

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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DEATH AND VICTORY

He dies! the Friend of sinners dies!
Lo, Salem's daughters weep around!
A solemn darkness veils the skies!
A sudden trembling shakes the ground!
Come, saints! and drop a tear or two
For Him who groaned beneath your load;
He shed a thousand drops for you,
A thousand drops of richer blood!

Here's love and grief beyond degree!
The Lord of glory dies for men!
But, lo! what sudden joys we see!
Jesus, the dead revives again!
The rising God forsakes the tomb!
Up to His Father's court He flies!
Cherubic legions guard Him home,
And shout Him welcome to the skies!

Dry up your tears, ye saints, and tell
How high our great Deliverer reigns!
Sing how He spoiled the hosts of hell,
And led the monster death in chains!
Say — "Live for ever, wondrous King!
Born to redeem, and strong to save!"
Then ask the monster — "Where's thy sting?
And where's thy victory, boasting grave?"

THE NINETY-SIXTH PSALM

Verses 1 — 3

Easter Songs

"O sing unto the Lord a new song: sing unto the Lord, all the earth.

"Sing unto the Lord, bless his name; show forth his salvation from day to day.

"Declare his glory among the heathen, his wonders among all people."

Songs, in a general sense, are expressions of our emotions. As these vary, so our songs vary. If our emotions are of a somber and pathetic nature, our songs will be of such nature; and if our hearts are filled with joy and happiness, our songs will be expressive thereof.

We find this distinction of songs to be particularly true with respect to the great historic facts we have been commemorating during the holidays just passed. Who could have chanted songs of joyfulness or mirth on Good Friday commemorating the death of our Lord and Savior beholding Him on the cross in deepest woe and agony, and pondering the cause of such death — our sins and transgressions, as well as the awful price paid for our redemption? Were not our hearts moved so deeply that

we could only bow our heads in humbleness and with fervent love and gratitude before the One crucified? Standing ponderingly as we did at the foot of the cross, did we not, then, sing with deepest emotion:

"See, world! thy Life assailed;
On the accursed tree nailed,
Thy Savior sinks in death!
The mighty Prince from heaven
Himself hath freely given
To shame, and blows, and cruel wrath!"

But now, contrast our emotions on Good Friday with those we are filled with on Easter Day! How different and what a divergence in our songs! Here all is joy and gladness and victory. We shout for joy that He who died on the cross and was buried is risen again, and sing in festive songs.

"Christ, the Lord is risen to-day,"
Sons of men and angels say,
Raise your joys and triumphs high:
Sing, ye heavens, and earth reply."

It is to songs of Easter joy we are exhorted in the words of our Psalm, and meditating on them we would, in the first place, call attention to the new song created by the glorious fact we commemorate during the Easter season.

A New Song

"O sing unto the Lord a new song." The exhortation is plain. We are called upon to celebrate the praises of the Lord in a "new song." A new song would imply a new theme, a new object of praise. How about the object we have in view in Easter songs? Is it a new theme we sing of in these? True, if the theme were from beneath, if it were of this world (John 8:23), it would not be new. Says Solomon in Ecclesiastes 1:9.10: "There is no new thing under the sun. Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us." It is so in the physical or material world; it is so in the scientific or cultural world, in the world of arts and learning, in the world of philosophies, even in the world of modern theology. There all is but a repetition of what has been before, and nothing new, no new forces of nature, no new architecture, or sculpture, etc. Tatian, a learned Christian apologist of the second century, and an Assyrian by birth, showing the Grecians how all the arts, which they value themselves upon, owed their original to these nations which they counted barbarous, thus reasons with them: "For shame, do not call these things inventions, which

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are but imitations." It would indeed be difficult to find anything new in this world of ours, even though men incessantly do crave for news! news! news!

It is different in the Kingdom of God, in the Kingdom of grace and salvation. There all is new, new even though it has been designed in eternity, and finished in the fulness of time. Why? It is new because no creature, no man, no angel has either perceived or discovered or invented it by the devices of reason. All that God has done in time and eternity is a mystery to man. Plainly does Paul the apostle set forth this truth in 1 Cor. 2: 7-9: "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." And God Himself says of His works, "Behold, I make all things new," Rev. 21: 5.

Need we marvel, then, at the "new song" sung in Easter season, praising the great and glorious fact of the resurrection of Christ? The theme of this song is indeed new to all of the world. For what does it imply? It implies, in the first place, that by His resurrection Jesus Christ our Savior was proven beyond every doubt the Son of God, very God of very God. Had Christ not risen from the dead, every attestation to His divinity would be found wanting. "If Christ be not risen," says Paul 1 Cor. 15: 14, "then your faith is vain," your faith in Jesus that He is the Son of God. The very words of Christ spoken during His life time, "I and the Father are one," John 10: 30, "He that hath seen me hath seen the Father," John 14: 9, yea, His adjuration before Caiaphas and the Jewish court who had asked Him under oath, whether He be the Christ, the Son of God? "Thou sayest it, I am," all this would have been a falsehood on the part of Christ, had He remained in the grave; the world would look upon Him as an imposter, and all the declarations of our Lord concerning His own person, His offices, His power, His doctrine and His promises would have no authoritative value; the whole cause for which He came into the world would have been a total failure. Yes, had the grave swallowed Him up, had God "left his soul in hell," had He rested under dominion of common mortality, had after His dismal sufferings and ignominious death no evidence of divine glory and majesty been shown forth: what ground had there been to believe in Him as the Son of God and our Savior?

But now behold the Easter message, "Christ is risen from the dead!" He who had spoken, "No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again," John 10: 18, has proven the unchallengeable veracity of this statement. He who died on the cross has broken the chains of death by His resurrection. Who is stronger

and mightier than death? All the powers of the world cannot conquer it. Man is powerless in its grip, God alone is mightier than death. In His sight death and at His command this grim monster must vanish. And Christ having risen from the grave by His own power has proven Himself the One who has declared: "I am He that liveth, and was dead; and behold, I am alive for evermore, Amen, and have the the keys of hell and of death," Rev. 1: 18, has once for all established the eternal truth that He is the Son of God, God Himself.

The weight of the truth proclaimed by the Easter message cannot be challenged. Jesus Christ, says St. Paul, was "*declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead,*" Rom. 1: 4. Let the unbelieving world dispute the fact of Christ's resurrection, let her decry the belief in it as credulity on the part of Christians; or let the Modernists deny the physical resurrection of Christ, accepting it only in a spiritual sense, thus declaring that Jesus Christ as we know Him from the Gospels is not alive — let all these, if they desire, deceive themselves, in their untenable contentions, we Christians firmly believe and sing with joy,

"Christ the Lord is risen again!
Christ has broken death's strong chain!
Hark, the angels shout for joy,
Singing evermore on high:
Hallelujah!"

That is indeed a new song, a song the theme of which is unheard of in the world as such and which only the Spirit of God can make known to us and gives us understanding through the Word; moreover, it is a song that shall ever be new; it will never wax old or fade away; it is an everlasting song, that shall never be anticipated, or out of date.

It is so because of the imperishable joy and consolation it offers.

A Song of Joy and Consolation for Sinners

"Sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day." Yes, all the earth, all those that dwell on the earth, all sinners now have good cause to sing unto the Lord, the risen Lord, and bless His name. From day to day, always, continually, and forever men now have occasion to show forth the salvation of their risen Savior. For great and inestimable are the treasures He has brought from the grave in His resurrection.

The greatest, the most precious, the sum and substance of these treasures — What is it? We might say, it is the victory Christ has won over death, and that thereby He has brought life and immortality to light, or that He has assured us our own resurrection from the grave. Yet all this would avail us nothing, were it not for one indispensable treasure — that of our justification in the sight of God. Is not this the very contention of Paul's teaching concerning the resurrection of Christ? "He was

delivered for our offenses, and raised again for our justification," says he, Rom. 4:25; again, "Who then shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again," Rom. 8:33, 34. So again may the apostle be understood to intimate, when he states 1 Cor. 15:17: "If Christ be not raised, your faith is vain; ye are yet in your sins."

These are momentous statements, for they show us the very purpose of Christ's resurrection. That is a seal of our righteousness before God. As God, in the death of our Lord, did manifest His wrath toward us, and execute His justice upon us; so in raising Him from the dead God did express Himself appeased, reconciled unto Himself; as we in His innocent suffering and death were punished for our sins, even to the extent of death and hell, so in His resurrection we were acquitted and restored to grace; as Christ did merit the remission of our sins and the acceptance of our persons on the part of God by His passion, so God did consign them to us in the resurrection of our substitute. Truly, this miraculous deed of our Savior is the seal of our salvation and of our temporal and eternal happiness.

"This is a sight that gladdens
And fills my heart with glee;
Now, naughtsoever saddens
My soul, nor takes from me
My trust as fortitude,
Or any precious good
Which by His victory
My Savior gained for me."

The glorious blessings of Christ's resurrection are yours, mine, and all the world's. The whole of mankind has been absolved from sin and declared righteous in the sight of God by this wonderful deed of our Savior. And therefore our Easter song: "Sing unto the Lord, *all the earth!*"

Easter Songs — Missionary Songs

"Declare his glory among the heathen, his wonders among all people." The wonders of Christ's resurrection are to be preached not only to the Jews, but they are now to be proclaimed in all lands, among all people, every kindred, tongue and nation. They that sit in darkness now shall see this great light. The very commission given to the apostles by the Lord to preach the Gospel to every creature is embodied in this here: "Declare his glory among the heathen, his wonders among all people."

"He who slumbered in the grave,
Is exalted now to save;
Now through Christendom it rings
That the Lamb is King of kings!
Hallelujah!

"Now He bids us tell mankind
How all may salvation find,
How poor sinners are forgiven,
And through faith may enter heaven;
Hallelujah!"

J. J.

COMMENTS

The Holy Year has now been inaugurated by the pope at Rome with much noise and circumstance on the first day of April. On that day the pope, surrounded by cardinals and other high dignitaries of the church dressed in gorgeous robes, at the cathedral of St. Peter, opened the "gates of Zion," being no less than doors within this edifice that had been bricked up since the last jubilee year. With much solemn pomp and ceremony the pope implored this door to open, tapped it thrice while chanting verses from the Psalms, when the loosened bricks gave way, were removed, the threshold sprinkled with holy water, and the pontiff passed through this door bearing a cross, thus declaring this year of prayer or jubilee open. Seemingly there is little reason for jubilation in this year of grace 1900 after the death and suffering of the Christ — if the reckoning be correct — so the holy Father decreed it to be a year of prayer instead.

As the press reports, the holy year is causing much general rejoicing in Rome. The reason, of course, is not merely that Rome loves a show — and there is to be an extensive program of ceremonies —, but rather the expectation that many thousands of people will come to Rome during the year, "giving," as the reporter of the Chicago Tribune so quaintly puts it, "a stimulus to the capital's economic as well as religious life. Or in other words business will be good for the tradesmen and the income of the papal treasury will not suffer.

To this end every possible means to attract the faithful from every clime will be employed. As part of the pageant, for instance, Pope Pius will probably, during the Easter observances, climb the holy stairs near St. John Lateran, said to be the actual stairs which Christ mounted when He was judged, and, according to tradition, found at Jerusalem by St. Helena, mother of Constantine, and brought back to Rome. — Let no praying Christian grieve, however, if he cannot see all of this show. Let him rather pray in private, as the Lord commanded. Z.

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Hitler and Luther In an address to a mixed audience of American Germans, Jews and others, at Chicago, as the Tribune reports, Dr. Albrecht Mendelssohn Bartholdy, editor, and professor of law at the university of Hamburg, in trying to explain present day conditions in Germany, is reported to have blamed the Lutherans for the program against the Jews in Germany — if any.

His words quoted verbatim from the above mentioned paper were: "There is one body on whom responsibility for events in Germany rests most heavily. That is the leaders of the Christian church connected most closely with the present government. The Roman Catholic church in Germany is now, politically speaking, more or less in opposition. It is the Lutheran church which is in

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close union with the National Socialists. If appeals are made to Germany because of persecution they had best be made by leaders of the Protestant Lutheran Evangelical churches in other countries, addressed to the Lutheran Evangelical churches in Germany."

These are words of grave import if true. The Doctor, of course, is speaking of the Protestant and Evangelical state churches of Germany. These state churches are not strictly Lutheran, as is well known. In the face of the propaganda that has been spread in this country on the affairs of the present government of Germany, propaganda that is so readily believed here, it would be a bold man that would draw any valid conclusions from the press reports that have seeped through here. We are not in a position to either affirm or deny these reports. May we venture, however, to maintain that the Lutheran church, historically considered, has never been a persecuting church and hence not a Jew-baiting church. As our information of real conditions and their causes is rather inadequate and possibly somewhat colored, the safest thing for us seems to be to suspend judgment until we have fuller and more reliable data.

Meanwhile, while awaiting further developments, it might be well for us not to join in the prevalent hysteria. Appeals by leaders of the Lutheran churches of America to the so-called Lutheran churches of Germany might not only be rather out of place, but might produce a well merited snub from the churchmen over there. However much the church may be mixed up in politics in Germany and other European countries, it ill behooves us to appeal to any church to change the government policies of any land. We have had a bitter lesson on the sad evils falling upon a people that is living under a government much influenced by the church. Our warning in this case would be: Hands off!

Z.

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Our Hope As we write the Passiontide is drawing to a close and the whole world is looking forward to Easter. In most lands the work of pre-

paration is going on hopefully and therefore joyfully. Even the face of nature is under God's beneficent government assuming a friendlier look. There is one land, however, which maliciously insists on being an exception — Soviet Russia. True, there is a preparation going on but it is not joyful or hopeful — it's just malicious. News comes from that land of darkness that this Russian Easter celebration is to be marked for its violent animosity demonstrated against God and His Christ. If you bear in mind that the Savior's resurrection is the keystone to His whole life-work, you will immediately realize why the devil and his minions become so infuriated at the mere Easter thought. St. Paul states the case with beautiful simplicity (1 Cor. 15: 16) "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." The resurrection of our Savior is the one thing that makes life worthwhile; take it out of life and there is no foundation left for hope and joy. But on the other hand, hearts that truly believe and rejoice in the Savior's return from the grave cannot truly be without hope and joy. Let us remember this in the time of stress.

That brings to mind a little story which we read in an exchange a few weeks ago.

In the Street of Life, walking in the darkness of the shadows, hungry old Satan was out hunting with his dogs, the little imps of human weakness. A man came walking down the street. Satan said to a little imp, scowling with a bitter face: "Go, get him for me!"

Quickly the imp crossed the street, silently and lightly hopped to the man's shoulder. In his ear he whispered, "You are discouraged."

"No," said the man, "I am not discouraged."

"You *are* discouraged!"

This time the man replied, "I do not think I am."

Louder and more decidedly the little imp repeated, "I tell you, you *are* discouraged."

The man dropped his head and murmured: "Well, I suppose I am."

The imp, darting back to Satan, said proudly: "I've got him; he's discouraged."

Another man passed, Again old Satan said: "Go, get him for me!" The proud little demon of discouragement repeated his tactics. The first time he said: "You are discouraged," the man replied emphatically, "No!" The second time the man replied: "I tell you, I am *not* discouraged!" The third time he said, "*You lie! I am Not discouraged!*" And he walked down the street, his head erect, going toward the light.

The imp of discouragement returned to his master crestfallen. "I couldn't get him," he reported. "Three times I told him he was discouraged. The third time he called me a liar, and that discouraged me."

Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. 1 Pet. 1:3. G.

BUCHMANISM

(Concluded)

Indifferentism

One thing that is easily discerned in Buchmanism is its indifferentism. The movement is not interested in what a man believes but in how he lives. No question as to belief is asked. As a critic puts it, "It is fellowship on the basis of a common experience in sin, surrender and confession."

Rev. Commons tells us that though Bible reading is recommended for "quiet times," there is very little Bible study, and "no instruction as to the way of salvation, justification by faith, or any of the cardinal truths of redemption."

In this movement, we find men of various denominations; Fundamentalists share and fellowship with Modernists.

"For Sinners Only" bears this out. Just a few quotations to show the spirit:

"A new shaft of light was thrown on Africa's problem of Church unity when, at a house-party, people of all denominations and all shades of belief lived together for ten days in such perfect unity that a sister of the Anglo-Catholic Community, who attended throughout, wrote of it: 'We lived on so high an altitude of Christian experience that we completely lost all sense of our differences'."

* * * *

"Oxford's new religious movement is neither Methodist nor Tractarian; it includes both wings of the Christian religion. Through a unity in common action, many of diverse religious beliefs, **and more of none**, (bold face by us) have reached an altitude of Christian experience which may hold the one possible solution for modern world problems."

A strange altitude of experience indeed for a Christian, that which exalts him above the written Word. Is that "absolute surrender" to the Christ who meets the temptations of Satan with the words, "It is written," and who declares, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free"?

And what shall we say of men who claim to be under the direct guidance of the Holy Spirit even in the ordinary affairs of life but who make light of a man's non-acceptance of the Word inspired by Him? A fellowship that disregards doctrine can surely not be said to be the work of the Holy Spirit.

The Australian Lutheran says:

"The Rev. Sam Shoemaker, prominent "Buchmanite" writer, does not hesitate to count Buddha and Mohammed among the twice-born and gives them the same status as Jesus Christ: 'Buddha, Jesus, Mohammed, St. Francis, George Fox, and many others'."

"To rank any mortal, but especially Buddha and Mohammed, with Jesus is as repulsive as it is blasphemous to every child of God."

"Changed" Lives

Followers of Buchmanism point to the "changed" lives of many who have come under its influence as a proof that the Holy Spirit is in the movement. There is no reason to doubt that it has achieved results that attract attention. But the question is, What is the nature of the change that has been effected?

The misguided Christian, truly penitent and truly believing in the blood and merit of Jesus Christ, who has been drawn into the movement, is really a re-born man, as Holy Scriptures use the term. But what we have heard of Buchmanism so far goes to show that it has not brought this change about.

A changed life is in itself not proof of the indwelling of the Holy Spirit in the heart of a man. There is no Christless cult in our land, and no pagan religion, that cannot boast of having given the lives of men a different turn. There is what may be called a merely moral change that can be effected by means other than the Gospel; but true regeneration is effected only by the Gospel.

Rev. Louis Talbot, whose attention a member of the Group called to the changed lives as evidence that the movement is of God, refused to accept the evidence on the grounds of 2 Cor. 11:13-15, declaring that it would first be necessary to speak to such men in order to ascertain who brought about the change. He relates:

I told the leader in the Oxford Group about a man who had been marvelously changed through the acceptance of Christian Science. To this he replied, "Well, you can thank God for that, can you not?"

I said, "Thank God for what? For a change through Christian Science?"

The leader gave me to understand that the change through Christian Science was a step God-ward; but if I understand my Bible, it was a step towards paganism. A man who is changed or who receives any kind of benefit from a system like Christian Science is always harder to reach with the Gospel than he was before the change took place. I pointed out that all the false cults that are now flourishing — growing because the great multitudes are untaught in the fundamental principles of saving faith — such as Theosophy, New Thought, Bahaism, Ethicalism, and Unitarianism, all teach righteousness; "be kind, be sweet, be good, pay your debts, be a good father, a good mother, a good citizen," etc. But there is in them no demand for an inward change, (the new creation mentioned in 2 Cor. 5:17) no requirement for faith in the Christ who died for our sins and rose again for our justification. I do not care what a system does for a man, or to what degree it may change him, if that system denies the fundamental principles of saving faith, or if it ignores them, or remains passive and gives no place to them in the public utterances of its leaders; that system is not of God.

A Church?

Is the Oxford Group a church? Russell says: "The Oxford Group takes all comers, shows them how to live the highest life, knits them together in an efficient unity, and elevates them into a fellowship resembling the pattern

made by Christ with the Twelve Apostles." The Group goes about to win men for a life in God. So it practically exercises the public ministry given by Christ to His Church on earth.

That is the function of a church. But then Buchmanism would be a church without a confession of faith and without the Sacraments instituted by the Head of the Church, a group claiming to be able to accomplish what churches that have the divine Means of Grace cannot accomplish.

If it is not a church in the sense of Holy Scriptures, by what authority does it carry on a public ministry?

"How shall they preach, except they be sent?" Rom. 10:15. God calls men to the public ministry by the Church, His believers on earth. He who presumes to preach publicly without such a divine call from a church is not a minister sent by the Lord; and he creates disorder in the church and causes confusion.

That Buchmanism causes confusion in the minds of men, must be evident to every one who has followed our discussion. God has given the Church the Means of Grace, His Holy Word and the Sacrament. They are effective not through the personality of the preacher but by the divine power that is in them. We know that some preachers are unfaithful and that all preachers are frail and full of faults. Yet, when they preach the Word and administer the Sacraments, the Spirit of God is at work converting and sanctifying whom he will and when he will. No man is able to add to the power of the Means of Grace and no man can, as it were, speed the work of the Spirit of God.

And where men are brought to faith in Jesus Christ, they are also being sanctified by the Holy Spirit. Their lives are changed. These divinely changed men love their Lord honestly and earnestly try to walk in His steps. But they are, one might say, not conscious of it. Nor do they advertise it and glory in it as the Buchmanites do. On the contrary, they are, as Paul was, keenly conscious of their frailty and weakness; and they glory in the grace that daily forgives them their sins. When one finds how Buchmanism, at least by implication, ignores the Spirit's work of sanctification in the churches of Christ and so decries the true saints in them, it is not difficult to understand the feelings of the writer in the Baptist, who says of the characters presented in the book: "These people, if they are accurately portrayed, are just too *consciously* holy to be good company for normal decent people."

Furthermore, Buchmanism, as not a church yet working in the churches, builds up within them a fellowship not shared by all who by their confession of faith are members of the church. You will not find that kind of fellowship within the fellowship in the churches as we learn to know them from the epistles. Such esoteric groups are for pagan mysteries and not for Christian churches. Note the salutation in the apostles' letters to the churches, though the inspired writers are well aware

that there is much wrong in those churches. We quote just one: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord." 1 Cor. 1:2.

Conclusion

We have given Buchmanism more space in our columns than would have been necessary on account of the movement itself. But the principles involved find application also in the instance of other movements of this kind, and it is necessary that our Christians of to-day be fortified against the spirit that is in such movements.

The fact of the Buchman movement may bring home to us some of our shortcomings, but we cannot find that Buchmanism is God's remedy for the present ills of the Church. On the contrary, we cannot but regard this movement as unscriptural and, therefore, as wrong and harmful.

In this attitude we are not alone. While some within the Christian churches herald Buchmanism as the hope of the Church, others have taken a strong stand against it.

We have quoted freely from a tract by Rev. Harold T. Commons, 17 South Marion Ave., Ventnor, Atlantic City, New Jersey. This tract may be secured from the author for 2 cents per copy. He says: "After three years in the 'inside' I finally severed my connection with the Group out of loyalty to my Lord, for I realized that it is actually far removed from real New Testament Christianity."

The Australian Lutheran quotes Dr. Basil F. E. Atkinson, of Cambridge University Library: "In conclusion, I believe that we are getting the victory over this thing in our universities. . . . We may praise God that at Oxford the movement is beginning to die out."

And the Rev. C. M. Chavasee, Master of St. Peter's Hall, Oxford:

Your readers (The Church of England Newspaper) should know that many in Oxford, like myself, who count disciples of Dr. Buchman among our friends, and admire their zeal and sincerity, are still filled with grave misgivings about this cult, which we have watched closely for five years; and that our misgivings are shared by practically all religious leaders and responsible persons in the University. . . . Buchmanism has been weighed in the balances and found wanting."

A correspondent in The Living Church says:

The new religion will take its place with Leninism in Russia, Buddhism in Asia, and all the rest of the humanistic cults, with man alone, freed from his sins by man, worthy to be worshipped.

The Australian Lutheran closes an article on Buchmanism with a reference to 2 Cor. 11:14, 15 and with Matt. 7:22, 23: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

J. B

THE ANTICHRIST OF THESSALONIANS

Paper Submitted for Publication by the
Mississippi Valley Pastoral Conference

R. W. Mueller, Essayist

The word Antichrist as a designation for the religious idea in opposition to the true religion of Jesus Christ, is used only in the writings of St. John. He writes in his first epistle, in the second chapter, the eighteenth verse: "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Accordingly there were many and different antichrists in existence at the time of the apostle — antichrists who were distinct from one another, yet one in their opposition to the Lord of Heaven. Still, all these antichrists were to find their summary in a very special, in *The Antichrist*, as the same apostle says: "Who is a liar but he that denieth that Jesus is the Christ? He — the same — is the Antichrist, that denieth the Father and the Son."

Scripture gives us three descriptions of him who stands in opposition to the Savior of all men. John upon Patmos describes him in Revelations as a miracle-working, glowering Beast. In the Old Testament the prophet Daniel, in true descriptive Oriental fashion, has us view him as the "Little Horn," who shall speak great words against the Most High (7:25); and again, as the "King of Fierce Countenance," who shall stand up against the Prince of princes. In his "Antwort auf des Catharinus Buch," Luther in his own inimitable and forceful and vehement way utilizes these last visions of Daniel to denounce Popery as the very incarnation of Satan. To bolster his interpretations and arguments, he masterfully adduces passages from the third picture Scripture gives us of Antichrist — the passage assigned for further and special study in this paper, under the theme:

The Antichrist of Thessalonians

Before attempting to link the Antichrist of Thessalonians with any special individual or system of antichristian ideals, it were perhaps well to study more closely the Antichrist as suggested by the apostle Paul in the aforementioned epistle, and in the passage under consideration. Paul offers us a collection of definite identification marks by which we may easily recognize Antichrist wherever and whenever he should happen to present himself. Offering us these distinctive characteristics for our closer study, the apostle says: "And that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or worshipped, so that he as God sitteth in the temple of God, showing himself to be God."

So then, Antichrist is a man, a peculiar man, aye, a very human man, an extraordinary man — a man of sin. As Christ is the great representative of all that is holy and just and pure, so Antichrist is the very opposite, the great representative of all that is base and vile. He is the

epitome, the very personification of sin. He is the man of sin.

Sin — let us define it in order to understand the impressive and scathing term the apostle employs. Sin, according to the Greek, is the deviation from God's plan, the violation and contradiction of his inviolable will. The Book of Genesis, chapter third, verse twenty-two, gives us a graphic description of sin's nature. We excerpt from a class-room essay of the undersigned: Everything the Lord of Heaven had made was very good. Untold blessings had He showered upon man; and man was satisfied with His Maker. Man implicitly entrusted his safety and care and provision into the hands of his God. Man's desire was in complete harmony with his Creator's desire and will. But that harmony was disturbed. Man lost the confidence he had in his Maker. He speculated concerning the intentions of his Father, whether they were really as noble and just as had been presented. No more did he feel himself secure in the tender care of his God. Subjection to that God was unbearable. Man revolted. He would be a god for himself. He stretched forth his hand in order to be his own maker and savior. And that is the true nature of sin — to distrust His inscrutable wisdom and grace on the one hand; on the other — to boldly and arrogantly demand equal suffrage with Him, coupled with a desire to save one's self by the power of his own would-be God-like might. "The transgression of the wicked saith within my heart, that there is no fear of God before his eyes. For he flattereth himself in his own eyes, until his iniquity be found to be hateful" (Ps. 36:1, 2). The history of mankind bears clear evidence of this sinful principle, which theologians term the "idea of reward and merit."

Antichrist is the Man of Sin. He is the very embodiment of that sinful idea. His existence depends upon this irreligious principle. His whole system is based upon the "idea of reward and merit," upon the proposition of man's complete independence of God, upon the proposition of man's self-sufficiency before God.

Surely, to continue with the apostle, such an one must be, and is, the son of perdition. Not by the deeds of the Law is man made right with God. The Law spells death; and he who adheres to the principle of reward and merit, is a son of perdition, is ripe for the harvest in the bottomless pit. And they who associate themselves with this Man of Sin, will themselves be dragged into everlasting perdition. Indeed, Antichrist is the Son of Perdition.

Antichrist, next, is he "who opposeth and exalteth himself above all that is called God or worshipped. He opposes everything that is called God — every divine institution, every divine truth, every object of heavenly devotion and adoration. The angels, Bengel says, are wont to be called gods. Antichrist will order them to

obey. Men with authority, the same commentator remarks, are God's representatives. Antichrist will oppose them (1 Cor. 8:5). The Word of God is revered and honored by believers in all nations as the infallible norm for faith and life. Antichrist will set himself up against the Lord's sacred and unsurpassable Word. "Sein Wort ueber Gottes Wort, seine Ehre ueber Gottes Ehre wird er erheben," says Luther.

Even there his lust for power will not be allayed. He will not rest with his ostensible supremacy over kings, angels, or even God's Scripture. As God he will set himself a throne in the temple of God to rule and to govern there. "Was bedeutet aber 'sitzen'? Ist's nicht so viel als regieren, lehren, richten"? (Luther).

Now which is the temple of God? Some would have us believe Paul refers here exclusively to the temple at Jerusalem. However, the great Reformer already disowned that interpretation on the ground of the hollow worship carried on in the sacred edifice where once the Savior trod and preached. Paul in his usage of the term "temple" invariably refers to another temple beside that in brick and stone. He commonly alludes to the spiritual temple of our God. Witness his own words: "Know ye not that ye are the temple of God and the spirit of God dwelleth in you?" (Eph. 2:21). Again: "If any man defile God's temple, him shall God destroy; for the temple of God is holy, whose temple ye are" (1 Cor. 3:16-17). And again: "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people" (2 Cor. 6:16). The temple of God, then, is within us. The temple of God is the temple of our hearts. It is the believing heart, washed and cleansed by the blood of the Lamb. It is the believing heart, which by daily contrition and repentance grows stronger, ever stronger in the inner man.

In this believing heart Antichrist will raise up for himself a throne. "As God" he will rule and reign and govern. "As God" he will order what to believe and what not to believe. And being the Man of Sin he will order subjection and adherence to the sinful principle which he represents. Into the heart, once freed from the power and curse of the Law, he will inject the "idea of the law," the idea of reward and merit — and thus, being also the Son of Perdition, he will lead blood-bought souls away from Him, namely Christ, in Whom they imagine themselves to be believing, and therewith into eternal death.

Small wonder then, that the apostle says: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first." Wherever the principle of Antichrist swayed man's heart there was a general falling away from God and from the truth of salvation through the unearned merits of a Savior. Pride in themselves, distrust towards God, arrogant desire to be their own god, precipitated the fall of Adam and Eve.

The same irreligion took possession of the hearts of the ante-diluvians, and, in the pride of their hearts, they took unto themselves the fair daughters of the children of men. The same ungodly thoughts filled the minds of the sons of Noah with an idle estimation of their own prowess, and they undertook to reach heaven via the tower of Babel. Again, the same antichristian idea prevails among us moderns. We are surrounded by a host of self-satisfied fellowmen, who, by their own peculiar Babels — which are all based upon the idea of reward and merit, are attempting to gain eternal bliss.

The apostle has concluded his description of Antichrist's peculiar character. In the next passage he continues to add a word on his peculiar development. Thus does Antichrist develop, says Paul: "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked One be revealed, whom the Lord will consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Antichrist has a definite historical development. He was already at work during apostolic times, yet only as a mystery, i. e. the idea of reward and merit, as promulgated by Antichrist with its accompanying falling-away from God, did not stand out in bold relief. Antichrist had not taken on a definite form, because there was one, a mighty restraining power, which would not let, or which kept him in check.

But that restraining force was to be taken away and allow Antichrist to enter the second period of his development, in which he should stand revealed in all his hideousness and criminal machinations. Yet ere he attain his full power, a bitter conflict was to be engaged in by Antichrist with the spirit of Christ's mouth. The two-edged sword of the Spirit, the cutting and lashing Word of our God, would open a deep and gashing wound in the side of the ravening and voracious Beast. But even from that death blow, received in the third stage of his history, Antichrist was to recover, because they, for whom God's Spirit had fought, were to ignore the day of their peace, and despise the Redeemer's victory. Thus Antichrist should enjoy his last and fourth appearance in world history. Until the end of time should he remain, for only by the brightness of Christ's second coming would he be completely destroyed. Once Judgment Day has come, Antichrist will have met his complete annihilation.

One more word Paul adds concerning Antichrist — a word on the "How" and "Why" of his appearance in this world. Says the apostle: "His coming is after the working of Satan with all powers and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." Antichrist's appearance shall be heralded and accompanied by Satan's methods. And Satan is a liar from the beginning, the father of lies, there is no truth in him. When he quotes Scripture he lies. He lied to Eve. He lied to Christ, and always breathing distrust

towards God. Satan's methods are Antichrist's methods. He uses the same lie Satan employed in Eden. He engenders, undoubtedly unknowingly to his subjects, the same principle in them, which Satan so cunningly implanted in the hearts of the First parents — the same distrust, the same haughty arrogance, the same self-righteous desire for independence of God. And like Satan, he covers his deep guile with a halo of truth and honesty.

There we have the "How," here we have the "Why" (in the sense of cause) of his appearance: "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." The appearance of Antichrist in this world, because of man's obduracy, is, alas, a visitation allowed by God. It is the result of man's folly. Man received not the love of the truth; man received not in faith the truth of Christ's body and blood; man scorned the everlasting liberty won by the suffering Savior, and buried in His holy Word, of which the same Savior says: "If ye continue in my Word, ye shall know the truth and the truth shall make you free"; men stubbornly, willfully refused the magnificent blessings, and therefore God permits Antichrist to come among men with his reign of terror. Therefore, God allows man to believe the lie spread by Antichrist, who binds his subjects in chains of darkest and most abject slavery, and drags them finally into damnation.

(To be continued)

SOMEONE HAD PRAYED!

The day was long — the burden I had borne
Seemed heavier than I could longer bear,
And then it lifted, but I did not know
Someone had knelt in prayer,
Had taken me to God that very hour
And asked the easing of the load, and He
In infinite compassion had stooped down
And taken it from me.

We cannot tell how, often as we pray
For some bewildered one, hurt and distressed,
The answer comes, and many times those hearts
Find sudden peace and rest.
Someone had prayer, and Faith, a reaching hand,
Took hold of God, and brought Him down that day!
So many, many hearts have need of prayer.
O let us pray! — Selected.

THE LOAD OF SIN

As an Indian evangelist was preaching, a flippant youth interrupted him, "You tell about the burden of sin. I feel none. How heavy is it? Eighty pounds? Ten pounds?" The preacher answered: "Tell me, if you laid 400 pounds' weight on a corpse, would it feel the

load?" "No, because it is dead," replied the youth. The preacher said: "That spirit too is dead which feels no load of sin."
— Indian Witness.

† ALBERT B. MANTHEY †

Albert B. Manthey, principal of Frieden's Ev. Lutheran School, Kenosha, Wisconsin, died December 20, 1932. In the midst of the preparations for the children's Christmas service, he contracted influenza. It developed into pneumonia and caused his death. Funeral services were held December 23 in Friedens Church, Kenosha, Wis. Pastor J. Klingmann of Watertown, Wis., who confirmed him, preached in German and Pastor Martin L. Buenger of Caledonia, Wis., in English.

Albert Bernhardt Rudolf Manthey was born December 29, 1895, at Watertown, Wis., the son of the late Albert Manthey, Sr., and his wife Wilhelmine, née Schoenrock. He attended St. Mark's Lutheran School at Watertown, Wis., was confirmed there by Pastor J. Klingmann. He continued his studies at Northwestern College and was graduated there in 1915. Thereupon he took the Normal course at Dr. Martin Luther College, New Ulm, Minn., to prepare himself as a teacher for our parochial schools. He served for a time as teacher of our Lutheran School at Columbus, Wis. From there he was called to the colors of our country in the late World War. After being honorably discharged, he worked for a short time as book-keeper in Milwaukee and Kenosha. In 1921 he was called as teacher to our Lutheran School at Kenosha, Wisconsin. Since 1930 he was principal, organist, and choir director. He was a sincere, devoted and faithful Christian, and servant of his Lord, and died trusting in Jesus, his Savior, to whom he also led the children entrusted in his care. In the midst of his labors the Lord took him to his eternal reward.

On August 16, 1924, he was united in holy wedlock with Clara Buenger of Kenosha. Two children blessed this union. Besides these, he leaves to mourn his death his aged mother and 4 brothers. The days of his earthly sojourn were 37 years less 9 days. His memory is cherished by all near and dear to him.

Carl H. Buenger.

FROM OUR CHURCH CIRCLES

Joint Mississippi and Southwest Conference

The Joint Mississippi and Southwest Conference will meet Wednesday and Thursday, May 3 and 4, at Bangor, Wis., with Rev. C. W. Siegler, 10 A. M. Wednesday.

Confessional Address: Rich. Mueller, E. H. Palechek.
Sermon: Theo. Mueller, H. A. Pankow.

Papers: P. Froehlke, Exeg. Col. 1; W. C. Limpert, Homilet. Exeg. of other Epistles or Gospels of the following Sunday (Jubilate); C. W. Siegler: Ist es schriftge-

maess, Pastoren und Lehrerkandidaten zeitweilig in den Dienst der Kirche zu stellen? Rich. Siegler, Augustana, Art. 28, part 2.

Announcements are to be in hands of Pastor loci two week before conference, also stating whether night-lodging is required. Service, Wednesday evening.

G. Vater, Sec'y.

Mixed Winnebago Pastoral Conference

The Mixed Winnebago Pastoral Conference will meet, D. v., May 9 and 10 at Manchester, Wisconsin, Pastor W. Wadzinski. Opening session Tuesday morning at 9 A. M. English services Tuesday evening.

Papers: 1. Exegesis of Genesis 11: F. Weyland; 2. Exegesis of Romans 7: W. Hartwig; 3. Sermon for criticism: O. Messerschmidt; 4. Interchurch-relationship: P. Lueders; 5. How far do we differ from the A. L. C. and the U. L. C. in doctrine and practice? H. Kleinhaus.

Sermon: P. Lueders, English (E. Messerschmidt, substitute).

Kindly announce early per reply-card.

O. Hoyer, Sec'y.

Pastoral Conference of the Dakota-Montana District

The Pastoral Conference of the Dakota-Montana District will hold its annual meeting in Elkton, South Dakota, Pastor Wm. Lindloff, from April 25 to 27. The first session will begin at 9 o'clock on April 25.

Papers to be read: 1. Die historische Entwicklung der sieben Bekenntnisschriften der lutherischen Kirche, Pastor D. F. Rossin; 2. How may we stimulate regular attendance at Lord's Supper? Pastor E. R. Gamm; 3. Die Stellung Jesu zum irdischen Gut, Pastor W. Schmidt; 4. Capital and Labor, Pastor R. F. Gamm; 5. Exegese ueber Titus 3, Pastor W. Krueger; 6. Paul's Practical Theology, Pastor F. Blume; 7. Unsere Ziele im Konfirmationsunterricht, one of the professors at Mobridge; on calendar for 1933.

Sermon: Pastor W. Krueger (Pastor L. Lehmann).

Confessional Address: Pastor R. J. Palmer (Pastor H. Mutterer).

Kindly announce to the local Pastor, Wm. Lindloff.

Herbert Lau, Sec'y.

Pastoral Conference of the Minnesota District

The Pastoral Conference of the Minnesota District convenes at Rockford, Minn., May 2 to 4. First Session at 10 A. M.

Papers: Rev. R. C. Ave Lallemand: The Office of the Ministry; Rev. F. Greve: Christian Tact; Rev. H. Boettcher: Exegesis, the Epistle to Philemon; Rev. Th. Kock: Sermon Study, Gospel for the first Sunday after Trinity; Rev. Paul Bast: How Can Sunday Schools best be organized to be effective in our scheme of Christian edu-

cation? Rev. H. C. Nitz: Stewardship and Church Giving.

Sermon by Rev. Ed. Hertler (Rev. P. Medenwald).

Registration is *imperative* and should be in the hands of the local Pastor, H. C. Nitz, not later than April 25. Information on highways, bus and train schedules will be gladly furnished by Pastor Nitz, upon request.

H. E. Lietzau, Sec'y.

Lake Superior Pastoral Conference

The Lake Superior Pastoral Conference will meet at Escanaba, Mich. (Rev. Wm. Lutz), on May 2 and 3, 1933. First meeting, Tuesday, 9 A. M., not Monday Evening as formerly.

Papers are to be read by the following pastors: Theo. Thurow, K. Geyer, H. Hopp, Wm. Fuhlbrigge, Wm. Lutz, M. Croll.

Confessional Address: H. Kahrs, W. Lutz.

Sermon: E. Rupp, Theo. Thurow.

Please announce early.

Paul C. Eggert, Sec'y.

Pacific Northwest Conference

The Pacific Northwest Conference meets April 25 to 27 at Omak, Wash., Walter Amacher, Pastor. Opening session at 2 P. M.

Papers: L. Krug: "Sponsors"; E. Kirst: Col. 2:6-17; F. Soll, Book Review.

Sermon: C. Bernhard, A. Matzke.

Announce your coming to the local pastor.

Wm. Lueckel, Sec'y.

Dodge-Washington County Pastoral Conference

The Dodge-Washington County Pastoral Conference will meet April 25 and 26, 1933, at Kohlsville, Wis., Rev. G. Redlin, R. R. 1, Allenton, Wis.

Papers: Hebr. 11, Ad. v. Rohr; Lord's Prayer, G. Bradtke; Conclusion of the Ten Commandments, A. C. Lengling; Die Goettlichkeit des Berufs, R. Bergfeld.

Sermon: H. C. Klingbiel (A. C. Lengling).

Confessional address: F. Zarling (G. Bradtke).

Services: Tuesday, 7:30 P. M.

Please announce your coming, or absence.

Ph. Martin, Sec'y.

Joint Conference of Sheboygan and Manitowoc Counties

The Joint Conference of Sheboygan and Manitowoc Counties will meet April 25 to 26 at Town Wilson, Sheboygan Co., with Pastor Julius Schoening. Opening session Tuesday 9 A. M. The church is 6 miles south of Sheboygan on highway 141.

Following are essayists: Kuether, Kaniess, Heschke, Grunwald, Zell, Ave Lallemand, Wegner, Krueger and Ed. Schmidt.

Preparatory address: Heschke (M. Schmidt).
 Sermon: Ramthun (Boerger).
 Please, announce your intended presence or absence.

E. H. Kionka, Sec'y.

Southeastern Michigan Delegate Conference

The Southeastern Michigan Delegate Conference will meet on April 25 and 26, 1933, in the St. John's Church, Riga, Mich.

Papers: R. Koch, G. Luetke.
 Sermon: A. Wacker, H. Heyn.
 Confession: E. Stern, O. Peters.
 Remarks: English services Tuesday Eve.
 Kindly announce early.

C. H. Schmelzer, Sec'y.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet on June 6 and 7, 1933, at Town Raymond, Wisconsin (Rev. A. Lossner). The first session begins at 9 A. M.

Sermon: Rev. E. Blakewell, Matt. 18:1-14; Rev. M. Buenger, Matt. 7:7-14.

Confessional Address: Rev. W. Reinemann, Rev. E. Sponholz.

Papers: Baganz, Hillmer, Diehl, M. Buenger, Jedele, Lehmann, and Jaster.

Kindly announce your intention of being present or absent early to the local pastor. Take Highway 20 to 1/2 mile West of Ives Grove, and then proceed north to the church.

Edmund Sponholz, Sec'y.

Central Conference

The Central Conference will meet May 16 and 17 at Cambria, Wis., Pastor F. Weerts.

Order of Business: Tuesday, 9 A. M., Opening; 9:20, M. Nommensen: What Stand Shall a Christian Take in Regard to Cremation? Substitute, A. Dornfeld: Ps. 50:10. 30; R. Wolff: The Relation of a Congregation to Synod; Substitute, E. Dornfeld: What Were the Historical Conditions That Brought About the Formation of the First Three Articles of the Augsburg Confession? — 1:30, Opening; 1:50, O. Kuhlow: Negro Mission; 2:30, Prof. Schumann: Exegesis, Ps. 90. — Wednesday: 9:00 A. M., Opening; 9:20, Sermon Critique; 9:45, E. Fredrich: Exegesis on Titus; 10:45, Report on Finances and miscellaneous. — 1:30, Opening; 1:50, Prof. Sitz: The Speaking in an Unknown Tongue as Referred to in the First Epistle to the Corinthians; Substitute, H. Geiger: The Christian Training That Peter Received at the Hands of the Lord Summarized in the Words: "I Have Prayed for Thee That Thy Faith Fail Not"; 2:50, Prof. Fleischer: What according to the Word of God is the Duty of the Church in Regard to Mission?

Confessional Address: Bergmann, Baum (German).
 Sermon: Sitz, Janke (German).
 Kindly announce early. H. Geiger, Sec'y.

Southwestern Pastoral Conference

The Southwestern Pastoral Conference meets at Baraboo, with Rev. Herbert Kirchner, Tuesday, May 16, at 9 A. M. — Papers to be read by: Alvin Berg, C. E. Berg reading of sermon. — Exegesis of 1 Cor. 12, M. Glaeser; 1 Cor. 13, Ant. Look. — Augustana, Art. 19, P. Monhardt. Catechesis: Mahnke, Monhardt. — Isagogic of Mark by Pankow. Papers for delegates, J. Glaeser.

Communion sermon: Lehmann, Mahnke.
 Please announce. G. Vater, Sec'y.

Southwest Michigan Conference

The Southwest Michigan Conference will meet April 25 and 26 at Allegan, Michigan, Pastor J. Roekle.

Sermon: Arnold Hoenecke, M. Haase.

Confessional Address: E. Lochner, W. Westendorf.
 Announcement of your intention to attend or be absent should be in the hands of Pastor Roekle during the preceding week.

W. H. Franzmann, Sec'y.

Nebraska Pastoral Conference

The Nebraska Pastoral Conference will meet May 2 to 4, 1933, at Clatonia, Nebraska, Pastor E. C. Monhardt.

Papers: Exegesis of Romans 5, Pastor Siffing; Exegesis of Acts 5, 12 to 14: Pastor Hahn; An Exposition of the Book of Acts: Pastor Wietzke; The Order of the Morning Service, or, Communion, Pastor Braun; Ehescheidung mit besonderer Beruecksichtigung von Matt. 19:6 und 1 Cor. 7, Pastor Baumann; Exegesis of Hebrews 6, Pastor Vollmer; Who is Worthy to Approach the Lord's Table? — with special reference to Matthew 25:23. 24, Pastor Frey.

German Sermon: Pastor Bittorf, Pastor Degner.

English Confessional Address: Pastor Gruendemann, Pastor Tessmer.

Please do not neglect your announcement!

L. A. Burke, Sec'y.

Mixed Pastoral Conference of Milwaukee and Vicinity

The Mixed Pastoral Conference of Milwaukee and Vicinity will meet May 2 and 3 at Emmaus School, corner 23rd and Hadley Streets, Milwaukee, Rev. R. F. Selle, pastor. — First session, Tuesday morning at 9:30 o'clock.

Essays: "Lutherische Praxis by Leichenbegaengnissen," Pastor Wm. Lochner; "Worauf much sich bei uns gemeinsame Praxis allein gruenden?" Pastor Wm. Pankow; "Importance of indoctrinating our confirmed youth," Pastor Wm. Grother; "Was ist Ehebruch," Prof.

Aug. Zich; "Cremation," Pastor A. Koelpin; "To what extent must excommunication be given publicity," Pastor Louis Mahnke; "The pastor in modern times in the light of the Epistle of St. Paul to Titus," Pastor R. Reichmann.
Preacher: Pastor L. Baganz, Pastor A. C. Bartz.

Martin L. Buenger, Sec'y.

West Wisconsin Teachers' Conference

The West Wisconsin Teachers' Conference will meet at Menomonie, Wisconsin, Friday, May 5, 1933, beginning 9:00 A. M.

All members and others desiring to attend this conference are requested to announce themselves on or before April 25 to Mr. W. L. Roerig, 1015 9th St., Menomonie, Wisconsin.
Otto F. Boernke, Sec'y.

General Board of Home and Foreign Missions

God willing, the General Board of Home and Foreign Missions will meet in Republican Hotel, Milwaukee, Wis., on May 29, 1933, beginning first session at 10 A. M.

W. J. Schulze.

Notice

The Joint Committee meets May 30 at 2 P. M. in St. John's School. Meeting of Committee on Assignment of Calls as usual.

The Board of Trustees convenes May 29, 10 A. M., in St. John's School.
G. E. Bergemann.

Jubilee of Elder

In consideration of the words of Holy Writ: "The elders that rule well (shall) be counted worthy of double honor" and in grateful appreciation of his faithful services of twenty-five years of his eldership, St. Paul's Congregation of Bangor, Wis., on April 2 celebrated the twenty-fifth anniversary of Mr. Adolf Toepel's eldership. As a token of its appreciation and gratitude for all the services rendered in these twenty-five years of his eldership the congregation donated the jubilarian a fine hand-drawn commemoration card. The undersigned based his sermon on 1 Tim. 5:17.
C. W. Siegler.

Dedication of Parsonage

On Judica Sunday, April 2, the new parsonage of the Evangelical Lutheran St. John's Congregation at East Mequon, Ozaukee Co., Wis., was dedicated. To commemorate the event two services were held; German in the morning conducted by the Rev. C. Lescow of Woodland, English in the afternoon conducted by the Rev. J. Ruege of West Allis. After the morning services the doors of the parsonage were unlocked in the name of the Triune God. The ladies of the congregation served a warm chicken dinner and supper. The house is a seven-room brick veneer building, equipped with modern appliances.

May God bless its inhabitants that the experienced blessings may also come over the congregation as a whole.
Rev. K. A. Lescow.

Golden Wedding

In the presence of children, grand-children, great-grand-children and friends Mr. and Mrs. Henry Zorn of St. John's Church at Redwood Falls, Minn., were privileged to observe their golden wedding day March 11. The undersigned spoke on Luke 10:20.

Edw. A. Birkholz.

Ordinations

On August 21, 1932, the undersigned ordained his son, Herbert Witt, to the holy ministry at St. Paul's Church in Norfolk, Nebr., Pastor G. Tiefel assisting. Pastor Herbert Witt was called to the mission field near Mullen.
J. Witt.

On March 12, 1933, authorized by President Carl Buenger, Candidate Arnold Schroeder, called into the Burleigh Mission, Milwaukee, Wis., was duly ordained to the holy ministry by the undersigned at St. John's Church, Root Creek, Wis. The Pastors Theo Uetzmann, Hy. Gieschen, F. Proehl assisting.
Wm. C. Mahnke.

Acknowledgment and Thanks

Mrs. Gust. Mahlke, Fairfax, Minn., donated one box soap and one gallon lard to Dr. Martin Luther College. In behalf of our school I express our cordial thanks.
E. R. Blieferricht.

East Fork Mission, Boarding School and Orphanage, wishes to extend its hearty thanks to the following friends who have remembered us with cash and other donations during the past year:

ARIZONA: Mr. and Mrs. H. C. Stolp, McNeal; Rev. R. Deffner, Phoenix, Zion's Ladies' Aid; Mrs. Chr. Hansen, Tucson; Miss Lucy Hansen, Tucson.

CALIFORNIA: Women's Auxiliary, Mt. Olive, Altadena; Ladies' Mission Auxiliary, Lodi; Miss A. Harms, Los Angeles; Mrs. G. Israel, Los Angeles; Miss Esther Prigge, Los Angeles; Marie Zeisler, Los Angeles.

COLORADO: Mrs. C. Doctor, Denver; Montgomery Ward & Co., Denver, Ella Muench, Denver.

ILLINOIS: Carmen Mueller, Chicago.

INDIANA: Rosina Hansing, Indianapolis; Walther League, Mishawaka; Mrs. Henry Schoppmann, New Haven.

IOWA: Wm. J. Miller, Paullina.

MARYLAND: Florence and Marie Muhly, Baltimore.

MASSACHUSETTS: Miss Louise Wild and Sister, Easthampton.

MICHIGAN: Rev. P. S. Schulz, Ann Arbor, Ladies' Aid at Scio; Anna H. Paul, Detroit; Mrs. W. C. Trump, Flint; Willing Workers Circle, Trinity, Mt. Clemens; Rev. Walter Hueschen, Owosso, S. S. and teachers; Ladies' Aid New Salem Luth. Church, Sebawaing; Rev. M. A. Haase, South Haven, Y. P. S., L. A. and Individuals.

MINNESOTA: Theo. J. Albrecht, Backus; Mrs. Hulda Wendland and Family, Balaton; Mrs. C. Albrecht, Boyd; Rev. Henry Albrecht, Boyd; M. Gensmer and Son, Caledonia; Emily Frank, Cottonwood; Dorothy Viesselman, Fairmont; Walther League, Fairmont; Immanuel Luth. School, Gibbon; Mr. and

Mrs. A. Aldinger, Houston; H. and M. Brueshaber, Lake City; Mrs. B. Emmel, Mankato; Mrs. M. Brandt, Mankato; Prof. J. E. Sperling, New Ulm; Mr. Will Stelljes, New Ulm; C. J. Bender, Red Wing; Miss H. Keller, Red Wing; Trinity Walther League, Rochester; Junior Walther League, Rochester; Rev. H. C. Nitz, Rockford, Y. P. S.; Mrs. Aug. Stark, Rockford; Mrs. and Mr. Albert Michael, St. Charles; Amanda Braun, St. Paul; Mr. and Mrs. John Fuhrman, St. Paul; Mrs. O. H. Schmitt, St. Paul; Ladies' Aid, Sleepy Eye; Tabitha Club, Sleepy Eye; Rev. W. A. Zemke, Stewartville; Miss N. N., Winona; Luth. Ladies' Aid, Wood Lake; Posen Luth. Ladies' Aid, Wood Lake; Mr. H. A. Schlenner, Wood Lake; Miss Clara Timm, Wood Lake; Women's Club, St. Matthew's, Winona; Ridgeway Ladies' Aid, Winona.

NEBRASKA: Mrs. Geo. S. Burger, De Witt; Mrs. Gust. Martens, Gresham; Mrs. C. H. Doerr, Omaha; Aug. Steinbeck, York.

NEW MEXICO: Rev. F. G. Bergquist, Albuquerque; A. E. Johnson, Albuquerque.

NEW YORK: Ladies' Aid and Missionary Society, Albany; Girls' Club, St. Paul's, Albany; Walther League, St. John's, Bloomfield; Ruth Guild, St. Paul's, Brooklyn; Ruth Guild, Calvary, Buffalo; Trinity Luth. Church, Brooklyn.

OHIO: Mrs. C. L. Krueger, Evanston, Cincinnati; Clara L. Hill, Cleveland.

OKLAHOMA: Mrs. Julius Radke and Family, Fairmont.

SOUTH DAKOTA: Ladies' Aid, Aurora; Luth. Ladies' Aid, Colome; Luth. Parochial School, Colome; Luth. Ladies' Aid, Gary; Rev. Hugo Schnitker and S. S., Faith.

WASHINGTON: Rev. W. Amacher, Omak; Luth. Ladies' Aid, Omak.

WISCONSIN: Karl F. Toepel, Algoma; Rev. O. List, Augusta; Luth. Ladies' Aid, Baraboo; Mrs. Louis Prueter, Beaver Dam; Mrs. J. Barthel, Black Creek; Rev. J. Masch, Black Creek; Luth. Ladies' Aid, Brillion; Ladies' Aid, Trinity, Caledonia; Luth. Ladies' Aid, Coleman; Mr. and Mrs. Wm. F. Lehmann, Eau Galle; R. W. Henning Co., Eldorado; Mr. and Mrs. H. R. Fuhrman, Elmwood; Mrs. Dan Kottke, Fond du Lac; Luth. Ladies' Aid, St. Peter's, Fond du Lac; Mrs. H. Saxmann, Fond du Lac; Miss Bertha Wegner, Ft. Atkinson; Mr. and Mrs. Frank Falck, Morrison, Greenleaf; Mrs. H. C. Berndt, Hartford; Miss Margaret Gunst, Hartford; Lutheran Ladies' Society, Helenville; J. H. Mueller, Hustler; C. C. Frohmader, Jefferson; A. W. Notbohm, Jefferson; Mrs. Parkis L. Waterbury, Jefferson; I. W. S. Club, Jefferson; Albert B. Manthey, Mindekranz for Mrs. Buenger, Kenosha; Miss Clara Timm, Kenosha; Mrs. Wm. Broese, La Crosse; Mrs. Kath. Jens, Manitowoc; Luth. Ladies' Aid, Rev. L. H. Koeninger, Manitowoc; Mrs. Karl Stahl, Manitowoc; Rev. T. F. Uetzmann, Manitowoc; Sunday School, Rev. T. F. Uetzmann, Manitowoc; Luth. Ladies' Aid, St. Paul's, Marshall; English Bible Class, Rev. Victor Brohm, Milwaukee; Ladies' Sewing Circle, Mrs. E. Drews, Milwaukee; Mrs. A. J. Gamm, Milwaukee; Nathanael Sunday School, Milwaukee; Mrs. E. Rockrohr, Milwaukee; E. Schaller, Milwaukee; Jerusalem Bible Class, Milwaukee; Luth. Ladies' Aid, Rev. Arthur P. Voss, Milwaukee; Mrs. A. Petermann, Newburg; Mrs. Albert Pawlisch, North Freedom; A. W. Schweppe, Omro; Ladies' Aid, St. Paul's, Onalaska; Rev. H. R. Zimmermann, Randolph; Luth. Ladies' Aid, Reedsville; Ernst Kuesel, Spring Valley; Carl Naseband, Spring Valley; C. J. Niedfeldt, Soldiers' Grove; Mr. H. W. Jaeger, South Milwaukee; Mrs. Gust. Bartels, Tomah; Mrs. Ed. C. Jaeger, Watertown; Carl J. Erdmann, Waukesha; Mrs. J. Fitting, Waukesha; Misses A. and L. Braeutzmann, Wauwatosa; Mrs. J. Kowert, Wauwatosa; Mrs. Theo. Heine, Wauwatosa; Mrs. Moeller, Wauwatosa; Ruth Petermann, Wauwatosa; Mary Katherine Schowalter, Wauwatosa; S. B., West Allis; Mrs. Aug. Gnatzig, Whitewater; Dora Gnatzig, Whitewater; Ladies' Aid, Town Omro, Winneconne.

WYOMING: Miss Louise Harms, Lander; Ernst Liedtke, no address.

CHR. ALBRECHT, Missionary.

Memorial Wreaths

In memory of Mrs. Friedericka Tonniges, who died at Gresham, Nebr., March 22, 1933, at the age of 87 years, the following dedicated the sum of \$3.00 for the Church Extension Fund: William and Rudolph Donnell and Mrs. Otto Lembke. Wm. P. Holzhausen.

In memory of Mrs. Elizabeth Von der Ohe, who departed this life on March 18, 1933, Mr. and Mrs. H. A. Wolters and Mr. and Mrs. Otto Wolters donated \$1.00 for Church Extension Fund. J. H. Schwartz.

In memory of Carl Winter, Norfolk, Nebr., who died March 8, 1933, the following donations were made for Mission: Mr. Herm. Winter, \$.25; Mr. J. Wichert, \$.50; H. Raasch, \$.50; Mr. F. Wichert, \$2.00; Mr. W. F. Winter, \$2.00; Winter family, \$16.00. J. Witt.

In memory of Theo. Stecher of Meltons, Va., who died March 23, 1933, Mrs. Ida Zetzmann and J. H. Stucky \$1.00, Mr. and Mrs. David Metzger \$2.00 for Church Extension Fund. P. E. Horn.

In memory of Mrs. Wm. Manthei of Zumbrota, Minn., who died March 27, 1933, Ladies' Aid of Christ Lutheran Church \$6.00, Mr. and Mrs. Edward Degener \$1.00, Mrs. R. and L. Kettner \$1.00, Mrs. E. Buchholtz \$.50, C. Holst \$.50, Helen Seveland \$.50 for Church Extension Fund. P. E. Horn.

In memory of Mrs. Hans Tollefson, who died March 20, 1933, the following gifts were received: From relatives of the deceased, \$7.50 for Home Mission; from a group of friends, \$4.00 for Jewish Mission; from Mr. and Mrs. Ames Olson, \$1.00 for Home Mission; from a group of women within the congregation, \$5.50 for Home Mission. A. H. Birner.

Change of Address

Rev. E. C. Rupp, 200 Steuben St., Manistique, Mich.

BOOK REVIEW

The Millenium and the Bible. By L. A. Heerboth. Concordia Publishing House, St. Louis, Mo. Price, 6 cents; per dozen, 60 cents.

This tract has only thirty-nine pages but covers the subject so well that we are glad to call the attention of our readers to it. The price is so low that it comes within the means of nearly all. This presentation of the subject would be useful in Bible class. G.

Now I Lay Me Down to Sleep and other Prayers. Concordia Publishing House, St. Louis, Mo. Price, 25 cents; per dozen, \$2.40.

This collection is intended for the use of children. Besides the appropriate prayers for morning, evening, at table, etc., the truths of the Catechism are briefly stated. A book for our children. G.

I Love You, Mother Mine. Words by Anna Hoppe. Music by C. A. Lonnquist. Published by C. A. Lonnquist, Axtell, Nebraska.

The writer is so well known to our readers that she needs no introduction. The song was written for a Mothers' Day celebration by request and is now offered for general use where this day or the Mothers' and Daughters' Day is celebrated. We think it will meet with favor where like observances are in vogue. G.

ITEMS OF INTEREST

EARTHQUAKE DAMAGE

Upon telegraph request by the National Lutheran Council's News Bureau, 39 East 35th St., New York City, and by special permission of the sheriff of Los Angeles County, the Rev. Dr. J. George Dorn of Los Angeles, California, made a tour of the entire earthquake area on March 13 and reported by airmail to the New York office on the following day. Through this fine cooperation it is possible for the National Lutheran Council to furnish the following details as to the effect of the earthquake upon our Lutheran Churches and brethren:

In Long Beach which sustained the greatest loss, the congregation which suffered most severely is Trinity Church (U. L. C. A.), the Rev. Dr. D. J. Snyder, pastor. The beautiful church is almost completely destroyed. The loss will total over \$50,000. In addition, the pastor's library, the church records and equipment are a total loss. Not a member of the church was spared personal loss and the congregation will be unable to recuperate from the disaster without assistance. St. Paul's Church of the American Lutheran Church, the Rev. J. E. A. Doermann, pastor, was damaged slightly. Our Saviour's Norwegian Church, the Rev. N. B. Thorpe, was damaged slightly, large cracks appearing in the walls. The parsonage suffered slight damage. Immanuel Church of the Augustana Synod, the Rev. Paul V. Randolph, pastor, was not damaged but the parsonage was moved from its foundations. In none of these churches was there any report on deaths, injuries or losses among the members. The Missouri Synod Church, the Rev. A. M. Wyneken, pastor, was damaged to the extent of fully \$1,000; the parsonage was moved from the foundation; the parish hall was uninjured. The members sustained only material losses.

At Compton where there is a mission of the American Lutheran Church, of which the Rev. W. Lange is the pastor, the small church edifice was damaged about sixty per cent and will no doubt be condemned entirely. The parsonage was damaged slightly with some personal loss to the pastor. Two members, a young woman and an aged gentleman, lost their lives; four were injured and practically the entire membership sustained material losses. At Bell, the Grace Church (Augustana) was undamaged but there was some injury to the parsonage. None of the Los Angeles Lutheran Churches suffered.

A PICTURE OF JESUS CHRIST

By E. W. Teitzel

A group of churchmen of England and Scotland have started a movement to reform the pictures of Jesus Christ. They are quoted as wanting something in the way of a portrait that will appeal to modern youth, a man strong and muscular with a countenance masculine rather than meek, and are even willing to sacrifice the beard if that is necessary to produce a stronger face. In this connection it is interesting to recall a pen portrait of Christ as it appears in Smith's Bible Dictionary (1868). It is in the form of a letter written by one Publius Lentulus, presumably a contemporary of Pontius Pilate, to the Roman Senate during the reign of Tiberius Caesar.

"In this time (reads the translation) appeared a man who lives till now, a man endowed with great powers. Men call Him a great prophet; His own disciples term Him the Son of God. His name is Christ Jesus. He restores the dead to life and cures the sick of all manner of diseases. This man is of noble and well-proportioned stature, with a face full of kindness and yet firmness, so that the beholders both love Him and fear Him. His hair is the color of wine and without

luster, but from the level of the ears curling and glossy, and divided down the center after the fashion of the Nazarites. His forehead is even and smooth, his face without blemish and enhanced by a tempered bloom. His countenance ingenuous and kind. Nose and mouth are in no way faulty. His beard is full, of the same color as his hair and forked in form; his eyes blue, and extremely brilliant. In reproof and rebuke he is formidable; in exhortation and teaching, gentle and amiable of tongue. None have seen Him laugh; but many, on the contrary, to weep. His person is tall; his hands beautiful and straight. In speaking He is deliberate and grave and little given to loquacity. In beauty surpassing most men."

The description has recently been printed on the reverse side of a drawing of the head of Jesus Christ, published by a firm at Dayton, Ohio. The picture head is taken from Caesar's cameo. It is a profile and shows a somewhat slanting forehead, a nose of the Grecian variety with little or no indentation at the bridge and, beneath the beard, a chin that seems to meet the demands of the English ecclesiastics for sternness.

GROWTH OF THE ATHEISTIC MOVEMENT

In a conversation with representatives of eight different foreign countries, Jaroslawski, the leader of the Russian Society of the Godless, according to a publication of the conversation which is reported in *Evangelisch Deutschland*, declares that there are at present over 5,000,000 members of the Society of the Godless, which are organized in more than 60,000 units or local circles. The growth of the movement has been remarkable, it being stated that in 1926 the society was comprised of only 87,000 members; in 1929 it had increased its membership to 465,000; in 1930 the growth was up to 3,000,000. In concluding the conversation in which the foreign representatives asked a number of questions concerning the cultural polity of the Godless movement, Jaroslawski said:

"The time is not far distant in which, not only in our land, this year will be regarded as the fifteenth year of a new era and the reckoning of time will be computed from the beginning of the October revolution, but the hour will soon approach when in the whole world we will reckon time, not from the day of the birth of a mythical Christ, but from the day of the great dawning of a new humanity, from the day of the October revolution in 1917."

NORTH WISCONSIN DISTRICT

February, 1933

Rev. G. E. Boettcher, Hortonville	\$ 45.67
Rev. Theo. Brenner, Freedom	45.30
Rev. John Dowidat, Oakfield	46.15
Rev. A. Froehlke, Neenah	265.81
Rev. Phil. Froehlke, Appleton	25.35
Rev. Paul J. Kionka, Maribel	67.89
Rev. L. H. Koeninger, Manitowoc	350.00
Rev. Carl Lawrenz, North Fond du Lac	24.00
Rev. R. Lederer, Green Bay	117.75
Rev. Reuben Marti, Stambough, Mich.	25.00
Rev. Paul Th. Oehlert, Kaukauna	95.00
Rev. W. E. Pankow, New London	158.40
Rev. Gerhard Pieper, Fond du Lac	40.00
Rev. J. G. Pohley, Menasha	70.48
Rev. Emil Redlin, Ellington	33.00
Rev. Emil Redlin, Stephenville	5.35
Rev. Edm. C. Reim, T. Forest, St. Paul's Congregation	25.18
Rev. Edm. C. Reim, T. Forest, St. John's Congregation	2.00
Rev. Wm. Roepke, Marquette, Mich.	19.07
Rev. Wm. Roepke, Green Garden	10.81
Rev. M. F. Sauer, Brillion	45.00
Rev. T. J. Sauer and F. M. Brandt, Appleton	115.00
Rev. E. B. Schlueter, Oshkosh	100.00
Rev. A. E. Schneider, Fremont	24.37

Rev. Fr. Schumann, Sawyer,	10.00
Rev. V. J. Siegler, Nasewaupee	29.20
Rev. F. C. Uetzmann, Wrightstown	195.25
Rev. A. W. Voigt, Depere	11.25
Rev. Wm. Wadzinski, Manchester	2.75
Rev. R. E. Ziesemer, Appleton	97.10
Budget	\$2,041.61
Non-Budget	60.52

\$2,102.13

Appleton, Wis.

ALBERT VOECKS, Treas.

NORTH WISCONSIN DISTRICT

March, 1933

Rev. G. E. Boettcher, Hortonville	\$ 21.80
Rev. A. Froehle, Neenah	23.00
Rev. O. T. Hoyer, Winneconne	14.35
Rev. O. T. Hoyer, Zion	6.15
Rev. E. H. Kionka, T. Newton, St. John's Congregation	65.11
Rev. E. H. Kionka, T. Newton, St. Paul's Congregation	8.00
Rev. Harold Kleinhaus, Oshkosh	100.00
Rev. L. H. Koeninger, Manitowoc	300.00
Rev. E. P. Pankow, Green Lake	30.16
Rev. E. Redlin, Ellington	22.90
Rev. E. Redlin, Stephenville	8.30
Rev. M. F. Sauer, Brillion	62.05
Revs. T. J. Sauer and F. M. Brandt, Appleton	75.00
Rev. J. Schulz, Vandyne	38.00
Rev. Theo. Thurow, Menominee, Mich.	75.23
Rev. R. E. Ziesemer, Appleton	90.10

Budget

Appleton, Wis.

ALBERT VOECKS, Treas.

NEBRASKA DISTRICT

Rev. M. A. Braun, Herrick, General Administration ..	\$ 5.84
Rev. H. Hackbarth, Mission	4.29
Rev. W. Wietzke, Shickley	5.50
Rev. J. Witt, Norfolk, Synodic Administration \$13.00, General Institutions \$25.00, General Missions \$25.00, Students \$10.00, Church Extension \$10.75	83.75

\$ 99.38

General Administration	\$ 15.63
Synodic Administration	13.00
General Institutions	25.00
Students	10.00
General Missions	25.00
Church Extension	10.75

\$ 99.38

Rev. J. Witt, Norfolk, Every-Member Canvass

This is held in the bank under bank moratorium.

Norfolk, Nebr, March 8, 1933.

DR. W. H. SAEGER.

NEBRASKA DISTRICT

Rev. M. A. Braun, Herrick, General Missions	\$ 5.29
Rev. R. F. Bittorf, Winner, Home Mission	7.08
Rev. Im. P. Frey, Hoskins, General Administration \$4.82, Poland \$9.85, General Support \$2.05	16.72
Rev. Wm. P. Holzhausen, Gresham, Church Extension Fund, Memorial Wreath for Mrs. Friedericka Ton- niges	3.00
Rev. E. F. Hy. Lehmann, Firth, General Administration \$37.24, Fremont \$7.15, Wauwatosa Orphanage \$7.15, Belle Plaine \$7.15	58.69
Rev. E. C. Monhardt, Indian Mission from N. N.	5.00
Rev. L. A. Tessmer, Burke, Home Mission	3.01
Rev. G. Tiefel, Hadar, Synodic Administration	46.50
Rev. J. Witt, Norfolk, General Missions, Memorial Wreath for C. F. Winter	21.25

\$ 166.54

Synodic Administration	\$ 46.50
General Administration	42.06
Home for Aged	7.15
Indian Mission	5.00

General Mission	26.54
Home Mission	10.09
Church Extension Fund	3.00
General Support	2.05
Fremont Orphanage	7.15
Wauwatosa Orphanage	7.15
Poland Mission	9.85

\$ 166.54

Norfolk, Nebr., March 31, 1933.

DR. W. H. SAEGER.

SOUTHEAST WISCONSIN DISTRICT

Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection during February for Northwestern Col- lege \$50.00, General Support \$22.63; total	72.53
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during February for General Fund \$116.80, Lutheran High School \$55.50, Lutheran Children's Home \$62.00, Lutheran City Mission \$225.00; total	459.30
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Collection during February for General Fund \$92.03, E. M. C. \$7.00, Lutheran City Mission \$4.44; total	103.47
Rev. E. Ph. Dornfeld, St. Marcus Congregation, Mil- waukee, Collection during February for General Fund \$200.10, Lutheran City Mission \$4.62; Collec- tion during March for General Fund \$215.82, Lu- theran City Mission \$4.99; total	425.53
Rev. Henry Gieschen, Jerusalem's Congregation, Milwau- kee, Collection during February for General Mission \$116.79, Lutheran City Mission \$6.89; total	123.68
Rev. Fred Graeber, Apostle's Congregation, Milwaukee, Collection for Negro Mission \$5.61, E. M. C. \$4.00, Lutheran Kinderheim \$5.00; total	14.61
Rev. Arthur Halboth, St. Matthew's Congregation, Mil- waukee, Collection during February for Lutheran Mission	102.22
Rev. S. A. Jedele, Peace Congregation, Wilmot, Collec- tion for General Fund \$25.00, General Institutions \$50.00, General Mission \$50.00; total	125.00
Revs. H. F. Knuth and V. Brohm, Bethesda Congrega- tion, Milwaukee, Collection for Home Mission \$13.63 and \$44.45; total	58.08
Rev. Ph. Martin, St. Luke's Congregation, Knowles, Lenten Offering for General Institutions \$6.50; St. Paul's Congregation, Brownsville, Lenten Offering for General Institutions \$20.54; total	27.04
Rev. Paul G. Naumann, St. Jacobi Congregation, Mil- waukee, Collection for General Mission \$400.00, Lutheran High School \$30.00; total	430.00
Rev. O. B. Nommensen, Zion's Congregation, So. Mil- waukee, Collection during January for General Fund \$19.65; Collection during February and March for General Fund \$25.20; total	44.85
Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Collection during January for General Fund \$103.23, Lutheran High School \$8.89, Lutheran City Mission \$2.58; total	144.70
Rev. M. F. Rische, David's Stern Congregation, Kirch- hayn, Collection during February for Home Mission \$35.65, Lutheran Kinderheim \$12.45; Collection dur- ing March for Indian Mission \$19.05; total	67.15
Rev. Ad. von Rohr, Peace Congregation, Hartford, Collec- tion for E. M. C.	20.00
Rev. J. G. Ruege, Jordan Congregation, West Allis, Collec- tion for General Fund	71.91
Rev. Wm. F. Sauer, Grace Congregation, Milwaukee, Gift from the Ladies Mission Society for General Institutions \$100.00, Home for Aged, Belle Plaine, \$20.00, General Mission \$100.00, Poland Mission \$15.00, Madison Student Mission \$15.00, General Support \$50.00; total	300.00
Rev. M. F. Stern, St. Paul's Congregation, Neosho, Collec- tion during January and February for General Fund \$15.43; Collection during March for General Institutions \$16.57; total	32.00
Rev. Theo. Volkert, First Evangelical Lutheran Congre- gation, Racine, Christmas Offering for Home for Aged, Belle Plaine, \$41.46, General Support \$41.47; Gift from the Ladies Mission Society for China Mission \$72.20, Indian Mission \$72.20, Negro Mis- sion \$72.20, Home Mission \$72.20; total	371.73

Rev. S. Westendorf, Calvary Congregation, Thiensville, Collection during February and March for General Fund	41.60
Summary	
Budgetary Receipts	\$2,377.62
Every-Member Canvass	31.00
Non-Budgetary	596.78
Total	\$3,005.40
Milwaukee, April 4, 1933.	CHAS. E. WERNER, Treasurer.

MINNESOTA DISTRICT

Rev. R. Heidmann, Arlington, Indian Mission \$20.00, Negro Mission \$16.00; total.....	\$ 36.00
Rev. J. E. Bade, Balaton, Institutions, General.....	26.60
Rev. Wm. Franzmann, Baytown, Synodic Administration \$5.20, Educational Institutions \$7.37, Missions (Apman Mindekranz) \$5.00, Church Extension Fund \$5.00; total.....	22.57
Rev. C. F. Kock, Belle Plaine, Missions, Mindekranz in memory of Theresa Stiehm, from: Mr. and Mrs. Hy. Stiehm \$1.00, Mrs. Louisa Lawrence \$1.00, Mr. Ferd. Stiehm \$1.00, Mr. and Mrs. Geo. Lieske, 50c; total.....	3.50
Rev. Benj. A. Borgschatz, Brighton, Dr. Martin Luther College	4.00
Rev. W. P. Sauer, Buffalo, General Support.....	13.05
Rev. W. P. Sauer, Buffalo, General Missions.....	17.37
Rev. J. C. A. Gehm, Darfur, Educational Institutions	4.20
Rev. J. C. A. Gehm, Darfur, Home Missions.....	10.20
Rev. C. J. Schrader, Echo, Dr. Martin Luther College \$6.70, Indian Mission \$5.65, Home Mission \$6.00; total	18.35
Rev. M. Schuetze, Ellsworth, General Institutions...	23.00
Rev. Im. F. Albrecht, Fairfax, Home for Aged by Mrs. Linse \$1.75, Church Extension Fund (Waknitz Mindekranz) \$10.00; total.....	11.75
Rev. Im. F. Albrecht, Fairfax, Dr. Martin Luther College \$10.00, Home for Aged \$9.00, Home Missions \$15.00, General Support \$26.00; total.....	60.00
Rev. E. G. Hertler, Hokah, Synodic Administration..	2.00

Rev. W. J. Schulze, Hutchinson, General Institutions \$45.60, Home for Aged \$2.00, Church Extension Operation \$3.00, Lutheran Childrens Friend Society \$3.00; total.....	53.60
Rev. M. J. Wehausen, Johnson, Northwestern College	6.13
Rev. M. J. Wehausen, Johnson, Northwestern College	34.12
Rev. L. F. Brandes, Jordan, Twin City Mission \$18.00, Lutheran Childrens Friend Society \$18.00; total	36.00
Rev. L. F. Brandes, Jordan, General Institutions \$40.00, General Missions \$43.00, Lutheran Childrens Friend Society from Mrs. Jaenicke \$1.00; total	84.00
Rev. E. G. Hertler, La Crescent, Synodic Administration	28.00
Rev. Paul W. Spaude, Lake Benton, Negro Mission..	3.80
Rev. A. Eickmann, Nodine, General Institutions.....	23.00
Rev. Henry Albrecht, Omro, Home Mission.....	17.00
Rev. Edw. A. Birkholz, Redwood Falls, Educational Institutions \$13.96, Missions \$18.76; total.....	32.72
Rev. Aug. Sauer, Renville, Negro Mission (Mindekranz for Christian Petzke from Rev. and Mrs. Wm. Petzke \$5.00 and Geo. Kettenacker \$5.00); total	10.00
Rev. Aug. Sauer, General Administration.....	10.50
Rev. Aug. Sauer, Renville, Student Support \$10.25, General Support \$17.00; total.....	27.25
Rev. A. C. Haase, St. Paul, Home Mission \$65.00, Twin City Mission from Ladies' Aid \$5.00; total	70.00
Rev. Henry Albrecht, Taunton, Home Mission.....	3.00
Rev. Karl Brickmann, Vesta, General Institutions \$12.60, Missions \$12.00; total.....	24.60
Rev. E. G. Fritz, Wellington, Indian Mission \$21.00, Home Mission \$29.00; total.....	50.00
Rev. E. G. Fritz, Wellington, Indian Mission \$4.00, Home Mission \$31.00; total.....	35.00
Rev. Paul E. Horn, Zumbrota, Educational Institutions \$59.90, Missions \$50.00; total.....	109.90
Total	\$ 911.21
Total Budgetary	\$ 866.21
Non-Budgetary	45.00
Total	\$ 911.21
H. R. KURTH, District Treasurer.	

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