strong and lasting military provisions; and then also concerning dissensions in the matter of our holy religion and Christian Faith, that in this matter of religion the opinions and judgments of the parties might be heard in each other's presence, and considered and weighed among ourselves in mutual charity, leniency, and kindness, in order that, after the removal and correction of such things as have been treated and understood in a different manner in the writings on either side, these matters may be settled and brought back to one simple truth and Christian concord, that for the future one pure and true religion may be embraced and maintained by us, that as we all are under

one Christ and do battle under Him, so we may be able to live in unity and concord in the one Christian Church.

And inasmuch as we, the undersigned Elector and Princes, with others joined with us, have been called to the aforesaid Diet, the same as the other Electors, Princes, and Estates, in obedient compliance with the Imperial mandate, we have promptly come to Augsburg, and — what we do not mean to say as boasting — we were among the first to be here.

Accordingly, since even here at Augsburg, at the very beginning of the Diet, Your Imperial Majesty caused to be proposed to the Electors, Princes, and other Estates of the Empire, amongst other things, that the several Estates of the Empire, on the strength of the Imperial edict, should set forth and submit their opinions and judgments in the German and the Latin language, and since, on the ensuing Wednesday, answer was given to Your Imperial Majesty, after due deliberation, that we would submit the Articles of our Confession for our side on next Wednesday, therefore, in obedience to Your Imperial Majesty's wishes, we offer, in this matter of religion, the Confession of our preachers and of ourselves, showing what manner of doctrine from the Holy Scriptures and the pure Word of God has been up to this time set forth in our lands, dukedoms, dominions, and cities, and taught in our churches.

And if the other Electors, Princes, and Estates of the Empire will, according to the said Imperial propositions, present similar writings, to wit, in Latin and German, giving their opinions in this matter of religion, we, with the Princes and friends aforesaid, here before Your Imperial Majesty, our most clement Lord, are prepared to confer amicably concerning all possible ways and means, in order that we may come together, as far as this may be honorably done, and, the matter between us on both sides being peacefully discussed without offensive strife, the dissension, by God's help, may be done away and brought back to one true accordant religion; for as we all are under one Christ and do battle under Him, we ought to confess the one Christ, after the tenor of Your Imperial Majesty's edict, and everything ought to be conducted according to the truth of God; and this it is what, with most fervent prayers, we entreat of God.

However, as regards the rest of the Electors, Princes, and Estates, who constitute the other part, if no progress should be made, nor some result be attained by this treatment of the cause of religion after the manner in which Your Imperial Majesty has wisely held that it should be dealt with and treated, namely, by such mutual presentation of writings and calm conferring together among ourselves, we at least leave with You a clear testimony, that we here in no wise are holding back from anything that could bring about Christian concord, — such as could be effected with God and a good conscience, — as also Your Imperial Majesty and, next the other Electors and Estates of the Empire, and all who are moved by sincere love and zeal for religion, and who will give an impartial hearing

to this matter, will graciously deign to take notice and to understand this from this Confession of ours and of our associates.

Your Imperial Majesty also, not only once, but often, graciously signified to the Electors, Princes, and Estates of the Empire, and at the Diet of Spires held A. D. 1526, according to the form of Your Imperial instruction and commission given and prescribed, caused it to be stated and publicly proclaimed that Your Majesty, in dealing with this matter of religion, for certain reasons which were alleged in Your Majesty's name, was not willing to decide and could not determine anything, but that Your Majesty would diligently use your Majesty's office with the Roman Pontiff for the convening of a General Council. The same matter was thus publicly set forth at greater length a year ago at the last Diet which met at Spires. There Your Imperial Majesty, through His Highness Ferdinand, King of Bohemia and Hungary, our friend and clement Lord, as well as through the Orator and Imperial Commissioners, caused this, among other things, to be submitted: that Your Imperial Majesty had taken notice of, and pondered, the resolution of Your Majesty's Representative in the Empire, and of the President and Imperial Counselors, and the Legates from other Estates convened at Ratisbon, concerning the calling of a Council, and that Your Imperial Majesty also judged it to be expedient to convene a Council; and that Your Imperial Majesty did not doubt the Roman Pontiff could be induced to hold a General Council, because the matters to be adjusted between Your Imperial Majesty and the Roman Pontiff were nearing agreement and Christian reconciliation; therefore Your Imperial Majesty himself signified that he would endeavor to secure the said Chief Pontiff's consent for convening, together with Your Imperial Majesty, such General Council, to be published as soon as possible by letters that were to be sent out.

If the outcome, therefore, should be such that the differences between us and the other parties in the matter of religion should not be amicably and in charity settled, then here, before Your Imperial Majesty, we make the offer in all obedience, in addition to what we have already done, that we will appear and defend our cause in such a general, free, Christian Council, for the convening of which there has always been accordant action and agreement of votes in all the Imperial Diets held during Your Majesty's reign, on the part of the Electors, Princes, and other Estates of the Empire. To the assembly of this General Council, and at the same time to Your Imperial Majesty, we have, even before this, in due manner and form of law, addressed ourselves and made appeal in this matter, by far the greatest and gravest. To this appeal, both to Your Imperial Majesty and to a Council, we still adhere; neither do we intend, nor would it be possible for us, to relinquish it by this or any other document, unless the matter between us and the other side, according to the tenor of the latest Imperial citation, should be amicably

and charitably settled, allayed, and brought to Christian concord; and regarding this we even here solemnly and publicly testify.

### Chief Articles of Faith

#### *Article I: Of God*

Our Churches, with common consent, do teach that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, visible and invisible; and yet there are three Persons, of the same essence and power, who also are coeternal, the Father, the Son, and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

They condemn all heresies which have sprung up against this article, as the Manichaeans, who assumed two principles, one Good and the other Evil; also the Valentinians, Arians, Eunomians, Mohammedans, and all such. They condemn also the Samosatenes, old and new, who, contending that there is but one Person, sophistically and impiously argue that the Word and the Holy Ghost are not distinct Persons, but that "Word" signifies a spoken word, and "Spirit" signifies motion created in things.

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The existence of God: Rom. 1:19-21; Ps. 19:1-3; Gen. 1:1; Ps. 90:2; Ps. 14:1. There is *one* God: Mark 12:29. 32; Is. 44:6; Is. 48:12. God is a Spirit: John 4:24; Exod. 3:14; Col. 1:16. 17. Three persons in God: Gen. 1:1. 26. 27; Numbers 6:24-26; Is. 6:3; Matt. 3:16. 17; Matt. 28:19; John 14:15-17; John 10:30; Ps. 33:6; John 1:1-3.

The Council of Nicaea, Bithynia, Asia Minor, convened by Constantine in 325 for the settlement of the Arian controversy.

The Manichaeans, founded by Mani (216-277 A. D.), in Persia, taught two principles, gods, a good and an evil one. This ancient error had been revived in the Middle Age by the Cathari, a sect in the southern part of France.

The Valentinians, followers of the Gnostic Valentine, in Rome and Alexandria, during the second century, by their system, a mixture of heathen philosophy and Christian teaching, denied the Scriptural doctrine of the Holy Trinity.

The Arians, adherents of Arius, presbyter of Alexandria (d. 336), denied the essential unity of the Son and the Holy Ghost with the Father. This doctrine was condemned by the Council of Nicaea.

The Eunomians (Eunomius, bishop in Mysia ca. 360), went still further than the Arians, declaring that the Son is unlike to the Father.

The Mohammedans (Mohammed, b. 570 A. D. at Mecca, Arabia), deny the doctrine of the Trinity. "They

are mentioned here," says Dr. Reu in "Kirchliche Zeitschrift," "because the Turks at this time endangered the Christian world, and because Dr. Eck had not hesitated to identify the Protestants with them, declaring the latter even more pernicious than the Turks."

The Samosatenes, whose doctrine is briefly stated in the Article itself, were adherents of Paul of Samosata, Bishop of Antioch, who died in 272. Their heresy was revived by individual teachers in the time of Luther.

So far for the then "old and new Samosatenes," against whom the heroic confessors at Augsburg witnessed. Let us not forget that we have the Antitrinitarians with us to-day against whom we must confess the truth presented by the first Article: the Unitarians, the Christian Scientists, the Russellites, the Spiritualists, etc., not to forget the lodges.

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#### *Article II: Of Original Sin*

Also they teach that since the fall of Adam, all men begotten in the natural way are born with sin, that is, without the fear of God, without trust in God, and with concupiscence; and that this *disease*, or *vice of origin*, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost.

They condemn the Pelagians and others who deny that original depravity is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

The fact of original sin and its punishment by a righteous God is plainly taught: Gen. 6:5; Gen. 8:21; Eph. 2:3; John 3:1-6; Eph. 4:18; 1 Cor. 2:14.

The Pelagians. Pelagius was a British monk in the beginning of the fifth century. His teaching is briefly summarized in the Article itself. It is the religion of natural man. It has found its way into churches that still preach of Christ; it is expressed in the rituals of lodges and of organizations for the training of youth; we find it in Christless pedagogy and sociology, in fact, everywhere where man tries to learn to know himself without giving ear to Him who made man and who in His Word clearly tells man of his depraved condition.

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#### *Article III: Of the Son of God*

Also they teach that *the Word*, that is, *the Son of God*, did assume *the human nature* in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human inseparably conjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that He might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but also for all actual sins of men.

He also descended into hell, and truly rose again the third day; afterward He ascended into heaven that He

might sit on the right hand of the Father, and forever reign and have dominion over all creatures, and sanctify them that believe in Him, by sending the Holy Ghost into their hearts, to rule, comfort, and quicken them, and to defend them against the devil and the power of sin.

The same Christ shall openly come again to judge the quick and the dead, etc., according to the Apostles' Creed.

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Jesus says: "Search ye the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." He who reads the Bible will find every word of this Article taught clearly and explicitly by the men through whom God revealed His Son to the world. For a comprehensive presentation of these truths with Scriptural proof read you Lutheran Catechism where it explains the Second Article of the Apostles' Creed.

J. B.

### THE MONEY SIGN IN CHURCH LIFE

Dollars are great telltales. Financial statistics of the church at large tell a revealing story. The annual report of the United Stewardship Council was recently published, showing the money gifts of twenty-five of the leading denominations of the United States and Canada. These include a membership of 23,267,767, and their total gifts for all purposes, including self-support and missions and benevolences, make the immense total of more than half a billion dollars, or \$532,368,714.80. This is a vast sum, but is it what it should be? It is an average gift for each person for an entire year of \$23.30, or less than fifty cents a week. On the basis of tithing, or one-tenth of one's income, this would mean an average income of \$230 a year, including of course all givers who are church members, which means many school children and others not earning incomes. Even so, the average gift is far below what it might be. Furthermore, while there was a gain in the year of more than \$20,000,000 over the total gifts for local church expenses of the previous year, there was a falling off of approximately \$12,000,000 for budget benevolences, which include missions. This is not encouraging. Yet is it not an inevitable result of two things? — the increase of Modernism in the church and the mission boards, which means loss of confidence in the boards on the part of the multitudes of sound Christians in the rank and file of the Church; and the lack of interest in foreign missions on the part of the many modernists themselves, who are within the professing Christian church. Modernism sooner or later destroys missionary interest and effort. The modernist is not certain just what the Gospel is, and is not certain that Christianity is the only worthwhile religion; why, then, should he spend time, money, and life in evangelizing the adherents of other religions? Another interesting fact from these statistics is that the average for denominational benevolences was \$4.52, while the average for all purposes was \$23.30; in other words, the churches are

giving more than \$4.50 to local congregational expenses for every dollar to missions and benevolences. These various facts should come as a sobering call to all God's people, and should deepen and increase the prayer for world-wide revival in the body of Christ.

— Sunday School Times.

### PUBLISH AND CONCEAL NOT

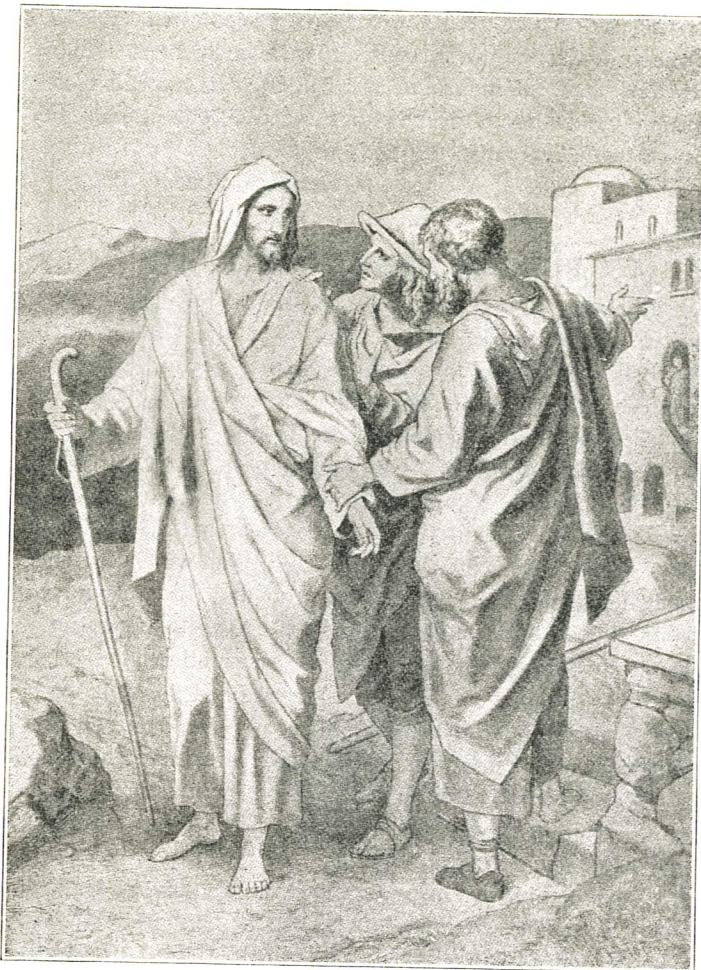
Publicity is necessary both in secular business as well as in church work. The business of the Church is to publish the Gospel of Jesus Christ. In our Lutheran Church this is done faithfully and regularly. But in addition to this publishing there is one method or way of publishing that some congregations in our Church are way behind in. That is in placing the name of the congregation on the church. You may say that all the members know their church and its location, which is true; but there are others, strangers, who may be looking for your church and cannot locate it because it is without a name on the outside which can be seen and read.

Last summer while on my vacation I looked for a Lutheran church on Sunday where we could attend and worship. As Lutherans we wanted to attend Lutheran services, because there is where we feel at home, and to us no church service can take the place of our beautiful and edifying Lutheran service. One Sunday morning far away from any acquaintances we decided to go to a town in which we knew there was a Lutheran church. The churches can ordinarily be seen, so there is no difficulty in finding a church provided the town is not so very large. This town had four churches, and not a single one of them had a name that could be seen. After some asking we finally located the church. However, there were no services. We decided to go to the next town, as there also was a Lutheran church. There we had the same experience in locating the church, but after some asking we found the place.

On the following Sunday we were only about 25 miles from a fairly large city, a place having several thousand inhabitants. We knew there was a Lutheran church, and set out to find it. But even there we had the same experience, no name on the church, and after much driving and asking we finally located it.

In our days, when people travel both often and far, the churches are looked for. A road sign telling direction is welcome and refreshing to the traveler, we know we are on the right road. A church sign is just as much needed and very welcome to the one who is looking for a church home while he is away from home. Let us publish our church and its location so that it can be found with the least difficulty. The individual congregations will reap much joy and happiness in having strangers worship with them in their own church. We are again nearing another summer. May it be easy to find your church, because it has the name in big letters placed on it.

— Stephen Dale in "Lutheran Church Herald."



### AT TWILIGHT

Hallowed forever be that twilight hour,  
 When those disciples went upon their way;  
 The deepening shadows over their spirits tower,  
 The tender griefs that come with close of day.  
 A gentle stranger tarried by their side  
 And asked them sweetly why they were so sad.

"Hast thou not seen our Master crucified?"  
 They answered, "How can we again be glad?"  
 "Oh, children," said the stranger, "do you read  
 The things which all the holy prophets said:  
 How he would suffer and would die indeed,  
 But yet should rise in glory from the dead?"  
 And when the little village came in view,  
 They said, "Abide with us, for it is late."

So He went in and sat down with the two,  
 And took the bread and blessed it ere they ate.  
 Their searching eyes were fastened on his face,  
 They caught the look which chained them as of old,  
 Only it wore diviner, loftier grace:  
 Their glorious risen Master they behold!

And then they knew how strangely all the while  
 Their spirits burned within them as He talked,  
 Or listened to them with that very smile,  
 Explaining oft the Scriptures while they walked.

They felt reward for all their bitter pain,  
 When, lo! he vanished softly from their sight;  
 But they could never be so sad again,  
 Who had the memory of that blessed night.

— Selected.

### I KNOW THAT MY REDEEMER LIVETH

Life is to many like battling one's way through a raging sea, or, like Noah's journey on the waters of the flood. Will it rain forever? Will the sun ever come through again? Where is all that water going to disappear? Will dry land reappear as on the third day of creation and again afford a home to man? When we look back, many things seem so very simple and self-evident, but when we are in the midst of trouble, even trifles seem to weigh heavily in our souls. On Good Friday the disciples saw only death, the death of their beloved Christ, and with His death the shattering of all their hopes of salvation. Now they sought refuge in hiding, not only from the Jews, before whom their faith was put to shame, as they felt, but they tried to hide from their own fear; their life was ruined, because their hope was gone; they did not remember nor heed Christ's word. They were as dazed, did not know what to do think.

Of a sudden, somebody calls them out; a new and at first incredible message strikes their ears and slowly sinks into their minds, which are slow to believe the message: Christ is risen! Jesus lives! They run, they must see! It is true! The grave is empty; Jesus himself appears, speaks to them, lives with them forty precious days. Every moment proves, He does not change, He is the same as before, acts the same way; yes, he *is* the same Redeemer! They had changed by not trusting Him and His word any more, but their desertion did not embitter Him, now to judge and condemn. He still enjoys remitting our sins, if they were big as a mountain and many as the sand of the sea. He comes to our relief, often when we have come to the end of our resources. No matter where we turn, we find evidences of His blessed guiding, gentle but firm and always sure of His way and means. In short, He lives; and before all men on earth His believers shall be sure of His merciful presence, that their whole life in all its changes and trials and wonderful experiences of faith shall be a repetition of Job's glad hymn of praise: I know that my Redeemer liveth!

— F. Soll in "The Evangelist."

Christ will not be bargained with; and nothing is more dangerous than dividing our hearts between Him and the world, of waiting from time to time for a more convenient season to break through. . . . Consider this well, O ye double-minded lukewarm souls! —Selected.

A neglected Bible means a starved and strengthless spirit, a comfortless heart, a barren life, and a grieved Holy Ghost.  
 — Selected.



## A JEWISH HERO OF CHRISTIAN MISSIONS

Missionary zealots remain peculiarly unknown to all people, it appears, except to other missionary zealots. Only rarely, for example, does one happen upon the name of Samuel Isaac Joseph Schereschewsky (pronounced Shehereshefsky), the Lithuanian Jew who, a convert to Christianity, labored in Shanghai with stupendous zeal and a paralyzed body to make the complete Bible available in Chinese to some 250,000,000 heathen Chinese.

The excellence and unusual currency of his translation from the original Hebrew and Greek into the Mandarin dialect and the literary "Easy Wen-li" have made them the basis and the model for all additional versions and have resulted in enthusiastic eulogies of Schereschewsky's skill, persistence, and knowledge. Max Muller has classed him as one of the six most learned Orientalists in the world — and the world has learned to accept Max Muller's judgments with humbleness. The Episcopal Church, in which Schereschewsky held a bishopric, extols his colossal translation work as one of the grandest monuments of the human mind and of missionary fervor.

His life is catalogued most rosily by a divine as being one of the romances of the history of the Bible. But that phrase is as deceptive as it is fluent. Schereschewsky's life appears to have been a doubtful romance. It contained too much pain and toil to beg for so pleasant a label. For his last twenty-five years Schereschewsky was almost entirely paralyzed; only after a course of treatments could he move one finger of each hand; *The Spirit of Missions* for 1906, the year of his death, presents him as "a helpless man who must be carried from his chair to a carriage whenever he left his house."

Yet Bishop Schereschewsky founded the famous St. John's University in Shanghai and, with indomitable perseverance, proceeded with his remarkable series of scriptural translations. He bought a typewriter, and used his two fingers or a stick to press down its keys. "I am never without pain," Schereschewsky confessed to a colleague, but he began and completed what is known as Schereschewsky's Two-fingered Bible in the Easy Wen-li!

Schereschewsky's very early days seem to have been precisely and placidly like those of all the other Jewish lads of the time, except for a precocity he soon evinced in Hebrew. He was born May 6, 1831, in Russian Lithuania, in a small town, Tauroggen. His parents had determined to make of him an honored rabbi. They died soon, however, and Schereschewsky lived with a relative, a timber merchant in good circumstances. Somehow, he was unhappy and left at the age of fifteen to become independent. His independence allowed him to wander and starve over Russian Poland and Germany, and to study. He had attended the rabbinical seminary in Krazi, the town neighboring Tauroggen, where the Talmud and Talmud commentaries were studied in Hebrew and Aramaic. So proficient did he become that at the age of

seventeen he tutored in a Russian family, and at eighteen wrote poetry in Hebrew. After Krazi came another town, Zhitomir, another seminary for embryo rabbis, more profound discussions of Talmudic problems brightened by considerably finer hair-splitting and more agile minds.

Rather suddenly came a change in his thought, stimulating a later change in his soul. The story is that a fellow student of Schereschewsky smuggled a copy of the New Testament in a Hebrew translation into the rabbinical school at Zhitomir. Finding it to his taste dull and containing nothing of value he passed it on to Schereschewsky who, on the other hand, after careful comparisons became intellectually convinced that it was the fulfillment of Old Testament prophecy. The conviction rested, however, until after Schereschewsky had won honors for two years as a student at the University of Breslau and had determined to sail for the United States. He stopped in Hamburg on the way. There he met Jacobi, a Christian Jew, who befriended him and, failing to convert him, gave him letters of introduction to friends of his in the United States who, like him, had embraced Christianity.

One of Jacobi's letters was addressed to the Rev. John Neander, a Christian Jew, who was a Presbyterian pastor in Brooklyn. Neander introduced numerous others, so that, when the Christian Jews of all denominations in New York planned to observe the Passover together as a national feast, Schereschewsky was included as a guest. At that feast his conversion was consummated. He accepted Christianity, but retained his Slavonic name and Semitic beard. This was 1855.

He was baptized and attended the Presbyterian Theological Seminary at Allegheny, Pa. Finding himself in acute disagreement with some of the tenets of the Presbyterian Church, Schereschewsky, 1858, allied himself with the Protestant Episcopal. A year later he was in the diocese of Maryland a candidate for orders under Bishop Whittingham, who mentions him in his address for 1859.

He was about 29 when he graduated from the General Theological Seminary in New York. He declined a professorship in the seminary, explaining calmly: "I want to go to China to translate the Bible." His astonished friends suggested that he was sailing to what would be the graveyard of his talents, but Schereschewsky prepared to leave. Bishop Boone, first bishop of China, made him a deacon, and Schereschewsky became one of the company of newly appointed missionaries who left New York for Shanghai on the clipper *Golden Rule*. During the long voyage the new missionaries applied themselves diligently to the study of Chinese. But no other's progress was as swift as Schereschewsky's. Soon he far outstripped all his companions and startled the native teachers in Shanghai with the good classical compositions he wrote with surprising ease and accuracy.

Shanghai offered the best facilities for acquiring the

Mandarin dialect and Wen-li, the distinctive literary language of the empire. There Schereschewsky remained two years, studying. Less than a year after his arrival he was advanced to the priesthood by Bishop Boone. One historian claims that his command of Chinese after a year was so marked that he was employed as interpreter by the American Ambassador to China at the time. In another year he began that stupendous series of scriptural translations into the Chinese which aimed at an appeal to more than one-fourth of the world's population.

The series officially began in 1861 with the translation of certain portions of the Psalms into the Shanghai colloquial. Animated then by the desire to reach an infinitely greater number than those centered in Shanghai alone, Schereschewsky proceeded to learn Mandarin, the official vehicle of communication and the one understood by both mandarins and people, even in regions of peculiar dialects. He moved to Peking. There, with the English Bishop of Hongkong, Dr. Burdon, he translated the Book of Common Prayer into the Mandarin. It took them a year and at completion was the first Mandarin version of the Prayer Book that had ever been done.

Next, in 1865, came an even more important achievement — the translation of the New Testament into Mandarin. Schereschewsky worked with a committee of Chinese scholars who appreciated then, perhaps, words which Schereschewsky did not utter aloud until some years later: "Without the least idea of self-laudation I may be allowed to state that my knowledge of the Hebrew qualifies me, perhaps more than any other missionary, to understand the translation of the Old and New Testaments into the Chinese. Being a Jew by birth, and having enjoyed in my earlier years a good Jewish education, I know Hebrew better than any other language. As to my knowledge of the Chinese, I hope I possess the average knowledge of it of most missionaries. . . ."

Schereschewsky's next act added climax and drama to his previous ones and put him incontestably in the front rank of Orientalists, translators, and missionaries. Alone he set about rendering the Old Testament into Mandarin, a task which held him eight years, during which time he preached daily to large crowds in Shanghai and outside the west gate. His version has never been rivaled for its ripe scholarliness. Yet Schereschewsky's difficulties with it were genuine and annoying. Principally, he could not at first fix upon an adequate, accurate, and uncomplicated Chinese word corresponding to "God." Two opposing groups in China formidably supported "Shangti" and "Shin." Schereschewsky discounted these appellatives, proving that "Shangti" was in reality a vulgar, mythological idol and "Shin" so vague that in Chinese (which offers no definite article, no designation of number or gender, and no grammar to distinguish nouns from adjectives) "Shin could mean God, gods, goddess, goddesses, deity, and divine.

Finally he determined upon a curious experiment: he introduced the term "Tien chu," defending it by recalling that it had been used by Roman Catholic missionaries in China for two hundred years. Schereschewsky himself employed "Tien chu" constantly in conversations and sermons, since it was of established usage, had no taint of idolatry and was understood by the natives to mean no god of their own. The protestants would not favor it, however, despite its illustrious lineage and Schereschewsky's plea for a unified Bible, and eventually "Tien chu" ceased appearing in the famous Mandarin Old Testament. Schereschewsky left for the United States on a furlough. He was elected to the episcopate of Shanghai and received an honorary doctor of divinity degree from Kenyon College and Columbia University. Just before his return to Shanghai he campaigned vigorously and successfully for funds with which to erect a church college or university in China for the training of native teachers, ministers, and physicians. St. John's University in Shanghai was the result, built on a tract of land whose amazing increase in value has more than equaled the total amount spent on missionaries for many years!

The same year Bishop Schereschewsky undertook the translation of the entire Prayer Book into Wen-li, or the classic style, intending to make of it a harmonious blend for both English and American missions. His hope was as little gratified as was a later one: "Is it not possible to have one Bible for China?" but for a long time his was the sole version used in all the American missions and it later formed the basis for further colloquial versions.

The summer of 1881 was a fateful one. While visiting the missions under his charge, at Wuchang Schereschewsky suffered from a severe sunstroke. He never recovered. It left a disease of the spine which paralyzed his body. The vigor of his mind was untouched, however. He purchased a typewriter with which to continue his work of translation — he had finished one book of the Apocrypha when struck down — but his fingers, he found, could not force the keys down. Further treatment — impatient waiting — and he was delighted to feel the middle finger of each hand respond; yet he kept a stick handy should either fail.

His industry and patience were infinite and incredible. Immediately following the revision he began, laboriously on his English type-writer with two fingers, to turn the complete Bible into Easy Wen-li, a task of twenty years. After eight years work, working eight hours a day, he had typed out 2,500 pages of neat manuscript. Some of the time had been spent in Cambridge, where Schereschewsky's son was attending Harvard. Schereschewsky had resigned his bishopship long before, in view of his incapacities, but now he sailed again for Shanghai, in August, 1895, to have his Romanized manuscript transposed into Chinese characters. In 1896 Schereschewsky was about to print the Easy Wen-li New Testament, or Two-fingered Bible, when the American Bible Society,

for which he worked exclusively, suggested his removal to Japan to superintend the publications of the revised Mandarin Bible and the Easy Wen-li. He took up residence in Tokyo, where he died ten years later.

"The Messiah Hebrew Lutheran."

### THE PRICE OF A SPIRITUAL BLESSING

A great awakening has come in the city of Yuanchow, Hunan, China, where are stationed workers of the Liebenzell Mission, with Mr. Herman Becker in charge. For long years a hard, unresponsive field, now the praises of the Lord are sung by a company of some 1,600 who gather for prayer and worship. Out of a tragic incident the Lord brought a swaying of the people's hearts to Himself.

An infuriated man, either demon possessed or a maniac, had broken loose and tried to stop and disperse the meetings for prayer. In the absence of Mr. Becker he attacked and very dangerously wounded Mrs. Becker, gashing her head and neck so that her life was almost despaired of. Her husband undertook some impromptu and absolutely necessary surgery with the result, by the Lord's help, that her life was saved. Other missionary women and comrades were also wounded by the maniac, who later, running amuck in the street, was finally himself slain.

The city magistrate hearing of Mrs. Becker's and others' terrible experience at the hands of this man, gathered together his family and relatives to the number of twenty and condemned the whole group to death for not keeping this dangerous person in control.

On hearing of their awful sentence Mr. Becker went to the magistrate and pleaded for their release, which was firmly and finally refused.

"Then," said he, "I shall accompany them to the death and standing in front of them receive the first fatal shots in my own body."

This deeply moved the official who had been acting in accordance with well recognized precedent and had never met so amazing an attitude of heart before.

"Will you then be responsible for these people if I set them free?" he asked Mr. Becker.

"I will be responsible," he replied, trusting to the Lord in whose name he knew himself to be acting and to the grateful hearts of the group who were saved from death by his kind and successful intervention. And freed they were from that day.

Is it any wonder that Yuanchow City was deeply stirred when this unheard of staking one's own life (and he an alien), for the rescue of the doomed kindred of an enemy, was passed from ear to ear? God used this to bring the royal blessing in companies of souls saved and rejoicing in the love and new life of Jesus Christ, the world's Savior, and the stream of grace goes on flowing deep and strong.

—"The Bible for China."

### NORTHWESTERN LUTHERAN ACADEMY

The Easter recess has begun. And surely, the vacation is most welcome to both faculty and scholars after the exceptionally long term from Christmas until now. No doubt the scholars will return refreshed and strengthened for the last term's work. The long weeks of the past term have left their mark of exhaustion on all of us, due in part to the inconveniences of the forepart of the winter.

It was not until March 6th that we were able to move out here into our new dormitory. Until then the institution was scattered all over town. The boys lived ten blocks from the kitchen and six from the church, which furnished us inadequate classrooms, until we moved out here. Due to the impossibility of proper supervision the work of the scholars in the first semester was not, what it might have been. Fortunately the Lord spared us from epidemics and serious illness, or we should not have known where to go with our scholars.

But all this is history. Scholars, as well as faculty, full well appreciate the new equipment. The dormitory was immediately occupied by the boys. It also houses the kitchen, boiler-room and janitor's quarters. The girls were placed in the rooms on the second floor of the classroom building. Not only does the new arrangement make for better supervision, but the scholars themselves seem more satisfied out here, where little of a disturbing nature is found.

Naturally our grounds still need much attention, before they will look their best. The scholars are taking a live interest in the beautifying of our property, and nearly every day finds them busy with rakes, shovels, or hoes, improving some spot or other. They are all looking forward to the day, when the grounds will be beautified with shrubbery, flowerbeds and trees.

The new dormitory is also sadly in need of furnishings. We could not find courage to spend any money for interior furnishings in view of the fact that the building cost us slightly more than Synod had appropriated. We are still without shades, curtains, and furniture in the reception room. A few friends have remembered us with gifts for the dormitory, as is recorded elsewhere in this issue.

I wish to call to your attention the report of a number of realtors of Mobridge, who made an estimate on the value of your property here in this city. According to a careful estimate the total property is worth about \$50,000.00. Of this amount Synod paid about \$28,000.00, the balance having been donated by the city of Mobridge, the local congregation, and the congregations of our Dakota-Montana District. May the good Lord, who has blessed us so abundantly in the past year, teach us to use His gifts unto the praise of His name.

K. G. S.

## FROM OUR CHURCH CIRCLES

## General Joint Mission Board

The General or Joint Mission Board is to convene at the Republican House, Milwaukee, Wis., May 7th to 8th, 1930. The first session opens at 9:00 A. M.

Julius W. Bergholz, Sec'y.

## Pastoral Conference of the Minnesota District

The Pastoral Conference of the Minnesota District will meet in St. John's Church (Pastor Paul C. Dowidat), Minneapolis, April 29th to May 1st.

Opening session: Tuesday at 10 o'clock.

Papers to be read: Predigtamt, by Pastor A. C. Haase; Gestaltung der neutestamentlichen Kirche, by Pastor R. C. Ave-Lallemant; The Jewish Synagogue and its Influence on the New Testament Church, by Pastor H. E. Lietzau.

Services on Wednesday evening.

Sermon (English): Pastor J. Schulze (M. Michaels).

Confessional Address (English): Pastor Wm. C. Albrecht (W. P. Haar).

Take "Grand and Monroe" or the "Broadway" cross town street car to Washington and Broadway Streets N. E.

St. John's will furnish night quarters and breakfast free of charge to all brethren whose reservations reach Pastor Dowidat's office on or before Easter Sunday. Noon and evening meals will be served at the church for 35 cents.

Paul T. Bast, Sec'y.

## West Wisconsin District

The West Wisconsin District will meet, God willing, for its regular sessions in the St. John's Congregation at Baraboo, Wis. (Pastor H. Kirchner), from June 24th to 27th. Details later.

F. E. Stern, Sec'y.

## Sheboygan-Manitowoc Counties Joint Conference

The Joint Conference of Sheboygan and Manitowoc Counties will meet April 29 and 30 at Morrison (Br. Gladosch, pastor). First session Tuesday at 9 A. M.

Papers are to be read by Pastors Karl Schulz, E. Stoekhardt, P. Kionka, Edw. Huebner, J. Halboth, F. Moecker, L. Mielke, E. Krause, W. Laesch.

Confessional Address: C. Gutekunst (G. Kaniess).

Sermon: H. Wegner (L. Koeninger).

Services will be held in the German language.

Kindly announce. E. H. Kionka, Sec'y.

## Dodge-Washington Counties Pastoral Conference

The Dodge-Washington Counties Pastoral Conference will meet Tuesday and Wednesday, April 29 and 30, 1930, in the congregation of Pastor T. C. Voges at Huilsburg, Wis.

Papers: 1) The Lord's Prayer, G. Bradtke; 2) Exegesis on Hebrews 11, Adolph v. Rohr; 3) The Conclusion of the Ten Commandments according to Luther, A. C. Lengling; 4) Art. V of the Augsburg Confession, H. Cares.

Sermon: O. Toepel (Adolph v. Rohr).

Confessional Address: R. Pietz (H. Wolter).

Please announce. Ph. Martin, Sec'y.

## Lake Superior Pastoral Conference

The Lake Superior Pastoral Conference will meet at Marquette, Mich. (Rev. W. Roepke), on Monday, May 5, 7:30 P. M., to Wednesday, May 7, noon.

Sermon: W. Fuhlbrigge (K. Geyer).

Confessional Address: A. Gentz (W. Gieschen).

Papers: C. Doehler, Exegesis on Ep. to Ephesians, continued; C. C. Henning, The Pastor's Private Bible Study; W. W. Jahn, Mary, the Virgin, in the Gospels; M. Croll, The Pharisees; H. Hopp, Catechesis, the Holy Christian Church, the Communion of Saints (with conference members).

Notify the local pastor whether you intend to attend conference or not. Paul C. Eggert, Sec'y.

## Joint Pastoral Conference of Milwaukee and Vicinity

The Joint Pastoral Conference of Milwaukee and Vicinity will meet, D. v., May 6 (9 A. M.) and 7 in Gethsemane Church, Milwaukee, Wis. (Rich. Buerger, pastor).

Papers by W. Hoenecke, J. Meyer, Wm. Lochner, O. Kaiser, W. Gieschen.

Communion service on Tuesday evening at 7:45 P. M.

Sermon: C. Winter (C. Witschonke).

Every one must provide for his own quarters.

W. C. Meyer, Sec'y.

## North Wisconsin District

As announced heretofore, the same will convene from June 18th to 24th in the St. Paul's Congregation at Algoma, Wis., of which the Rev. K. Toepel is pastor.

The opening services will take place at 10 A. M. on Wednesday morning. The delegates are kindly requested to hand their credentials to the secretary immediately after the services. These credentials must

bear the signature of the chairman and secretary of their congregation.

All requests for **quarters** must be in the hands of the local pastor not later than June 10th. Dinner and supper will be served in the church parlors for 35c and 25c. Lodging and breakfast will be gratis.

For Sunday, June 22nd, a special celebration of the 400th anniversary of the Augsburg Confession has been arranged.

All **memorials** to the Synod must be in the hands of the president of the Synod, the Rev. Aug. F. Zich, by June 1st.

Two **essays** have been prepared to be read at the sessions. One will be given in the German by the Rev. G. A. Dettmann. His theme is: "St. Paul's Life Before His Missionary Activity." The Rev. W. K. Pifer will deliver the English essay. His subject is: "Contending for the Truth Brought to Light Again by the Reformation (Jude 3)."

G. E. Boettcher, Sec'y.

#### Lake Superior Sunday School Teachers' Convention

The Lake Superior Sunday School Teachers' Convention will be held at Gladstone, Mich., Th. Hoffmann, pastor, May 25, from 9:00 A. M. to 4:00 P. M. Please announce the number in your party to the local pastor.

Melvin W. Croll, Chairman.

#### Lake Superior Delegate Conference

The Lake Superior Delegate Conference will meet at Stambaugh, Mich., W. Fuhlbrigge, pastor, June 3, from 9:00 A. M. to 5:00 P. M. Please address announcements to pastor loci.

Melvin W. Croll, Sec'y.

#### Combined Mississippi and Southwest Conference

Meeting of the Combined Mississippi and Southwest Conference at La Crosse, North Side, with Rev. Jul. Bergholz, Wednesday, April 30, beginning at 9 A. M. to Thursday afternoon.

Service: Wednesday evening, English.

Confessional Address: Kirchner, Limpert.

Sermon: Lutz, Kurzweg.

Papers to be read by A. Berg, A. Vollbrecht, E. Palechek, and C. W. Siegler.

Announcement to be one week before in hands of pastor loci.

G. Vater, Sec'y.

#### Pastoral Conference of the Dakota-Montana District

The Pastoral Conference of the Dakota-Montana District meets at Bowdle, South Dakota, Pastor P. G. Albrecht, from April 29th to May 1st. First session at 9 A. M.

Papers: 1) Divorce, Meier; 2) Exegesis of Titus 2, Lindloff; 3) Paul, the Pastor, Albrecht; 4) History of the Jews from the division of the kingdom to the time of Christ, Schaller; 5) Die historische Entwicklung der sieben Bekenntnisschriften der Lutherischen Kirche, Rossin; 6) How may we stimulate regular attendance at the Lord's Supper? E. Gamm; 7) American Legion, Fuerstenau.

Preacher: M. D. Keturakat, W. Krueger.

Confessional Address: H. J. Schaar, D. F. Rossin.

Remarks: Timely announcement required.

Herbert Lau, Sec'y.

#### Central Conference

The Central Conference will meet on May 20-21 at Trenton (Rev. L. Bernthal).

Essays: Janke, L. Bernthal, L. Kirst.

Sermon: Schumacher, Reim.

Confession Address: Janke, Weerts.

The church in Trenton is located on County Trunk C. Coming from the west through Fox Lake follow the gravel road which turns to the left, County Trunk C, to the church, some 5 miles east of Fox Lake. Coming from the south take State Trunk 26 to County C, then C west to the church; or U. S. 151 to County C, then C west to the church.

H. Geiger, Sec'y.

#### Fox and Wolf River Valley Mixed Conference

The Fox and Wolf River Valley Mixed Conference will meet, D. v., May 6 (9:00 A. M.) to 7 at Wittenberg, Wis. (Geo. Fierke, pastor).

Sermon: Uetzmann (Werner).

Communion Address: Sauer (Schoenecke).

Exegesis by Zich, Uhlig, Uetzmann, Baumann.

Essays by Froehlke, Brandt, Boettcher, Cassens, Mielhke, Zimmermann, Oehlert.

Kindly announce early to pastor loci.

H. L. Buesing, Sec'y.

#### Pacific Northwest Conference

The Pacific Northwest Conference will meet at Palouse, Wash., from noon April 22 to noon April 24.

Sermon: Rusert (Bernhard), critic Matzke.

Papers: Krug, Sydow, Kirst, Lueckel.

Please announce intended presence or absence to Rev. Elmer H. Zimmermann.

C. H. Bernhard, Sec'y.

#### Wisconsin-Chippewa Valley Pastoral Conference

The Wisconsin-Chippewa Valley Pastoral Conference will meet at Rice Lake, Wis., Pastor Frank Senger, May 20th and 21st. First session Tuesday at 9 A. M.

Papers: A. C. Haase, The Chicago Theses; Wm. Keturakat, Exegeses of 1 John; H. Brandt, Revelations; H. Schaller, Phil. 2:7-8; E. Walther, Art. 5 of the Formula of Concord; W. Gutzke, Thanksgiving Sermon.

Confessional Address: S. Rathke, A. Auerswald.  
Sermon: G. Marquardt, F. Senger.  
Please announce. G. C. Marquardt, Sec'y.

#### Arizona Conference

The Arizona Conference will meet at East Fork, Arziona, June 3rd to 6th.

Please announce. P. A. Boehm, Sec'y., pro tem.

#### Southern Wisconsin Conference

The Southern Wisconsin Conference meets at Bristol, Wis. (Rev. E. Jaster), April 29th and 30th.

Sermon: J. Toepel (Th. Voelkert).

Confessional Address: S. Jedele (Wm. Lehmann).

Papers: O. Heidtke, E. Jaster, Th. Volkert, Wm. Lehmann, A. Lossner: The Pastor's Attitude in Regard to His Successor and Predecessor; C. Buenger: Matt. 19:16-30 and Context.

Wm. R. Huth, Sec'y.

#### West Wisconsin Teachers' Conference

The West Wisconsin Teachers' Conference will meet at Wonewoc, Wis., H. Gurgel, teacher, May 23, beginning at 9 o'clock A. M.

Kindly announce yourselves to Mr. H. Gurgel, Wonewoc, Wis., on or before May 1.

Otto F. Boerneke, Sec'y.

#### Pastoral Conference of the Nebraska District

The Pastoral Conference of the Nebraska District will meet this year in St. John's Church (Pastor W. Siffring), near Brewster, Nebr., May 6th to 8th. First session Tuesday morning.

Papers to be read: Exposition of the Book of Acts, Wietzke; Hebrews 5, Horlamus; Matt. 12:40, Holzhausen; 1 John 3, Press; Aufgabe der Predigt, Klaus.

Sermon: Monhardt (Krenke).

Pastor Siffring requests that those coming by train notify him of the time of their arrival at least a week before, so that he can provide for their transportation.

W. Baumann, Sec'y.

#### Joint or General Mission Board

The Joint or General Mission Board is to convene in the Republican House, Milwaukee, Wis., May 15th and 16th, first session 9:00 A. M.

Julius W. Bergholz, Sec'y.

#### Notice!

The Committee of Five together with the old and new seminary board will meet in executive session in matters of our seminary on Monday, May 19th, at 10 A. M., at Grace Church, Milwaukee, Wis. If necessary, the whole committee will meet in open session on the following morning at 9 o'clock.

John Brenner, Chairman.  
W. F. Sauer, Secretary.

#### Acknowledgment and Thanks

The members of the Mixed Choir of the Friedens Congregation in Kenosha, Wis., donated the sum of \$25.00 toward the Organ Fund in Dr. Martin Luther College, New Ulm, Minn.

In behalf of our school I beg to express our sincere thanks.

E. R. Bliedernicht.

\* \* \* \* \*

#### Acknowledgment and Thanks

We wish to thank the kind donors for the following gifts to the Northwestern Lutheran Academy, Mobridge, South Dakota: Ladies' Aid at Grover, So. Dak., \$15.00 for library; Congregation at this place, 30 dozen eggs; E. Kehrberg, Mobridge, So. Dak., copper box for cornerstone and doormats for new dormitory; Christ Miller, Bowdle, So. Dak., \$10.00; S. Thompson, Watauga, So. Dak., 1 gallon lard; Members of Akaska, So. Dak., Parish, chickens; Mr. Strakis, Agar, So. Dak., chickens; Ladies' Aid, Morrystown, So. Dak., sufficient equipment for a well-appointed sick room; Ladies' Aid, Timber Lake, So. Dak., 30 dozen eggs.

K. G. Sievert.

#### Memorial Wreaths

Memorial Wreath of \$7.50 in memory of Caroline Friedrich, Zumbrota, Minn., by Mrs. C. C. Lohmann, Mrs. Aug. Lohmann, Mrs. Henry Bargeten and Ladies' Aid of Christ Lutheran Church. Money to be applied to the Church Extension Fund.

P. E. Horn.

\* \* \* \* \*

Memorial Wreath of \$14.00 in memory of Mrs. Henry Degener, Zumbrota, Minn., by Mr. and Mrs. Herman Runge, Mrs. August Schuemann, Mr. and Mrs. Ferd. Schulz, Mr. and Mrs. Frank Schuemann, Mr. and Mrs. Wm. Deters, Mr. and Mrs. Wm. Degener and Mr. and Mrs. Edward Degener. Money to be applied to the Church Extension Fund.

P. E. Horn.

#### ITEMS OF INTEREST

##### Ave Atque Vale!

Robbed of all earthly possessions, preferring a swift and sure death to slow martyrdom, despairing of life and expecting execution momentarily, one of our Lutheran fellow believers in Russia closes his last letter with these words:

"I bid farewell to all. All pious sympathetic feeling, even prayers in the churches avail naught, if deeds in our behalf do not follow. Faith without works is dead. If help does not come soon all must perish. Martyrdom must indeed come.

"My heart is so filled with sadness I can scarcely write. What shall become of our lives? Everything must end in terror. 'Zion stretches forth her hands and there is no one to help.' God is sitting in judgment. The good must suffer with the bad.

"Greet ——— and all our loved ones. I personally cannot write to them. I would be grateful to you if you write and tell them I bid them farewell. We shall see one another again there in the land of light. Oh, to die quickly and not to suffer so long! This is the burden of the prayer I am sending up to God daily.

"On Paul Gerhardt's monument is inscribed, 'A man who was sifted in Satan's sieve'. There have been sufferers before us but the world has never witnessed the like of what we must endure. We pray for our children that God may save them."

#### "Shall We Forget the Russians?"

(Editorial in "American Lutheran Student")

"'Out of the depths have I cried out to thee.' We are trembling with fear and are discouraged. We are perishing." Thus begins an unsigned letter of a Christian sufferer of that devastated nation of chaos. Even the city is not mentioned for fear lest the message should fall into the hands of Soviets, and innocent ones should suffer.

What a need there is in such a country for the Gospel of Christ, where persecution rages rampant and thousands perish at the point of the sword. Shall we forsake the Russian Lutheran Seminary, and our fellow Lutheran students? Surely the answer is everywhere, No." Let, us, then sacrifice some of our luxuries which we have over here for the cause of Jesus over there.

#### Morituri Salutamus

By Dr. L. W. Boe, St. Olaf College

"We who are about to die salute you." With these words of the gladiator of old, Bishop Meyer of Moscow began his plea to the Lutheran World Convention Committee some years ago when it met in Dresden, Germany. The plea has been reiterated many times since that meeting. The latest news from Russia telling of religious persecution, comparably only to the reign of Nero, confirms the feeling that Bishop Meyer spoke prophetically. The Christians and Christianity are being wiped out by persecution. Are we going to stand on the sidelines unconcerned because no economic interest of the United States is involved? Are fundamental human rights no longer our concern? We may not be able to rebuild the Russian Lutheran Church, but God help us if we let the witnesses to His truth die because we are too busy about other things. Let us pray and let us give! Let us give in order that other witnesses may rise to take the place of those who have fallen!

#### China's Population

The population of China is commonly estimated at four hundred millions. If the men, women, boys, and girls who make up the population of China were all standing shoulder to shoulder in one long line, like a rank of soldiers, how far do you think that line would reach? It would stretch four and one half times round the earth at the equator.

If you were asked whether there were more people in China than individual letters in the Bible, how would you reply?

Probably, some would say: "Oh, there must be more letters in the Bible." On the contrary, there eighty times as many heathen in China as there are individual letters in our English Bible. Or put it this way: pile eighty Bibles one on top of another, and every letter in those eighty Bibles would represent a living Chinese.

—Young China.

#### Lutherans In Chile

In Chile the Lutheran Church of Saxony maintains two Lutheran congregations totalling together more than twenty-five hundred members. The congregation in Valdivia, served by Pastor Wernicke, numbers 1,200 members, and the congregation in Temuco-Victoria, served by Pastor Klink, numbers 1,450 members from 13 preaching stations. In the course of a year Pastor Klink covered 9,532 miles in 149 days on the road, averaging 64 miles a day. His travel from point to point in his parish was by railroad, automobile, steamer, wagon, and horseback. The Lutheran Gotteskasten of Germany assists in providing support for the work.

#### Soviet Propaganda Outside Russia

The communistic propaganda from Soviet Russia which has been injected into all phases of German life with greater and greater frequency, is cause for considerable alarm in the eyes of *Allgemeine Evangelische Lutherische Kirchenzeitung*, Berlin, which reports that the state authorities in Germany are becoming more and more tolerant of such propaganda and lenient toward the propagandists.

Recently the Soviet Russians arranged an "exhibit" in a prominent hall in Berlin, where an admission charge was made so small that every one, including children, found it easy to attend. The exhibition was an indescribable mockery of everything sacred to the Christians. God, Christ, and the cross were pilloried in word and picture. In the midst of the display a picture of the pope appeared with a Bible in one hand and in the other a gun pointed at the public. "Musical instruments played revolutionary tunes and lectures delivered in the German language were received from Moscow by radio — an atmosphere like that of the outer courts of hell. Everywhere one noticed groups of children, boys and girls of twelve and thirteen years, listening to the music and the lectures." Only after emphatic protests had been raised by the Catholic party in the Reichstag did the police take measures against the exhibitors.

No less shocking, declares the same source, are the performances of Soviet origin in the theatres. Daily complaints and protests are registered that these performances through word and picture are gradually poisoning the minds of the public, particularly the immature minds of youth. Those responsible for the performances are making strenuous efforts to break down the moral fibre of the German people and through scoffing and mocking against the Creator and religion to make converts to their atheistic system of belief.

#### Claim Property Rights

Reports from Latvia, via Poland, state that controversy has arisen over the ownership and control of the Lutheran Cathedral Church in Riga. The German-speaking congregation claims priority through the fact that it has possessed the Cathedral for several centuries, while the Latvian-speaking congregations which have worshipped in recent years in the Cathedral claim equal property rights. Praising Bishop K. Irbe, head of the Latvian Lutheran Church, for his wise leadership in times past, the Germans deplore the present situation and fear complete loss of identity, particularly in view of the loss several years ago to the Roman Catholic Church of St. Jacobi Lutheran Church in Riga.

## MINNESOTA DISTRICT

March, 1930

PASTORS: R. HEIDMANN, Arlington, Dr. Martin Luther College \$36.00, Memory Wreath in memory of Wm. Nagel for Church Extension Fund \$25.00 and for Student Support \$10.00; total \$71.00. R. HEIDMANN, Arlington, General Mission \$29.00, Indian Mission \$29.00, Home Mission \$14.00; total \$72.00. WM. FRANZMANN, Baytown, Supervision and P and P \$8.15, General Institutions \$7.99, Missions \$8.16, Russian Refugee Relief \$7.65; total \$31.95. E. G. HERTLER, Browns-ville, Missions \$1.75. R. JESKE, Caledonia, Supervision and P and P \$10.00, Finance \$10.20, General Mission \$20.00, Indian Mission \$20.00, Home Mission \$20.00, Negro Mission \$5.00, Poland Mission \$5.00; total \$90.20. WM. PETZKE, Cedar Mills, Home Mission \$130.00, Student Support \$3.00; total \$133.00. J. C. A. GEHM, Darfur, Supervision and P and P \$5.16. R. F. SCHROEDER, Dexter, General Administration \$39.00. C. J. SCHRAEDER, Echo, Northwestern College \$18.20, City Mis- sion (Rev. Frey) \$4.40; total \$22.60. C. J. SCHRAEDER, Echo, Home Mission \$15.15. P. GEDICKE, Essig, Home Mis- sion \$6.70. KARL A. NOLTING, Frontenac, Donation from Mr. Charles Luth for St. John's Budget for Indian Mission \$10.00, Home Mission \$15.00, Negro Mission \$5.00; total \$30.00. H. Y. BOETTCHER, Gibbon, Memory Wreath in memory of Oscar Ehlen from Mr. and Mrs. Theo. Bruns \$2.00, from Her. Niebuhr \$1.00, W. Niebuhr \$1.00, J. Niebuhr \$1.00, total for Student Support \$5.00, from Ladies Aid \$5.00, from Sewing Circle \$5.00, from H. Bade \$5.00, Rev. and Mrs. Brauer \$2.00, from Prof. and Mrs. P. Dorn \$1.00, from Prof. and Mrs. C. Kath \$1.00, from Mr. and Mrs. A. Wiegand \$1.00, from Mr. and Mrs. H. Albrecht \$1.00, from Mr. and Mrs. W. Griffke \$1.00, total to Retire Bonds \$22.00, from Irene and Mrs. L. Penk for Lu- theran Children's Friend Society \$1.00; total \$28.00; \$20.00 given by Posen people was sent directly to Missouri Synod Treasurer. A. C. KRUEGER, Goodhue, Synodic Administ. \$48.98. F. W. WEINDORF, Grace, Goodhue, Indian Miss. \$8.00, Home Mission \$10.00, Negro Mission \$10.00; total \$28.00. F. W. WEINDORF, St. John's Goodhue, Indian Mission \$5.89, Home Mission \$20.00, Negro Mission \$20.00; total \$45.89. A. JUL. DYSTERHEFT, Helen, Home Mission from Heinrich Hardel \$5.00, Home Mis- sion from Maria Hardel \$5.00, Indian Mission from Heinrich Hardel \$5.00, Indian Mission from Maria Hardel \$5.00, Negro Mission from Heinrich Hardel \$5.00, Negro Mission from Maria Hardel \$5.00, Student Support, Minnesota District, from Hei- nrich Hardel \$5.00, Student Support, Minnesota District, from Maria Hardel \$5.00, General Support from Heinrich Hardel \$5.00, General Support from Maria Hardel \$5.00, Indian Mission from Ella Hardel \$5.00, Negro Mission from Maria Hardel \$5.00, Indian Mission from Heinrich Gruenhagen \$15.00, Negro Mis- sion from Minnie Gruenhagen \$15.00, Bethesda, Watertown, from Memorial Wreath Mrs. Schurmer, coll. by Mrs. Boenling \$17.00; total \$107.00. A. JUL. DYSTERHEFT, Helen, General In- stitutions \$50.00, General Missions \$54.00; total \$104.00. E. G. HERTLER, Hokah, Missions \$7.50. W. J. SCHULZE, Hut- chinson, Educational Institutions \$82.46, Missions \$86.59; total \$169.05. M. J. WEHAUSEN, Johnson, Synodic Administration \$1.50, Theological Seminary \$3.30, Northwestern College \$54.60; total \$59.40. L. F. BRANDES, Jordan, Educational Institutions \$96.00, Lutheran Children's Friend Society from L. A. \$18.00; total \$114.00. E. G. HERTLER, La Crescent, Missions \$13.00. PAUL W. SPAUDE, Lake Benton, Northwestern College \$16.15. H. E. KEIM, Lanesburg, Church Extension Fund \$48.00. KARL J. PLOCHER, Litchfield, General Administra- tion \$50.94. W. FRANK, Lynn, Theological Seminary \$15.50, General Mission \$10.64; total \$26.14. A. ACKERMANN, Man- kato, from Ladies' Aid for Ev. Luth. Deaf Mute Inst. Detroit, Michigan, Building Fund \$50.00. A. EICKMANN, Nodine, Supervision and P and P \$15.00, Home for Aged \$15.00, General Mission \$45.00; total \$75.00. W. P. HAAR, North Mankato, Indian Mission \$10.00, Home Mission \$30.00; total \$40.00. HENRY ALBRECHT, Omro, Home Mission \$48.00, Negro Mission \$34.00; total \$82.00. CARL C. KUSKE, Oshkosh, Student Support \$3.00, General Support \$3.30; total \$6.30. A. C. HAASE, St. Paul, General Institutions \$99.15. Indian Mis- sion from Mrs. J. Fuhrmann \$5.00, from Wm. Fuhrmann \$5.00; total \$109.15. MRS. H. A. LARSEN, Treas., Lutheran Mission Auxiliary, St. Paul, from Trinity \$34.00, Emanuel's \$12.00, St. John's \$11.00; total for Twin City Mission \$57.00. MRS. H. A. LARSON, Treas., Lutheran Mission Auxiliary, St. Paul, from Trinity \$14.00, Emanuel's \$11.00, St. John's \$4.00; total for Twin City Mission \$29.00. CARL C. KUSKE, Taunton, To Retire Bonds \$4.86. A. MARTENS, Tyler-Burchard, Syn- odic Administration \$5.40. A. MARTENS, Tyler-Burchard,

General Support \$8.00. R. JESKE, Union, Supervision and P. and P. \$5.00, Finance \$5.00, Indian Mission \$5.00, Home Mis- sion \$5.00, Negro Mission \$3.25, Poland Mission \$3.00; total \$26.25. PAUL SPAUDE, Verdi, Northwestern College \$9.75. KARL BRICKMANN, Vesta, Dr. Martin Luther College \$36.19. E. G. FRITZ, Wellington, Indian Mission \$15.00, Home Mission \$45.00, Negro Mission from School Children \$1.00; total \$61.00. H. R. KURTH, District Treasurer.

## NEBRASKA DISTRICT

Rev. Alvin Degner, Palleck School, General Administra- tion . . . . .	\$ 5.69
Rev. Alvin Degner, Runningbird School, General Ad- ministration . . . . .	4.26
Teacher Carl A. Finup, Hoskins, Synodic Administration	41.88
Rev. L. C. Gruendemann, Witten, General Administration	4.85
Rev. L. C. Gruendemann, Pahapesto, General Administra- tion . . . . .	19.17
Rev. L. C. Gruendemann, Wood, General Administration	10.98
Rev. E. A. Klaus, Stanton, from Miss Minna Neumann for College in Greensboro . . . . .	4.00
Rev. G. L. Press, Sioux City, Supervision . . . . .	3.00
Rev. Geo. Tiefel, Hadar, Supervision \$25, General Insti- tutions \$25.00, Home Mission \$25.00, Student Sup- port \$16.96, To Retire Bonds \$25.00 . . . . .	116.96
	\$ 210.79

General Administration . . . . .	\$ 44.95
Synodic Administration . . . . .	41.88
Supervision . . . . .	28.00
To Retire Bonds . . . . .	25.00
General Institutions . . . . .	25.00
Student Support . . . . .	16.96
Home Mission . . . . .	25.00
College in Greensboro . . . . .	4.00

\$ 210.79

April 1, 1930

DR. W. H. SAEGER,  
Norfolk, Nebraska.

## WEST WISCONSIN DISTRICT

March, 1930

Rev. A. Berg, Sparta . . . . .	\$ 132.63
Rev. J. B. Bernthal, Ixonia . . . . .	100.00
Rev. I. M. Brackebusch, Stoddard . . . . .	197.17
Rev. E. C. Fredrich, Helenville . . . . .	90.05
Rev. Hy. Geiger, Randolph . . . . .	21.58
Rev. G. Gerth, Merrimac . . . . .	4.00
Rev. G. Gerth, Greenfield . . . . .	8.00
Rev. G. Gerth, Caledonia . . . . .	5.50
Rev. G. Gerth, T. Merrimac . . . . .	6.00
Rev. J. G. Glaeser, Tomah . . . . .	95.70
Rev. I. J. Habeck, Minocqua . . . . .	5.00
Rev. M. J. Hillemann, Marshall . . . . .	43.25
Rev. O. E. Hoffmann, Elk Mound . . . . .	3.00
Rev. O. E. Hoffmann, Beyer Settlement . . . . .	28.00
Rev. P. Janke, Fort Atkinson . . . . .	15.00
Rev. L. C. Kirst, Beaver Dam . . . . .	143.61
Rev. J. Klingmann, Watertown . . . . .	143.70
Rev. O. W. Koch, Lowell . . . . .	200.52
Rev. R. P. Korn, Lewiston . . . . .	61.00
Rev. O. Kuhlow, Jefferson . . . . .	225.00
Rev. Theo. Mahnke, Cataract . . . . .	13.62
Rev. G. C. Marquardt, Hurley . . . . .	6.55
Rev. J. Mittelstaedt, Hillsboro . . . . .	17.85
Rev. J. Mittelstaedt, Wonewoc . . . . .	48.45
Rev. Theo. Mueller, La Crosse . . . . .	51.10
Rev. Wm. Nommensen, Columbus . . . . .	506.54
Rev. H. Schaller, Medford . . . . .	53.60
Rev. J. H. Schwartz, West Salem . . . . .	7.80

\$2,234.22

Budgetary . . . . .	\$2,183.22
Non-Budgetary . . . . .	51.00

Total for March, 1930 . . . . . \$2,234.22

H. J. KOCH, Treasurer.