

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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WHERE I LOVE TO DWELL

Oh, give me but a Christian home,
Where I may always dwell;
Where Faith, and Love and Charity
All human ills dispel.

Where Jesus is the constant Guest,
Who cheers when sad the day;
Who never fails to help and bless,
Whene'er the Christians pray.

Where Mother sings a hymn of praise,
While doing household tasks,
And smiles with joy, while children play:
God's help is all she asks.

Where father holds devotion true,
While daylight fades away;
And children kneel at mother's knee
As silently they pray.

Oh, give me but a little church,
A structure for the Lord,
Where I can go in sweet content
And listen to God's Word.

Where I can sing the hymns of love
To Christ, my One and All;
From whence each quiet Sunday morn
I hear the church bells call.

Oh, Earth, your richest halls of mirth
I never could compare
With these dear spots: My Christian Home
And God's sweet House of Prayer.

Adeline Weinholz.

THE NINETY-SIXTH PSALM

(Continued)

Verses 7-9

Gloria in Excelsis

"Give unto the Lord, O ye kindreds of the people,
give unto the Lord glory and strength.

"Give unto the Lord the glory due unto his name;
bring an offering, and come into his courts.

"O worship the Lord in the beauty of holiness;
fear before him, all the earth."

Glory be to God on high, and on earth peace, good will toward men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee; we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

"O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

"For Thou only art Holy; Thou only art the Lord; Thou only, O Christ with the Holy Ghost, art most high in the glory of God the Father."

This is the so-called *Gloria in Excelsis* as sung in the Order of Service of our Lutheran Church, a hymn of adoration celebrating the glory and majesty of God as manifested in the merciful gift of His Son. We are at once reminded of this song by the words of our Psalm quoted above. We are exhorted here to give glory to the Triune God. Three times the name "Lord" is mentioned in succession, indicating the three persons of Holy Trinity. "Give unto the Lord — God the Father — glory and strength." "Give unto the Lord — the Son of God, the God-man — the glory due unto his name." "Worship the Lord — the Holy Ghost — in the beauty of holiness."

The doctrine of the Holy Trinity is of paramount importance to every Christian believer. It is not a book-belief or metaphysical dogma, but the saving, the only saving truth. God the Father so loved the world that He gave His only-begotten Son; Christ, the adorable Son, gave Himself a ransom for the world; that He might redeem us from sin, death and everlasting condemnation; the Holy Ghost convinces the world of sin, of its guilt and misery, calls us by the Gospel, enlightens us with His gifts, regenerates us through faith, comforts us in all earthly tribulations, assists us in our spiritual life, and guides us to everlasting salvation. This is the glorious doctrine of Holy Trinity, outside of which there is no religion that saves, no Christianity, no Church of God.

Revelation of the Holy Trinity

By whom has this all-important doctrine been revealed to the world? Popular preachers in our days tell us that God is known only through Jesus. If they meant that God is known only through the Second Person of the Trinity, the God-man, we might perhaps agree. But of course as a matter of fact that is not at all what they mean. What they mean is that having abandoned the necessity of redemption of a lost world and its subsequent reconciliation unto God through the vicarious sacrifice of Jesus Christ the God-man — man may know by the mere contemplation and imitation of the moral life of Jesus. Essentially, such a religion is nothing more than a religion of humanity, a religion in which men by themselves strive to get on good terms with God — the religion of modernism.

But no, the true God, Father, Son and the Holy Ghost, has been revealed to mankind by Christ the Savior, and by Him only. This is a truth for which we find warrant

in the eleventh chapter of Matthew. There we hear Christ praying to His Father, verses 25-27: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father and no one knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Again we hear Christ making His declaration unto God in His sacerdotal prayer, John 17, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do; — I have manifested thy name unto men." And it is Christ the risen Lord who at His ascension spoke to His disciples and in them to the whole Christian Church: "All power is given unto me in heaven and on earth, Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

From these declarations of Christ and from many others contained in Scriptures it follows that He alone has revealed to us the true God. He has done so not only by His teaching, but above all through the work of redemption He was commissioned by God for its accomplishment. Had it not been for this there would be no revelation of God to a sinful world. Men would never know Him to be their God and Savior.

Hence, all honor and glory is due to Christ the risen Savior. "Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father," we sing in the *Gloria in Excelsis*. It is to Him we are exhorted to give glory in the words of our Psalm.

Glorifying Christ the Risen Lord

"Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength."

"Ye kindreds of the people," these are the families of nations, as the Germanic, the Anglo-Saxon, the Scandinavian the Romantic peoples, etc. As the kindreds of the people are called upon here to take up the song in which Israel has made known to them the salvation of Jehovah, we might say, they are the nations in particular which have been Christianized by the preaching of the Gospel, the nations in which the Church of Christ has been established through such preaching. These nations especially are called upon to give glory unto the risen Savior.

There are, however, various ways in which Christ is glorified among Christian nations. Aside from public or religious services, as is indicated in the words of our Psalm, there is one thing by which honor and glory is reflected upon Him; it is ecclesiastical or religious art as exhibited in painting, in sculpture and architecture, in music and poetry. Though recognized and cherished by comparatively few among Christian people this has nevertheless been, through centuries of the Christian era, no

mean factor in extolling our Savior before the eyes of the world, even though it be, for the greater part, but an outward expression of such glorification.

It goes without saying that the greatest of artists, of painters, of sculpturers and architects, of musical composers and poets, not only have found the most lofty ideals and inspiration from the study of Christ and his life-work, but have produced the noblest and most sublime works of art symbolizing the blessed and lasting significance of His sacred Person; productions which are admired by the world at large, as well as productions which tend to the edification of the individual Christian or of the Christian family in the home.

It would require volumes to show how Christ is glorified in art from the earliest times, as far back as the third century even in the catacombs of Rome, down to the present age of the Christianized nations. We would, however, for the sake of illustration, make mention of a few outstanding productions of art along these lines. As to paintings representing Christ and instances from His life, His suffering, death, resurrection, judgment, etc., there are the magnificent productions of the old Italian school — Raphael's Transfiguration of Christ, his "Burial of Christ," "The Child of Christ" in his Sistine Madonna, Michelangelo's "The Last Judgment," Correggio's "Notte" or Holy Night, Guido Reni's "Ecce Homo," Carlo Dolce's "Christ Blessing the Bread and Wine," and "Christ on the Mount of Olives," Leonardo Da Vinci's "Last Supper," "The Redeemer" by another celebrity of the old Italian school; and hosts of others. What nobility of expression do we find in these paintings of Christ! In what blended human tenderness and divine majesty is the Lord here brought before us!

Then we have the famous productions of the Flemish painters, Ruben's "Descent from the Cross," fixing forever in the mind of every beholder that sad scene: Jan Van Eyck's "The Risen Lord Breaking the Bread at Emmaus." Of the Dutch School: Rembrandt's "The Risen Lord," "The Ascension of Christ," "The Holy Family." Furthermore of the German School, old and modern: Lucas Cranach's "Victory of the Risen Lord," "The Lord's Supper," Albrecht Duerer's pictures of the Passion of Christ, "the Four Apostles," expressing the idea of true worship: Hans Holbein, the Younger, whose pictures together with those of the foregoing two painters were instrumental in presenting the great truths of the Gospel in their simplicity to the Christian people. Of the modern German school we have paintings of Plockhorst, "Christ Taking Leave of His Mother," "The Consoling Christ," and other productions of his, Schnorr von Carolsfeld's pictures of the Bible, Hofmann's well-known paintings "Christ in Gethsemane," "The Child Jesus in the Temple," both of which we find copies in so many of our Lutheran homes.

A much longer list of great painters might be given, all of whom have drawn their subjects from, and ever

found their noblest ideals and inspirations in the personality of Christ, thus glorifying Him before the eyes of the world, speaking a language which more or less is understood by all who look at such paintings, and beholding them with contemplation they are filled with the thought of Christ's tenderness, love and majesty.

We cannot leave this phase of glorifying Christ the risen Lord without referring to the most prominent of religious arts — poetry and music. How gloriously our blessed Savior is brought near to us in these! We know what powerful and salutary influence Christian poetry, especially our beautiful Lutheran hymns exert on our mind and soul. They have long become to us the bearer of the great and everlasting truths of the Gospel, filling our hearts with true enlightenment, with courage, with strength to overcome the attacks of our spiritual enemies, and to walk in the paths of righteousness, with consolations in sorrow and tribulation, with blessed hope in our last hour, and above all with fervent love to our dear Savior. Is not Christ glorified in the beautiful art of Christian poetry and Church hymns?

And with what ennobling emotion, with what lofty ideals, with what veneration for our beloved and victorious Redeemer we are filled through the art of sacred music! Says Luther, "I long to see all arts, especially music, in the service of Him who created them." Need we refer here but briefly to the master works of the great composers in the Christian Church, Bach's oratorios, the four settings of the "Passion," the "Christmas Oratorio," the "Easter Oratorio," or to Haendel's "Messiah" with its triumphant Hallelujah Chorus, or to the grand Lutheran chorals never tiring, never ceasing in their beautiful melodies, always producing an edifying effect upon the emotions and therefore inciting to devotion, directing the imagination toward the realm of the eternal and divine?

Truly, Christ our risen Savior is glorified in sacred art, in the art of painting, of magnificent architecture, of sublime music and poetry, and beholding Him our Beloved in these we are moved to exclaim and sing that beautiful hymn of the 12th century with its charming melody.

Beautiful Savior, King of creation,
Son of God and Son of man!
Truly I'd love Thee, truly I'd, serve Thee
Light of my soul, my Joy, my Crown.

Fair are the meadows, fair are the woodlands,
Robed in flowers of blooming spring;
Jesus is fairer, Jesus is purer,
He makes our sorrowing spirit sing.

Fair is the sunshine, fair is the moonlight,
Bright the sparkling stars on high;
Jesus shines brighter, Jesus shines purer
Than all the angels in the sky.

Beautiful Savior, Lord of the nations!
Son of God and Son of man!
Glory and honor, praise, adoration,
Now and forevermore be Thine!

J. J.

COMMENTS

Mrs. Buck The career of Mrs. Pearl S. Buck, author of "The Good Earth," as a Presbyterian missionary to China has ended. And it is well that it has ended. Our readers will realize this when they read what The Christian Herald quotes from Mrs. Buck's article in January Harper's. We reprint but one paragraph:

Let us face ourselves clearly. Some of us believe in Christ as our fathers did. To some of us He is still the divine Son of God, born of the virgin Mary, conceived by the Holy Spirit. But to many of us He has ceased to be that. Some of us do not know what He is, some of us care less. In the world of our life it does not matter perhaps what He is. If we are asked, we shall say, I admire Him, of course. He was perhaps the best man who ever lived. But that is all He is. To you who are young, the sons and daughters of this generation who must carry on foreign missions after the older ones are gone, it is probable that Christ is no longer a cause. You do not believe in His physical divinity. You suppose Christ was a good man, but it matters little to you one way or the other now. Life is full of many things, or, if it is empty, it is empty. The old beliefs do not fill it. Let us face the fact that the old reasons for foreign missions are gone from the minds and hearts of many of us, certainly from those of us who are young. It may be hard for older people to accept, and we may wish it were not true. But better it is to know the truth, and not be afraid of it. . . .

The sad fact is that many who do not show her frankness share her convictions. "Rethinking Missions" boiled down would amount to about the same thing. If Christ is no more the cause, missionary work should cease. In view of our own gross shortcomings, how can we undertake to carry our civilization over to lands that have been getting along very well without us. To be consistent with itself, the "scientific mind" must assume that the social, political and economic, development of a land is determined by its location, climate and other natural conditions, and is, therefore, the evolution indicated for that land. Then it were better not to interfere with the process by trying to introduce into it some of our foreign culture.

Our Christians should soon begin to realize that we are engaged in the battle for the Christian faith and keep in mind the admonition: "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that from God."

J. B.

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Jews and Jesus are to come into closer contact and fellowship. This is the opinion of Dr. A. L. Sachar, head of the Hillel foundation, Jewish center at the University of Illinois, which he put forth to an assembly of Jews and Christians at Chicago, as we learn from the Chicago Tribune. Dr. Sachar believes that Jesus must become a rallying point for the Jews.

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It seems hardly necessary for us to inquire, Which Jesus? There is in truth but one, but in these days we have met with Christs labeled Jesus who were even more than a caricature of the real Jesus Christ. The liberal Jews can agree, says Dr. Sachar, with the appraisal of Jesus as the great Jewish teacher, "who threw his powers against the slavery to the letter of the law."

"Jesus re-emphasized what his great predecessors, Amos, Jeremiah and Isaiah emphasized, "declared Dr. Sachar. "These predecessors of Jesus were persecuted for their teachings, and some of them, tradition says, were done to death as Jesus was. Jesus may have been the greatest of all teachers, he may have been the prince of peace, and he may have been Son of God in a sense the Jew cannot understand. But whatever Jesus was, his message is of greatest importance."

The cool and calm admission by this Jew that the prophets were done to death for their teachings is enlightening, although not disarming in its naivete. Done to death by whom? Jesus gives the right answer. Matthew 23:29-33. Mark especially verse 31: Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. It seems that this Israelite is willing to concede to Jesus almost any title, except that he is the Christ, the Messiah. It must be observed that Dr. Sachar did not concede unto Jesus this name.

Still the Doctor has a grievance against the Christians. It is the use of the crucifixion story by the Christians. The use of this story he calls most devastating to the Jewish-Christian fellowship. He again concedes that the crucifixion is central to the Christian faith as the symbol of sacrifice. It cannot be taken out of Christianity, Dr. Sachar admitted, but he pleaded for the martyrdom of Jesus to be told in a different way, so that prejudice against the Jew would not arise from it.

So that is where the shoe pinches. The old cry of the Jews being the "Christkillers" is to be hushed. To all believers in a caricatured Christ, as the wise teacher and

great model of life, this ought not to be asking too much. The believers in this false Jesus have rejected that Jesus who is the Christ, the very God, who in the form of man *must* die for the sins of Jews and Gentile. Fellowship and closer union between them and the Jews is entirely feasible.

It is the testimony of the Holy Ghost against the hardness of heart in not believing the promises of the Lord God their Savior, that rankles in the hearts of all Christ-rejecting Jews. It is this unbelief that brings upon them the sentence of our Lord, Matthew 23:32: Fill ye up the measure of your fathers — and is the basis for the verdict of Stephen, Acts 7:51: Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Z.

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God Bless Our Missions In them is bound up the Church's weal and woe. In Missions the true life and activity of the Church begins and ends. It was God's pleasure that by missions carried on by weak, sinful creatures we, the Church of to-day, should come to know the "light to lighten the Gentiles"; in bearing this light in a dark world and letting its rays dispel the gloom which is natural to it, we but fulfill the mission which Jesus gave us, "Go ye and teach" and "Go, tell."

To do the work orderly we feel the need of employing a deal of equipment; it is to be done orderly and decently. Schools, churches, colleges, seminaries — they all belong to such equipment. And how the Lord did bless them in the past! Whatever of good was accomplished, it was God's blessing that wrought it; whatever mistakes were made, they were due to our own incapacity.

And now about the future: are we discouraged? How can we be with the knowledge that the work is most properly God's and that He has promised His help and His blessing. What an immense field lies spread out before us inviting our activity! Speaking on this subject, Dr. Gordon Palmer of California said in recent address:

Our continent is still a great mission field. The world is in our midst. The world's second largest Mexican city is Los Angeles. The largest Jewish city in the world is New York, where there are more Jews than there were in Palestine during the days of Jesus. Every large city has its foreign quarters. Western cities have "Chinatowns" and "little Japans," their "Moscow" and "Little Italies." Hindu temples dot the land. Theosophists and Swami centers, with their radio broadcasts are proselyting the country. Buddhist missionaries are actively working in our midst.

This would point to a vast wealth of material as presented to our notice by the foreign element which has projected itself into our centers and is bound more or less, in one or the other way, to be assimilated here. Some may think, but this is no concern of the Church. You may be assured that the national life is bound to be reflected in the Church life, and vice versa. The Savior said, "Go ye and teach **all nations.**"

Besides, our own people present a wide mission field. In his report on Home Missions, prepared for a meeting of his church body, Dr. Martin Anderson of Chicago recently said there were 68,000,000 citizens of the United States who are not church members, according to the 1926 Religious Census, and pointed out that every second person we meet is a member of no church either Catholic, Protestant, or Jewish. This "unchurched half of the population is the constant challenge." Considering the fact that the increase of population is largely in the cities, Dr. Anderson has analyzed the unchurched citizen figures in the 95 cities of the United States with over 100,000 population. He shows that over 17,500,000 residents in these 95 areas of concentrated population are not church members. In three great cities of the Pacific Coast there are almost 1,500,000 unsaved souls. Census figures show the largest percentage of unchurched to be in the Mountain and Pacific States; yet Chicago alone has more unchurched than Idaho, Wyoming, Colorado, New Mexico, Arizona and Nevada combined. Yes, the harvest truly is great. God has greatly blessed us in the past with the means to carry on this greatest of tasks: may He in the future stimulate us to a greater willingness and a more consecrated endeavor to work faithfully in His Cause. God bless our Missions.

G.

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Change in Name In its October issue, the American Lutheran published an editorial that proposes a change in name for the Missouri Synod. "There was a day," we read, "when the sectional significance of our official title was appropriate and expressive, but that day has long since passed." The writer believes that the present name is a hindrance to the mission work his synod is doing, as the missionary has always to go to great lengths to explain to the prospect the national character of his church.

"At the present time, with other synods bearing national-sounding names, the name 'Missouri Synod' more than ever seems to indicate that a strictly state organization is poaching on other state preserves. We believe that a national name would be so valuable as to subdue all the sentimental qualms which we might have in giving up our venerated historical appendage."

A name that has been proposed is, "The Evangelical Lutheran Church in America."

The Norwegian Lutheran Church of America, too, is debating the subject of a change in name. The Lutheran Herald suggests as principles according to which a selection should be made the following:

1. A name for a religious body should serve as a guide to doctrine.
2. Such a name should indicate that numerical progress is anticipated. It should not be a status quo designation.

3. The name of the parent synod should serve as an index to territorial claims.
4. The form of the synodical as well as the general congregational government should be shown in the name.
5. The name should wear well.

We would suggest that to point one be added the words "and practice," for practice is nothing more or less than taking doctrine seriously and confessing it by the life of the church. But to express in a brief title the differences between various Lutheran bodies in our country will certainly tax the ingenuity of the name builders to the limit.

What affects us somewhat unpleasantly in this business of choosing new names is the fact that those who seek to re-name their own body seem to show very little consideration for other Lutheran churches. We now have the United Lutheran Church of America and the American Lutheran Church. If the Missouri Synod should adopt the title "The Evangelical Lutheran Church in America, all the territory in our country would already be covered by the claims of three distinct Lutheran bodies, leaving not an inch of ground for the rest of us, save perhaps in the insides of one or the other of the bodies that have staked so wide a claim. We cannot but feel this implication in titles that through their broad inclusiveness become sharply exclusive.

J. B.

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A "New Religion Without God" A "new religion without God" is predicted by forty educators and religious leaders, among them a Jewish rabbi, at a gathering at Chicago. This "new" religion is formulated on a plan made by Prof. Roy W. Sellers of the University of Michigan, as the Rev. John Evans reports for the Tribune. Are you curious, gentle reader? Here it is.

This "new" religion has a 15 point creed. Its name is to be "Humanist." In contrast to the biblical account, "in the beginning, God created heaven and earth," the humanist statement asserts that the universe is self-existing and was not created at all. From this fundamental doctrine, as a starting point, the related doctrines are developed. If the universe is without a creator, the humanist creed then argues that all distinctions between things "secular" and "sacred" are automatically wiped out.

Inasmuch as a universe without God has no way of imparting "revelation," and because the inhabitants of a godless universe are devoid of "spirit," which is the vehicle of revelation's reception by mankind, then, in order to get on well in the universe, man must adopt a strictly scientific spirit, the humanist creed asserts.

Worship and prayer are discarded in this new creed as misleading, if not actually harmful practices. The man of the future will find "his religious emotions expressed in a heightening sense of personal life and in co-operative effort to promote social well being."

But enough. It needs no learned theologian to point out to the simple Christian and child of God who knows

his Bible and has open eyes for what is going on round about him, that this "humanist" religion is anything but new. The cry of those men, whom the good book calls fools, Psalm 14, that there is no God, is age old. They have always been, these fools, and always shall be, at least as long as the good Lord permits this world to stand. God and His revealed truth unto salvation has persisted throughout all such attacks by puny men and, we have no manner of doubt, shall persist to the end.

But what a sorry place this "universe" would be for the children of men if the teachings of such leaders of thought, who stand self confessed as being "devoid of spirit," and, as we perceive, devoid also of sense, should prevail. No revelation, no God, no prayer, no future life, no hope either for this life or beyond the grave! Nothing but death remains.

Z.

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"Let Your Light So Shine" In these days particularly Christians should bear in mind the admonition of the Lord: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The days are still evil, the working man unable to find employment, the farmer complaining that he cannot exist with prices as they are now, and many a business man still seeing nothing but red when he balances his book.

It is difficult enough to stand up under a severe affliction that lasts only a short time. But when conditions continue through months and years, the souls of men gradually wear out and begin to be filled with murmuring, envy and bitterness. It is then that the temptation grows strong to resort to violence to gain what one believes to be his good rights. So there is noticeable to-day a breaking of the morale. Mutterings and threats are heard, and lawless acts have been committed by men otherwise law-abiding.

The earthly interests of the Christian working man, farmer, merchant and manufacturer are identical with those of others similarly engaged. Naturally he will be expected to co-operate with those of his group to protect and advance their common interests. He can do this with a good conscience as long as such efforts remain within the law and do not violate love towards the neighbor in curtailing his rights and inflicting injury on him. But the Christian cannot surrender his conscience to any leader or group.

He is, after all, a stranger and foreigner in this world. His citizenship is in the kingdom of God. This citizenship he is to prove in his conversation among men, letting the light of his faith shine before men to the glory of his God. Scripture paints a beautiful picture of such a life.

My son, despise not thou the chastening of the Lord, *nor faint* when thou art rebuked of him; for whom the Lord loveth he chasteneth." Hebr. 12: 5, 6.

Rejoicing in hope; patient in tribulation; continuing instant in prayer. Rom 12: 12.

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Gal. 5: 22.

See that none render evil unto any man; but ever follow that which is good, both among yourselves, and to all men." 1 Thess. 5: 15.

Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? 1 Cor. 6: 7.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

Honor all men. Love the brotherhood. Fear God. Honor the king.

Servants be subject to your masters with all fear; not only to the good and gentle, but also to the forward.

For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

The Christian has no cause to grow desperate. Through Christ he is a child of the great Father who has promised, "I will never leave thee nor forsake thee." Hebr. 13: 6. "The Lord executeth righteousness and judgment for all that are oppressed." Ps. 103: 6.

"Blessed are the meek, for they shall inherit the earth."
"Blessed are the peacemakers: for they shall be called the children of God."

What our country, in fact, every other country as well, needs to-day is men whom fear cannot crush, sorrows cannot embitter, and wrongs suffered cannot sway from truth, justice and love; men who through their faith in God rise above the ills of this life and by their love towards God above self-love, to do God's will and serve the welfare of their neighbor.

Such men we Christians should be and by the grace of God can become. This grace is freely offered to us all. Seek it, and let your light shine before men to the glory of your Father in heaven.

J. B.

THE ANTICHRIST OF THESSALONIANS

Paper Submitted for Publication by the Mississippi Valley Pastoral Conference

R. W. Mueller, Essayist

(Continued)

Now the question arises: Who is this Antichrist whom the apostle has so minutely described? Are we of these latter days in a position to positively identify him as one who has appeared in our own Christian world? And are we of one accord in the conclusions which we have reached? Not so. The Edinburgh Encyclopedia enumerates fourteen different theories, most of which are based upon the personal appellatives employed by Paul in the passage under discussion, as well as upon those of Daniel 7-8. On the strength of these passages some would find Antichrist a distinct person. The early Christians imagined they

had found him in Antiochus Epiphanes. The post-apostolic Church considered him to be identified with Basilides or other gnostics. Some found him even in Nero. Others of the Reformation period held Hildebrand, Luther's Hoellenbrand, to be the real Antichrist. While these sought the criminal described by Paul as an individual, others identified him with certain religious heresy — as gnosticism, montanism, Still others have considered atheism, nihilism, pantheism, materialism, as the very embodiment of Antichrist; and finally, others, more close to our own day, have sought him upon the political or semi-political stage — in Socialism, Bolshevism and Masonry.

The much disputed question has not been settled among us Lutherans. In the pamphlet: "Die Unterscheidungslehren der Synode von Iowa und Missouri, von Dr. Fritschel," we read, page 25, paragraph 3. 2: "Die Iowa-Synode glaubt nicht, dass der Antichrist allein das Papsttum zu Rom sei, sondern behauptet, das muesse ein einzelner Mann sein, der in der Welt nicht erschienen, also noch zu erwarten sei." Now, in regard to the above quotation, we know that this statement has recently been modified. However, in the "Old and New Differences" by Buenger, we are informed that the Synod just mentioned still awaits a personal Antichrist in the future. These theses, then, overlook the content of Paul's statement. Antichrist is described by him as a mystery at work in apostolic times, and as a principle of longer duration than the span of an ordinary individual's life.

Concerning the belief which joins Antichrist with some political phenomenon, we refer to the real meaning of the term "falling away," which in the Greek includes only, and nothing more, than a falling away from God.

In regard to Bolshevism, we must remember that Antichrist will appear as a God, and will rule with divine authority. Moscow indeed rules supreme, but not with the slightest semblance of divinity or religion. It makes no efforts to conceal its true nature, as Antichrist will. Stalin is outspoken in his defiance of God and godly things. He tears the outward temples of our God apart before the eyes of all nations. There is no stealth about Bolshevism's intentions in regard to the religion of Jesus. Walther says in *Gesetz und Evangelium*: "Er muss ja den Feinden aller Religionen und den Feinden der christlichen den Kampf erklaren, denn er weiss: wenn Christus faellt, so muss auch der Antichrist fallen." Antichrist covers his true purposes with a cloak of cleverest deceptions. Bolshevism fights openly against all religions. Drunk with its own power, it imagines itself to be independent of God.

What shall we say in answer to the assertion which would find the Antichrist in Masonry? There is no doubt as to the basic religion taught in the Masonic

system. It is a system of "live-right-do-right," a system of morals, promising and assuring eternal bliss. In other words, it is based upon the same lie the first parents fell victim to by the insinuations of Satans — upon the arrogant falsehood of man's self-sufficiency before God — upon the eternally fatal misconception of reward and merit as a guarantee toward inheriting everlasting heavenly joy. In this respect alone Masonry certainly sponsors the real nature of sin, as outlined above. Neither is there any doubt as to Masonry's attempt to place this pernicious, soul-destroying doctrine into the temple of man's heart, as evidenced by the general falling-away from the pure Gospel truth of those who have fully acquired the teachings as propounded by Pike and Mackey. Masonry would become the mediator for every initiate's troubled conscience by having the Worshipful Master assure the applicant for admission he need fear no evil consequences in taking the obligation, since other good men have done the same before him. And Masonry indeed operates under a cloak of deception, publicly displaying the Bible, even using the name of Christ, whereby many unthinking Christians have been led astray, perhaps into final perdition.

At this juncture we may begin to disclaim the theory of Masonry's identity with Antichrist. Antichrist everywhere will operate as Antichrist. Antichrist everywhere will show itself under Christian colors. Masonry adapts itself to the varying religious systems of the world. It forsakes Christianity where Christianity is forsaken. It readily discards the Bible for the Koran, where the latter enjoys the reverence of the people. It reveres Zoroaster and Confucius whenever such a procedure is agreeable to its workings. Antichrist will demand unquestioning obedience to its dicta. Masonry allows each individual his own interpretation; it binds no man to a certain religious view. At its altar Jew or Mohammedan or even the Christian may bow (if that were possible!), without fearing any intervention in his belief from the higher powers, Masonic authorities inform us — and that without hiding its daring act. In view of these considerations, though Masonry is one of the antichrists (1 John 2: 18), it cannot well be the Antichrist.

How then shall we arrive at the correct conclusion? Our own contention rests upon the assumption that Antichrist is he who fosters and spreads "the idea of reward and merit" in the temple of man's heart, that it is he who condemns the "alone by grace" of Scripture and curses all who adhere to the Savior slain upon Golgotha. Where do we find that sin epitomized if not in the system of the Papacy?

Paul calls the Antichrist the Man of Sin, the Son of Perdition. Is the Papacy such a criminal? Let us investigate. In the Bull "Unam Sanctam" we read the daring decree: "We declare, define and pronounce

that subjection to the Roman pontiff is for every man necessary for salvation." In the Council of Trent it was ordered in the third Session by the twenty-first Canon: "Wenn jemand sagt, dass Christus Jesus den Menschen von Gott als Erloeser gegeben worden sei, dem sie vertrauen sollen, und nicht auch als ein GEGEBER, dem sie gehorchen sollen, der sei verflucht." That simply bears out the decree of Session Five: "Dasjenige, was zuvor durch die Propheten in den heiligen Schriften verheissen, unser Herr Jesus Christus, der Sohn Gottes, mit eigenem Munde zuerst verkuendigt, dann befohlen hat, dass es durch seine Apostel als die Quelle sowohl aller Heilswahrheit, als SITTENVORSCHRIFT aller Kreatur gepredigt werde." Again, Session Six: "Wenn jemand sagt, dass der Gerechtfertigte durch die guten Werke, die von ihm durch die Gnade Gottes und das Verdienst Jesu Christi, dessen lebendiges Glied er ist, geschehen, nicht wahrhaft verdiene die Vermehrung der Gnade, das ewige Leben, und, sofern er in der Gnade scheidet, desselbigen ewigen Lebens Erlangung, der sei verflucht." Christ, a law-giver, the Gospel, a code or morals, eternal bliss the reward for man's endeavor to save himself!? Is not this a propaganda of the great principle of sin? Is not this a fostering of the original lie of Satan, "Ye shall be like God"? Is not this making man his own savior and engendering a spirit of independence toward God's marvelous grace? In short, is it not the idea of reward and merit? Papacy is indeed the man of sin — it spreads the real nature of sin in its masses, its indulgences, its penances, its rules and regulations. It tears the crown from our Savior's head, it belittles Calvary's cross, and injects the spirit of unbelief in man's erstwhile believing heart.

Even there, in the temple of God, in the Christian Church, and in the believing heart by virtue of which this Church is called God's temple, Antichrist, the Papacy, sets up his throne to rule and govern with divine authority. It anathematizes him who questions, him who disbelieves, him who refuses to obey. Subjection to the Roman pontiff is necessary for salvation! It curses him into everlasting perdition who would flee from such an abomination. In the heart bought by Christ the Papacy injects fear of divine favor. Witness Luther upon the cloister floor, fearing he had not done sufficient to merit God's pleasure, wringing his hands in despair and crying: "Mea culpa, mea culpa," "My sin, my sin." Witness the fear of our neighbors, though at times casting their aspersions at their priests, yet within fearing and implicitly following the decree of the Holy See. And thus Popedom, being the true son of perdition, leads poor souls, redeemed souls, away from Him Whom they imagine to be worshiping. Walther says: "Ich meine, deutlicher kann es nicht bewiesen werden, dass der

Papst der Antichrist ist, Sie muessten denn noch ganz blind sein und nichts wissen vom Christentum. Die Papisten machen ueberall Kreuze hin, aber was ist das weiter als Heuchelei? Sie haben nur die Kreuze, aber nicht Christum. Immer wieder liest man, die Maria solle ihnen helfen, dass das Schifflein Petri nicht untergehe. Sagen: "Jesus is unser Hort, unser Fels," wollen sie nicht gerne. Wahrlich, die allerschlimmsten Sekten innerhalb der Christenheit sind weniger schlimm als der Papst. Denn alle Sekten ohne Ausnahme geben zu: "Wenn der Mensch selig werden will, so kann er es nur durch den Glauben an Gottes Gnade in Christo Jesu." Das Evangelium wird wohl in allen Sekten verdunkelt, aber nicht verdammt und verflucht, wie der Papst es tut." Here we will add a word from a modern Catholic theologian who marvels at those Protestants and Lutherans who cannot see the Antichrist in the Papacy. He says: "War naemlich Luthers dogmatische Grundidee richtig, dass auf religioesem Gebiete Gott allein im Menschengeiste taetig sei und jede Beimengung menschlichen Tuns als Greuel und Gotteslaesterung zu verwerfen sei, dann war eine Kirche mit den Anspruechen, wie sie die katholische erheben muss, wirklich Teufelswerk und der Papst als Stellvertreter Christi der Antichrist, in dessen Bekaempfung Luther mit der geheimen Offenbarung an Glut der Farben wetteifern zu muessen glaubte." (Kiefl.)

One other glance at the description Paul gives us of the Antichrist ought convince us of the identity of Rome with Antichrist. The Papacy also opposes everything divine — princes and angels and Scripture. It calls upon the angels of God to obey its canons. It wields the sword of the spirit and of the world. It made Henry the Fourth stand barefooted in ice and snow at Canossa. It banned Henry the Eighth of old England. It declared Luther as free as a bird — open to any man's arrow or thrust. In the face of the iron man of Germany, Bismarck, it publicly declared the infallibility of the Pope. Only a short time ago, in spite of Benito Mussolini's audacity, it forced his signature to the Lateran Treaty. It continues to hurl its invectives at the recently become apostate Spain and still broiling Mexico. But above all this, rises Rome's claim to an equal, yes superior station to the Word of God. God's Word is dark. God's Word is in need of the interpretation of the fathers and of the Holy See. In reality that is nothing short of demanding greater recognition than God's infallible Scriptures. We must confess with the Smalcald Articles: "The Pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ."

Still we may link the Papacy with Antichrist from the angle suggested by the apostle — from the angle of its history or development. The principle of Anti-

christ was already at work at Paul's time, we read — at the very time he wrote the epistle to the Thessalonians. It was at work, during that period, among the Galatians over whose early apostasy Paul so bitterly complains: "I marvel that ye are so soon removed from him that called you unto the grace of God unto another Gospel." It was the same principle which Rome fosters to-day that governed the hearts of those Galatians, the idea of reward and merit, as the apostle indicates in the words: "But neither Titus, who was with me, being a Greek, was compelled to be circumcised." That was the principle at work then. Yet its advance was checked by the apostle.

But what in the beginning was only a desultory attempt to raise the principle of sin's real nature to the throne, took on a definite form as years rolled by. It grew from gnosticism into montanism, into the first seeds of Mariolatry (Nestorian controversy), into ascetism and the milder monasticism, until it stood revealed in all its hideousness in the crassness of Tetzels indulgences.

Through the Reformation of Luther that deadly principle was given a death blow. The Spirit of Christ's mouth consumed the emissaries of Rome and above all the pernicious doctrine. In ninety-five theses the resolute monk of Wittenberg defied the Man of Sin, and brought back to spiritually starving mankind the pure light of the Gospel of man's salvation through the free gift of God's marvelous grace in His dear Son. At Worms he defied the anathemas of the Holy Father, declaring the Scriptures to stand on a higher pedestal than all the writings of the fathers or the decrees of any council. The Wicked One bled freely through the wounds cut by God's Word in the mouth of the Reformer. And yet, what stupidity of man to scorn the freedom regained and to choose to remain under the sovereignty of the Pope. The Wicked One recovered from the blow and continued in this world. Unashamed was he to proclaim the Immaculate Conception of Mary in 1854, and in 1870 the doctrine of Infallibility. And verily, Luther's likening the Gospel to a gentle shower, has found its fulfillment to-day. The masses are Pope-ridden. The intellectuals are all self-righteous Pharisees at heart. The Parkes, the Fosdicks, yea, the Masons, though they all profess the greatest animosity to Rome, are in the last analysis promulgating the principle for which Rome and Antichrist stands — the principle of reward and merit.

With all power and signs and lying wonders after the working of Satan has Popedom established itself here in this world. Satan breathed doubt into man's heart. Take up the book "Faith of our Fathers" by Gibbons, and study it. One is overwhelmed at the deceivableness written over its pages. Errors in logic and falsifications of history are resorted to to beguile

the unwary away from the true Church of Christ. But the real lie of Satan was distrust. You have that distrust in the mass, in purgatory, in the super-abundance of good works won for the less fortunate by the saints, *ad libitum* and *ad nauseam*.

How is it possible that in this so-called enlightened age, in this age of culture and of college-bred society, men are deceived by such delusions and by such unrighteousness? It is God's curse upon mankind. Men rejected the Light of the world. Men scorned the blessings of the Reformation. Now they have the Pope. The Gospel of Christ fell, we were almost ready to say in vain showers upon men. Rationalism, pietism, and present-day Pilate-like cynicism scorned and scorn God's sweet Gospel. They all would be saved by their own efforts. A rich, a fertile soil, for the seed of Antichrist to sprout and grow. Upon that soil the curse of God rests, that with seeing eyes, with would-be enlightened minds men allow themselves to be ensnared in the meshes of anti-christian Rome. Learned men of to-day bow before the relics of saints, crawl up the stairs of St. Peter. Learned men of to-day devoutly ponder the towel in which the Savior is alleged to have washed the blood from His divine countenance upon the Via Dolorosa. Crowds of surfeited Chicagoans stand in awe at the appearance of the Virgin's form reflected from a dimly lighted window upon the wall of an adjoining building. Other hundreds trek to the vicinity of Boston to touch a mysterious grave which should possess the healing powers once held by the pool of Bethesda — and all this because not believing the truth, not clinging to Christ and the wisdom which He offers, the Lord has smitten them with stark spiritual blindness, so that they might not see the truth in Jesus, and thus, hoping to be saved, perish eternally. Praise be unto God's gracious Spirit who even midst such surroundings finds ways and means to save many led upon such barren pastures.

Yes, thanks be to God! That same God who has given the majority of the adherents of Antichrist over to damnation, has kept for Himself the small remnant of Israel, His own elect, whom He has called by the power of His Gospel into the pale of His Church, whom He will keep unto the end in the pure and unadulterated doctrines of His Word. To these few he has given the weapon to stave off the complete revelation of Antichrist. Paul indicates that in these words: "Ye know what withholdeth — only he who now letteth will let."

We are aware of the hue and cry which might be raised at this suggestion. For these words have been variously interpreted, and specifically as meaning the ancient power of Rome to have been the mysterious restraining power which checked the development of Antichrist, and after whose decline and fall Antichrist

stood revealed. However, these very people who interpret the statement of the apostle in this manner, are they among the Christians of to-day who still are in doubt as to the true identity of Antichrist. They also forget that Antichrist is still with us. To use the words of Prof. Meyer in *Quartalschrift*: "If Antichrist is an individual still to be expected in the future, then that mysterious individual who effectively held the revelation of Antichrist in obedience during Paul's time, must still be on the job to-day." Or as De Burgh suggests: "The testimony of the elect Church, and the Spirit in her, are the great hindrance to the rise of the apostasy; and it is possible that, though the Lord shall have a faithful few even then, yet the full energy of the Spirit in the visible Church, counteracting the energy or "working" of "the mystery of lawlessness" by the testimony of the elect, shall have been so far "taken out of the way," or set aside, as to admit the manifestation of "the lawless one." This was a power of which the Thessalonians might easily know through Paul's instruction. They knew he referred to the weapon of warfare given them in the knowledge of God's holy Word. And that is our weapon. With that knowledge of our Savior's Word we have the wherewithal to withhold the tempter's power. No other power on earth can stay the Wicked One's onslaughts. In their task the Thessalonians had become indifferent. They had given themselves over to idle busyboding, forgetting that the very coming of their Lord would be preceded by Antichrist's appearance.

It behooves us to ask ourselves the question: Has the almost unbelievable advancement of Antichrist in the last years been due also in a measure to the negligence of those who like the Thessalonians know what withholdeth his progress? Have we been remiss in inculcating the distinctive doctrine of Christ's Church — Neither is there salvation in any other, save alone in Jesus? Have we been remiss in impressing upon the minds of our charges the insufficiency of man and the great grace of our God? Have we neglected to show them how Rome militates against this cardinal doctrine of faith in Christ? Have we impressed upon them the true ghastliness, the sheer impossibility of attaining lasting satisfaction via Antichrist's teachings? Have we coupled the doctrine of Antichrist with the very first lesson in Christianity — the sole grace of our Lord? Paul was in Thessalonica only a few sabbaths and yet the discussion of Antichrist was unavoidable. It must be the same among us — a basic doctrine.

We know what withholdeth. Antichrist, Rome, cannot be fought with carnal weapons. He is met by the thorough knowledge of faith in Jesus as the only Mediator between God and man. That is a weapon mighty in God.

Lord Jesus, help, Thy Church uphold,
For we are sluggish, thoughtless, cold;
Indue Thy Word with power and grace,
And spread its truth in every place.

O keep us in Thy Word, we pray;
The guile and rage of Satan stay;
Unto Thy Church grant, Lord, Thy grace,
Peace, concord, patience, fearlessness.

Amen.

OBITUARY

C. G. Kleinlein, a retired pastor of our Synod, died at Lark, No. Dak., on the 21st of April.

He was born at Strawberry Point, Iowa, on the 28th of December, 1867. He graduated from Northwestern College in 1888 and from our seminary at Milwaukee in 1891.

He was ordained and installed at Shickley, Neb. This was his first charge. He remained here five years. Here he married Anna Oberkoetter. The union was blessed with ten children.

In the year 1896 he accepted the call to East Farmington, Wis. There he labored twelve years. In the year 1908 he accepted the call to Peshtigo, Wis., where he remained until 1918. Because of ill health he resigned in that year. The family then moved to Lark, N. D., where the deceased spent the remaining years of his life. He died suddenly the 21st of April and was buried on the 23rd at Flasher, N. D.

Prof. F. Traub of Mobridge, S. D., Pastor P. Kuske of Elgin, N. D., and the undersigned conducted the funeral services. Prof. Traub based his sermon on John 11:25.

Rev. W. J. Schmidt.

FROM OUR CHURCH CIRCLES

Eastern Delegate Conference

The Eastern Delegate Conference will meet June 18, 1933, 1st Sunday after Trinity, 10 A. M., at Root Creek, Wis., St. John's Church, Rev. Wm. Mahnke.

Essay: An essay on the Merits and Demerits of a possible amalgamation of the Wisconsin and Missouri Synods. Essayist to be appointed by chair.

M. F. Rische, Sec'y.

Southern Wisconsin Delegate Conference

The Southern Wisconsin Delegate Conference meets at Burlington, Wisconsin, Rev. L. Baganz, pastor, on July 2, 1933, from 2 to 5 o'clock P. M.

Every congregation should be represented by its pastor and as many delegates as is possible.

Edmund Sponholz, Sec'y.

**Eastern Delegate Conference of the
Dakota-Montana District**

The Eastern Delegate Conference of the Dakota-Montana District will meet June 20 to 22, 1933, noon to noon, at the Hidewood Lutheran Church (Pastor L. G. Lehmann).

Sermon: A. H. Berner. Substitute: H. C. Sprenger.

Confessional Address: J. B. Erhart. Substitute: W. Sprengeler.

Papers: The Unpardonable Sin against the Holy Ghost, J. B. Erhart; Wie kann in unserer lutherischen Kirche der Missionsgeist angeregt werden? A. W. Fuerstenau; Self-Excommunication, M. D. Katurakat; Sinful, doubtful and unwise ways of raising money for the Kingdom of God, D. Rossin; Does God heal sickness? F. Reuter.

Kindly announce your intention of being present or absent to the local pastor. The Hidewood Church is located 15 miles north and 2 miles east of Goodwin and 9 miles west of Brandt. R. J. Palmer, Sec'y.

**Western Delegate Conference of the
Dakota-Montana District**

The Western Delegate Conference of the Dakota-Montana District will meet at Northwestern Lutheran Academy, Mobridge, South Dakota, Monday and Tuesday, June 12 and 13. The first session will begin at 9:30 o'clock on Monday morning. The conference will close Tuesday at 4:30 o'clock.

Papers: 1. Ausschluss aus der Gemeinde, wann und wie, Pastor Theo. Bauer; 2. The Ideal Congregation according to Acts 4:32-35, Prof. K. Sievert; 3. Responsibility of Parenthood, Pastor S. Baer; 4. Besitzt die christliche Kirche des heutigen Tages noch die besonderen Wundergaben der Apostel? Pastor W. Herrmann.

Sermon: Pastor H. J. Wackerfuss, Pastor W. Schmidt (English).

Confessional Address: Pastor J. Wendland, Pastor P. G. Albrecht (German).

A small charge will be made for meals at the Academy. — Kindly announce to Pastor E. R. Gamm.

F. E. Blume, Sec'y.

Crow River Valley Delegate Conference

The Crow River Valley Delegate Conference will meet Tuesday and Wednesday, June 6 and 7, at Hutchinson, Minn., Pastor W. J. Schulze. Opening session Tuesday at 9 A. M. English services Tuesday evening.

Papers: W. C. Nickels: Vorteile und Gefahren christlichen Vereinswesens; W. Haar: When, how and where to practice public confession after repent-

ance; W. Voigt: Unlutheran trends in connection with our ministerial acts; W. Sauer: The offices of the church during the various periods of church history; M. Wehausen: "Go ye" as it applies to individual Christians; K. Plocher: The Providence of God in relation to our Christian life.

Sermon: E. H. Bruns, W. Haar.

Kindly announce before June 1.

K. J. Plocher, Sec'y.

Delegate Conference of the Nebraska District

The Nebraska District will meet as Delegate Conference June 15 to 19, 1933, in Plymouth, Nebr. (Pastor W. Baumann). Opening service Thursday, June 15, at 10:30 A. M.

Essays: "The Divine Call in Its Various Aspects, Regarding the Underlying Principles in the Mode of Procedure as to Pastor, Teacher and Congregation" (Pastor Wm. P. Holzhausen); "Des Propheten Jesais Vorstellung von dem Heil in dem verheissenen Messias" (Pastor E. A. Klaus).

The lay delegates are requested to bring credentials signed by the president and secretary of the congregation which they represent.

Please register with the local pastor in due time.

Im. P. Frey, 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.

Change of Address

Prof. Karl Bretzmann, 1702 West Lloyd St., Milwaukee, Wis.

Ordination

Authorized by President Carl Buenger, I, on April 30, 1933, ordained my brother, Candidate Armin Engel to the holy ministry at Pardeeville, Wis.

A. J. Engel.

Michigan Lutheran Seminary

June 15 will be commencement day at Michigan Lutheran Seminary, Saginaw, Mich. The commencement exercises will, if the weather is warm and fair, this year for the first time, be held on the Seminary grounds, at 6:30 P. M. In case of rain, they will be held an hour later at Holy Cross School. There are 18 graduates, 8 boys and 10 girls.

The morning and afternoon as customary will be devoted to field events with contests in various athletic games and sports. After the commencement exercises the M. L. S. Club will meet for its annual meeting.

All are cordially invited. Come early and bring lunch. Coffee will be supplied from the Seminary kitchen.
Otto J. R. Hoenecke, Dir.

Acknowledgment and Thanks

The Ladies' Aid of Sleepy Eye, Minn., donated four shades for the girls' dormitory at Dr. Martin Luther College. Mrs. J. Baumann, New Ulm, four gallons of lard for our commissary. The Lutheran Art Club, Morton, Minn., dresser scarfs. Our cordial thanks for the donors.
E. R. Bliedernicht.

Correction

In the E. M. C. report of the Southeast Wisconsin District, Eastern Conference, it should read: E. W. Tacke, Tess Corners, average per communicant member \$4.17, and not \$1.05.

Memorial Wreaths

In memory of Rudolph C. Lohmann, who died April 29, 1933, for Church Extension Fund: E. Schliep, H. Holst, J. Bredehoft, P. Bredehoft, Edw. Sprikes, Albert Bredehoft, Hy. Bredehoft and families, 50c each; H. Stechmann, Edw. Jeske, Hy. Oelkers and families, \$1.00 each; Confirmation class: Sylvester Prigge, Ruth Betcher, Geo. and Malinda Brunkhorst, Dorothy Henke, Mabel Lohmann, Kermit Lohmann, Herb. Schliep, Ruth Grimm, Opie Reed, 25c each; group of cousins \$3.75; 22 young people, \$2.20; total: \$14.95.
P. E. Horn.

In memory of Mrs. Carl Zimmermann, Lewiston, Minn., who departed from this life April 29 at the age of 73 year, the sum of \$2.00 was donated by St. John's Lutheran Ladies' Aid, Lewiston, Minn., for widows and orphans.
Rud. P. Korn.

In memory of Louis Schaefer, who passed away April 22 at the age of 24, the Young People's Society of St. Paul's Church at Bangor, Wis., dedicated the sum of \$5.00 for the Church Extension Fund.
C. W. Siegler.

In memory of Mrs. Christine Ave-Lallemant, who passed away April 7, 1933, at the age of 77 years, the

sum of \$3.00 by the Ladies' Aid of Immanuel's Church, Town Deerfield, Wis., and \$2.00 by the W. Zank family were donated for Widows and Orphans.

Walter E. Zank.

In memory of M. F. Gensmer, member of St. John's Lutheran Church, Caledonia, Minn., died March 4, 1933, the sum of \$20.00 was given by the children of the deceased for the support of widows and orphans.

R. Jeske.

Grateful for recovery from a recent illness, Mrs. Albert Voland donated two dollars for our Seminary at Thiensville.
S. Westendorf.

ITEMS OF INTEREST

WHERE WE PLACE THE EMPHASIS

Each year \$750,000,000 is spent for cosmetics, perfumes and creams; \$350,000,000 for soft drinks; \$300,000,000 for beautiful furs; \$500,000,000 for jewels; \$800,000,000 for cigarettes; \$250,000,000 for ice cream and cakes; \$100,000,000 for candies; \$200,000,000 for chewing gum.

And from each dollar people have, 75 per cent of a cent goes for the Lord's work.

"Less than a cent, O keeper of gold,
With houses and lands and riches untold;
Less than a cent — it cannot be
That is the way you divided with me."

— Missionary Review of the World.

THE GOSPEL IN AFRICA

Forty million people live in North Africa, most of whom are Mohammedans, and 10,000,000 in South Africa, the most of whom are Christians. Between the two is the great mass of 90,000,000 black people, among whom 150 Evangelical Missionary Societies are at work with 6,600 missionary laborers. One million and eight hundred thousand natives are Evangelical Christians and 720,000 are under instruction for baptism. The more than 100 years of missionary endeavor in Africa has resulted in overwhelming fruits in some areas. Madagascar has a quarter of a million of Evangelical Christians; the Gold Coast 134,000; Kamerun and Nigeria 166,000; Uganda 131,000. In the former German colonies in Southwest Africa half of the natives are gathered into the congregations of the Rhenish Mission Society. There are 30,000 Evangelical Christians in East Africa and 86,000 in French Kamerun. The Church of Rome is making strong efforts in the dark continent. There are 8,500 Catholic mission workers in charge of a total of 5,300,000 Christians. It is claimed that there is no area in Africa any more in which the proclamation of the Gospel is entirely excluded. Open door among the negroes and the longing to hear the good news of the Gospel are reported everywhere.

DAKOTA-MONTANA DISTRICT

November 1, 1933 to April 30, 1933

Rev. S. Baer, Zeeland, N. D., November \$44.63, January \$50.93, March \$21.60, April \$34.19; total..\$	151.35
Rev. H. C. Schnitker, Faith, S. D., November \$17.50, December \$28.00, January \$17.30, April \$33.72; total	96.52
Rev. S. Baer, Hauge, N. D., November \$29.56, January \$56.92, March \$7.41, April \$6.51; total....	100.40
Rev. F. Wittfaut, Terry, Mont., November \$4.00, December \$5.00; total.....	9.00

Rev. P. R. Kuski, Elgin, N. D., November \$87.00, January \$46.10, April \$34.78; total.....	167.88
Rev. R. F. Gamm, Ipswich, S. D., November \$43.05, December \$6.68, January \$9.29; total.....	59.02
Rev. R. J. Palmer, Willow Lake, S. D., November \$18.10, January \$21.35, April \$28.25; total.....	67.70
Rev. W. F. Sprengler, Grover, S. D., November \$3.00, December \$28.50, January \$73.60, February \$5.00, April \$91.05; total.....	201.15
Rev. F. E. Blume, Lemmon, S. D., November \$52.67, December \$6.04, January \$1.00, April \$32.79; total.....	92.50
Rev. W. T. Meier, Watertown, S. D., November \$123.30, January \$123.29, April \$245.38; total.....	491.97
Rev. Wm. Lindloff, Elkton, S. D., November \$104.17, December \$52.60, January \$23.50, April \$48.30, total.....	228.57
Rev. F. E. Blume, White Butte, S. D., November \$21.18, January \$17.97, April \$3.27; total.....	42.42
Rev. P. R. Kuski, Burt, N. D., November \$32.00, January \$21.90, April \$16.13; total.....	70.03
Rev. J. P. Scherf, Roscoe, S. D., November \$17.90, December \$25.00, January \$38.85, March \$3.78, April \$24.17; total.....	109.70
Rev. E. Hinderer, Tappen, N. D., November \$5.70, April \$20.81; total.....	26.51
Rev. E. Hinderer, Buckeye, N. D., November \$3.20, April \$7.09; total.....	10.29
Rev. J. B. Erhart, Rauville, S. D., November \$22.92, December \$3.00, January \$108.44, February \$9.30, April \$50.53; total.....	194.19
Rev. W. Herrmann, Tolstoy, S. D., November \$50.33, January \$15.10, April \$16.89; total.....	82.32
Rev. F. Wittfaut, Crow Rock, Mont., December \$7.00, April \$1.00; total.....	8.00
Rev. F. Wittfaut, Ismay, Mont., December.....	2.80
Rev. D. F. Rossin, Gary, S. D., December \$9.92, January \$16.34; total.....	26.26
Rev. A. H. Birner, Hendricks, Minn., December \$22.22, January \$22.39, April \$18.00; total.....	62.61
Rev. Wm. Lindloff, Ward, S. D., December \$48.80, January \$20.45, April \$26.40; total.....	95.65
Rev. D. F. Rossin, Goodwin, S. D., December \$25.28, January \$23.63, February \$5.00, April \$25.65; total.....	79.56
Rev. H. Lau, Argo Twp., S. D., December \$9.35, January \$17.50; total.....	26.85
Rev. H. Lau, Bruce, S. D., December \$3.10, January \$8.15; total.....	11.25
Rev. A. W. Fuerstenau, Raymond, S. D., December.....	38.25
Rev. E. Schaller, Mount City, S. D., December \$21.51, April \$8.55; total.....	30.06
Rev. W. J. Schmidt, Flasher, N. D., December \$15.66, January \$81.68, April \$42.77; total.....	140.11
Rev. W. J. Schmidt, Carl Twp., N. D., December \$37.18, January \$6.67; total.....	43.85
Rev. W. J. Schmidt, Carson, N. D., December \$55.60, January \$5.84; total.....	61.44
Rev. H. C. Schnitker, Dupree, S. D., December \$5.29, January \$8.00, April \$16.94; total.....	30.23
Rev. R. F. Gamm, Faulkton, S. D., December \$5.00, January \$25.75, February \$7.50; total.....	38.25
Rev. E. Schaller, Gale, S. D., December \$35.12, January \$9.25; total.....	44.37
Rev. Theo. Bauer, Eales, S. D., December \$3.08, January \$8.82, April \$6.10; total.....	18.00
Rev. Theo. Bauer, Akaska, S. D., December \$10.00, January \$23.64, February \$2.65, April \$34.01; total.....	70.30
Rev. H. J. Wackerfuss, Drew, S. D., December \$3.00, January \$3.60; total.....	6.60
Rev. H. J. Wackerfuss, Bison, S. D., December \$2.77, January \$1.67; total.....	4.44
Rev. H. J. Wackerfuss, Meadow, S. D., December \$13.15, January \$9.83; total.....	22.98
Rev. H. J. Wackerfuss, Athboy, S. D., December \$5.75, January \$2.50; total.....	8.25
Rev. H. A. Mutterer, Windsor, N. D., December \$6.60, January \$6.85, April \$9.55; total.....	23.00
Rev. H. A. Mutterer, Jamestown, N. D., December, \$9.65, January \$14.86; total.....	24.51
Rev. L. G. Lehmann, Havana Twp., S. D., December \$19.15, January \$11.80; total.....	30.95
Rev. L. G. Lehmann, Hidewood Twp., S. D., December \$20.65, January \$26.75; total.....	47.40
Rev. L. G. Lehmann, Dempster, S. D., December \$25.55, January \$11.53; total.....	37.08

Rev. D. F. Rossin, Clear Lake, S. D., December \$1.60, January \$2.70, April \$2.00; total.....	6.30
Rev. D. F. Rossin, Altamont, S. D., December \$9.46, January \$26.05, April \$19.49; total.....	55.00
Rev. E. R. Gamm, Glenham, S. D., January \$17.75, April \$28.75; total.....	46.50
Rev. E. R. Gamm, Mobridge, S. D., January \$11.00, April \$32.50; total.....	43.50
Rev. H. C. Sprengler, Milroy, Minn., January \$20.55, April \$26.40; total.....	46.95
Rev. G. Schmeling, Henry, S. D., January \$27.84, April \$38.45; total.....	66.29
Rev. G. Schmeling, Clark, S. D., January.....	8.05
Rev. G. Schmeling, Florence, S. D., January \$11.73, April \$17.35; total.....	29.08
Rev. W. R. Krueger, Reeder, N. D., January \$9.10, April \$28.36; total.....	37.46
Rev. W. R. Krueger, Hettinger, N. D., January \$9.10, April \$7.80; total.....	16.90
Rev. G. J. Schlegel, Hazelton, N. D., January \$33.05, April \$15.35; total.....	48.40
Rev. H. Lau, Aurora, S. D., January \$6.25, April \$55.60; total.....	61.85
Rev. J. J. Wendland, Paradise, N. D., January \$8.45, February \$13.55, April \$3.55; total.....	25.55
Rev. E. Kuehl, Brockway, Mont., January \$5.51, April \$11.03; total.....	16.54
Rev. J. J. Wendland, McIntosh, S. D., January \$5.90, February \$4.00, April \$4.00; total.....	13.90
Rev. J. J. Wendland, Walker, S. D., January \$3.80, April \$1.25; total.....	5.05
Rev. M. D. Keturakat, Summit, S. D., January \$59.00, April \$18.00; total.....	77.00
Rev. P. G. Albrecht, Theodore, N. D., January.....	26.56
Rev. P. G. Albrecht, Bowdle, S. D., January \$93.10, April \$145.00; total.....	238.10
Rev. A. H. Birner, White, S. D., January \$5.93, February \$2.00; total.....	7.93
Rev. A. H. Birner, Arco Twp., S. D., January.....	1.63
Rev. F. Wittfaut, Terry, Mont., February.....	2.56
Rev. J. B. Erhart, South Shore, S. D., February \$2.61, April \$52.00; total.....	54.61
Rev. P. R. Kuski, Burt, N. D., April.....	8.61
Rev. F. E. Blume, White Butte, S. D., April.....	5.30
Rev. F. E. Blume, Shade Hill, S. D., April.....	3.90
Rev. R. J. Palmer, Hague Twp., S. D., April.....	31.75
Rev. E. Kuehl, Wolf Point, Mont., April.....	3.00
Rev. D. F. Rossin, Clear Lake, S. D., April.....	2.00
Rev. H. J. Schaar, Morrystown, S. D., April.....	10.00
Rev. H. J. Schaar, Watagua, S. D., April.....	9.72
Rev. H. J. Schaar, Miner, S. D., April.....	3.93
Rev. H. A. Mutterer, Garretson, S. D., April.....	21.33
Rev. H. C. Sprengler, Marshall, Minn., April.....	61.46

November	\$ 680.21
December	627.31
January	1,386.09
February	54.17
March	32.89
April	1,550.71

Grand total remitted to Theo. H. Buuck\$4,331.38

S. E. JOHNSON,
District Treasurer.

SOUTHEAST WISCONSIN DISTRICT

Rev. A. C. Bartz, Immanuel's Congregation, Waukegan, Easter Offering for General Institutions \$10.00, Home for Aged, Belle Plaine \$15.35, New Seminary Building \$10.00	35.35
Rev. Carl Bast, St. John's Congregation, Good Hope, Good Friday and Easter Offering for General Mission	41.90
Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection during March for General Institutions \$59.83; Collection during April for General Institutions \$76.39; Collection for E. M. C. \$8.67	144.89
Rev. E. R. Blakewell, Epiphany Congregation, Racine, Collection during January, February and March	

for General Mission \$39.58; Collection for E. M. C. \$5.50	45.08	Rev. Kurt Lescow, St. John's Congregation, Thiensville, Lenten and Easter Offering for Finance	70.00
Rev. G. Bradtke, Zum Kripplein Christi Congregation, Tp. Herman, Lenten and Easter Offering for Theological Seminary \$20.00, Northwestern College \$80.00, Student Support (Watertown) \$12.32	112.32	Rev. Aug. Lossner, Trinity Congregation, Tp. Raymond, Collection during January, February and March for General Institutions	19.27
Rev. John Brenner, St. John's Congregation, Collection during March and April for General Institutions \$365.73, General Mission \$201.00, Lutheran High School \$6.15, \$40.25, Lutheran Children's Home \$17.00, \$53.00	683.13	Rev. A. H. Maaske, St. John's Congregation, Mukwonago, Lenten and Easter Offering for Home Mission	39.44
Rev. Carl H. Buenger, Friedens Congregation, Kenosha, Collection during January, February and March for General Fund \$300.00; special gifts for Memorial Wreath for Indian Mission \$19.00	319.00	Rev. Wm. C. Mahnke, St. John's Congregation, Root Creek, Collection during January, February and March for General Fund \$50.95; Collection by Children for Indian Mission \$3.22	54.17
Rev. R. O. Buerger, Gethsemane Congregation, Milwaukee, Collection for Lutheran City Mission	50.00	Rev. Ph. Martin, St. Luke's Congregation, Knowles, Collection during Lent for General Institutions \$13.60; Easter Offering for General Institutions \$9.63; St. Paul's Congregation, Brownsville, Collection during Lent for General Institutions \$60.56; Easter Offering for General Institutions \$52.56	136.35
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Collection during March for General Fund \$137.31, E. M. C. \$1.00, Lutheran City Mission \$6.62; Collection during April for General Institutions \$91.40, Lutheran City Mission \$4.35	240.68	Rev. H. Monhardt, St. Paul's Congregation, Tp. Franklin, Lenten and Easter Offering for Theological Seminary \$20.00, Northwestern College \$20.00, Martin Luther College \$20.00, Home for Aged, Belle Plaine, \$10.00, General Mission \$2.74	72.74
Rev. H. W. Cares, Emanuel Congregation, Tp. Herman, Lenten and Good Friday Offering for General Fund \$65.88; Zion Congregation, Tp. Theresa, Lenten and Good Friday Offering for General Fund \$21.44	87.32	Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Collection during February and March for General Fund \$274.65, E. M. C. \$7.80, Lutheran High School \$23.67, Lutheran City Mission \$6.85	312.97
Rev. E. Ph. Ebert, Pentecostal Congregation, Whitefish Bay, Collection during February and March for Home Mission	28.06	Rev. Rud. F. W. Pietz, St. John's Congregation, Lomira, Collection during Lent for General Institutions \$10.80, Theological Seminary \$9.06, Northwestern College \$11.77, General Mission \$40.71	72.34
Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection for General Mission \$110.50, Indian Mission \$1.00, Lutheran City Mission \$6.50	118.00	Rev. W. K. Pifer, Bethany Congregation, Kenosha, Collection for E. M. C.	15.00
Rev. F. Graeber, Apostles' Congregation, Milwaukee, Lenten Offering for General Fund	48.75	Rev. Gerhard Redlin, Zion Congregation, Allenton, Lenten and Easter Offering for General Fund	93.63
Rev. Frank G. Gundlach, Salem's Congregation, West Granville, Collection for General Fund	69.50	Rev. W. Reinemann, Friedens Congregation, Elkhorn, Lenten and Easter Offering for General Fund \$20.00, General Institutions \$41.51, General Mission \$20.00	81.51
Rev. Ph. H. Hartwig, Christ Congregation, Pewaukee, Easter Offering for General Mission \$7.55; Zion Congregation, Hartland, Collection for General Mission \$25.00	32.55	Rev. Ad. von Rohr, Peace Congregation, Hartford, Lenten and Easter Offering for General Fund \$100.00, General Institutions \$100.00, General Mission \$63.17	263.17
Rev. Gerald O. Hoenecke, St. Paul's Congregation, Cudahy, Collection during February, March and April for General Institutions \$40.00, General Mission \$42.85	82.85	Rev. J. G. Ruege, Jordan Congregation, West Allis, Easter Envelope Offering for General Fund	270.00
Rev. Edwin Jaster, Zion Congregation, Bristol, Lenten and Easter Offering for General Fund \$28.00, General Institutions \$25.00	53.00	Rev. J. E. Schaefer, Trinity Congregation, West Mequon, Easter Offering for General Fund	40.85
Rev. S. A. Jedele, Peace Congregation, Wilmot, Collection for General Fund \$10.00, General Institutions \$25.00, Home for Aged, Belle Plaine, \$10.00, General Mission \$25.00, Student Support \$10.00, General Support \$15.00	140.00	Rev. Gust. E. Schmidt, St. Paul's Congregation, East Troy, Easter Offering for General Fund	51.86
Rev. J. G. Jeske, Divine Charity Congregation, Milwaukee, Collection for Lutheran City Mission	25.00	Rev. Arnold Schultz, Trinity Congregation, North Milwaukee, Collection for General Fund \$19.53; Collection for General Fund \$169.00	188.53
Rev. Herm. C. Klingbiel, St. John's Congregation, West Bend, Collection during Lent for General Fund \$73.17, General Institutions \$50.00, Theological Seminary \$50.00, Northwestern College \$50.00, Martin Luther College \$50.00, Indian Mission \$15.00, Negro Mission \$15.00, Home Mission \$35.00, Madison Student Mission \$10.00, General Support \$25.00; Easter Offering for General Fund \$31.19, Theological Seminary \$30.00, Northwestern College \$30.00, Martin Luther College \$40.00, Indian Mission \$25.00, Negro Mission \$15.00, Home Mission \$60.00	604.36	Rev. Harry Shiley, St. Peter's Congregation, Tp. Greenfield, Easter Offering for General Mission \$6.60; Woodlawn Congregation, West Allis, Easter Offering for General Mission \$25.72	33.32
Rev. P. W. Kneiske, St. John's Congregation, Lannon, Offering during the Lenten Season for General Fund \$14.15; Easter Offering for General Fund \$23.73	37.88	Rev. M. F. Stern, St. Paul's Congregation, Neosho, Collection during April for General Mission	33.20
Revs. H. F. Knuth and V. Brohm, Bethesda Congregation, Milwaukee, Collection for General Institutions \$66.00, General Mission \$472.71	538.71	Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, Collection during Lent for General Fund \$171.10 and \$68.80; Easter Offering for General Fund \$91.75 and \$78.50	410.15
Rev. Ph. H. Koehler, St. Lucas Congregation, Milwaukee, Collection for General Fund \$510.27, E. M. C. \$62.80, Lutheran City Mission \$69.85, Lutheran Children's Home \$33.28, Lutheran High School \$100.00	776.20	Rev. T. C. Voges, Trinity Congregation, Huilsburg, Easter Offering for General Fund	27.00
Rev. A. Koelpin, Fairview Congregation, Milwaukee, Collection during Lent for Home Mission	85.92	Rev. Theo. Volkert, First Evangelical Lutheran Congregation, Racine, special gifts for Memorial Wreath for General Fund	10.50
Rev. Henry Lange, Nathanael Congregation, Milwaukee, Lenten and Easter Offering for General Fund	46.31	Rev. Arthur P. Voss, St. James Congregation, Milwaukee, Collection during January and February for Home Mission \$79.54; for Negro Mission (Buildings) \$3.40	82.94
Rev. C. Lescow, St. John's Congregation, Woodland, Collection during Lent for General Fund \$37.09; Easter Offering for General Fund \$12.50	49.59	Rev. H. Wolter, St. Paul's Congregation, Lomira, Lenten and Easter Offering for Budget \$92.42; St. Petri Congregation, Tp. Theresa, Lenten and Easter Offering for Budget \$32.73	125.15
		Rev. F. Zarlmg, St. Matthew's Congregation, Iron Ridge, Lenten and Easter Offering for Theological Seminary \$12.25, Northwestern College \$12.25, Martin Luther College \$12.25, Indian Mission \$20.00, Negro Mission \$18.50, Home Mission \$50.00	125.25
			\$7,124.69
		SUMMARY	
		Budgetary Receipts	\$6,571.40
		Every-Member Canvass	100.77

Seminary Building Fund	10.00
Non-Budgetary	442.52
	\$7,124.69

CHAS. E. WERNER,
District Treasurer.

Milwaukee, May 8, 1933.

NEBRASKA DISTRICT

Rev. W. Baumann, Plymouth, General Administration \$20.00, General Institutions \$120.00, General Missions \$120.00, Students \$10.60, General Support \$16.00	286.60
Rev. R. F. Bittorf, Winner-Hamill, Home Mission	20.00
Rev. M. A. Braun, Herrick, General Administration	18.86
Rev. A. Degner, White River, Synodic Administration ..	5.20
Rev. A. Degner, Palleck School, Synodic Administration	3.87
Rev. Im. P. Frey, St. Paul's, Stanton, General Administration	2.88
Rev. Im. P. Frey, Hoskins, General Institutions \$67.93, Home for Aged \$3.27, General Missions \$17.20, Students \$15.00, General Support \$15.00	118.40
Rev. L. Gruendemann, Witten, General Administration ..	12.80
Rev. L. Gruendemann, Wood, General Administration ..	10.00
Rev. H. Hackbarth, Roundy School, General Administration	1.50
Rev. H. Hackbarth, Mission, General Administration ..	36.42
Rev. H. Hackbarth, Valentine, General Administration ..	5.00
Rev. E. J. Hahn, Naper, Synodic Administration	20.00
Rev. Wm. P. Holzhausen, Gresham, General Missions \$19.31, General Administration \$15.41, General Institutions \$15.00	49.72
Rev. E. A. Klaus, Stanton, General Institutions (permanent account)	62.00
Rev. W. A. Krenke, Grafton, Students	8.00
Rev. E. F. Hy. Lehmann, Firth, General Administration	68.75
Rev. F. Miller, McNeely, Synodic Administration	20.46
Rev. E. C. Monhardt, Clatonia, General Administration \$25.00, Supervision \$15.00, General Institutions \$30.00, General Missions \$25.00, Home Mission \$36.00	131.00
Rev. G. L. Press, Sioux City, General Institutions \$20.80 from Mrs. B. Johnson for General Missions \$50.00	70.80
Rev. L. Sabrowsky, Colome, General Administration	20.00
Rev. A. Schumann, Garrison, General Institutions \$20.00, General Missions \$16.84	36.84
Rev. W. H. Siffring, Mary, General Missions	2.20
Rev. W. H. Siffring, Brewster, General Administration \$5.00, General Institutions \$5.00, General Missions \$10.00, Students \$5.03	26.03
Rev. H. H. Spaude, Surprise, General Missions \$10.00, Negro Mission \$5.00, Students \$5.00, General Support \$10.00	30.00
Rev. L. A. Tessmer, Burke, Home Mission	6.43
Rev. L. A. Tessmer, Carlock, Home Mission	5.70
Rev. G. Tiefel, Hadar, Synodic Administration \$70.30, Church Extension \$4.25	74.55
Rev. W. F. Wietzke, Shickley, Thiensville \$10.00, Watertown \$12.50, New Ulm \$10.00, Saginaw \$10.00, Home Mission \$19.50	62.00
Rev. V. H. Winter, Broken Bow, General Administration	24.10
Rev. J. Witt, Norfolk, Synodic Administration \$70.00, General Institutions \$75.00, General Missions \$75.00	220.00
	\$1,459.11

General Administration	265.72
Synodic Administration	189.83
Supervision	15.00
General Institutions	353.73
Thiensville	10.00
Students	43.63
Watertown	12.50
New Ulm	10.00
Saginaw	10.00
Home for Aged	3.27
General Missions	295.55
Home Mission	137.63
Negro Mission	5.00
Church Extension	4.25
General Support	41.00
General Institutions (perm. acct.)	62.00
	\$1,459.11

EVERY-MEMBER CANVASS

Rev. J. Witt, Norfolk	\$ 75.00
Rev. L. Gruendemann, Wood	16.00
Rev. H. H. Spaude, Surprise	106.00
	\$ 197.00

Norfolk, Nebr., May 1, 1933.

DR. W. H. SAEGER.

NORTH WISCONSIN DISTRICT

April, 1933

Rev. E. G. Behm, Wautoma	\$ 56.22
Rev. I. P. Boettcher, Sugar Bush	26.88
Rev. Theo. Brenner, Freedom	6.23
Rev. John Dowidat, Oakfield	34.99
Rev. Paul C. Eggert, Abrams	19.20
Rev. Paul C. Eggert, Brookside	21.05
Rev. Paul C. Eggert, Little Suamico	6.75
Rev. A. Froehlke, Neenah	186.32
Rev. Phil. Froehlke, Appleton	31.81
Rev. W. G. Fuhlbrigge, Coleman	76.36
Rev. W. G. Fuhlbrigge, Beaver	33.95
Rev. Kurt R. F. Geyer, Peshtigo	110.65
Rev. W. W. Gieschen, Athelstane	6.35
Rev. Walter Gieschen, Green Bay	210.86
Rev. Br. Gladosch, Greenleaf	182.03
Rev. Roy B. Gose, Jacksonport	23.56
Rev. W. G. Haase, Two Rivers	159.00
Rev. W. G. Haase, Sandy Bay	69.60
Rev. A. Habermann, Hartland	19.65
Rev. A. Habermann, Angelica	10.00
Rev. Wm. J. Hartwig	242.03
Rev. Wm. J. Hartwig, Mecan	145.54
Rev. Carl C. Henning, Grover	67.41
Rev. Carl J. Henning, Sault Ste. Marie, Mich.	16.85
Rev. M. Hensel, Weyauwega	146.80
Rev. M. Hensel Weyauwega, E. M. C.	10.00
Rev. Theo. Hoffmann, Gladstone, Mich.	16.28
Rev. Theo. Hoffmann, Rapid River, Mich.	6.25
Rev. A. G. Hoyer, Princeton	139.36
Rev. O. T. Hoyer, Winneconne	63.89
Rev. O. T. Hoyer, Zion	3.45
Rev. H. A. Kahrs, Hermansville, Mich.	10.10
Rev. L. Kaspar, Greenville	58.07
Rev. L. Kaspar, Clayton	13.27
Rev. Paul J. Kionka, Maribel	142.09
Rev. H. Kleinhans, Oshkosh	25.00
Rev. H. Koch, Reedsville	158.57
Rev. L. H. Koeninger, Manitowoc	300.00
Rev. Carl Lawrenz, North Fond du Lac	167.78
Rev. H. J. Lemke, Crandon	22.50
Rev. H. J. Lemke, Argonne	5.00
Rev. Wm. F. Lutz, Escanaba, Mich.	134.00
Rev. John Masch, Black Creek	66.60
Rev. Paul Th. Oehlert, Kaukauna	36.81
Rev. E. P. Pankow, Green Lake	98.45
Rev. W. E. Pankow, New London	310.26
Rev. J. G. Pohley, Menasha	123.32
Rev. Emil Redlin, Ellington	94.65
Rev. Emil Redlin, Stephenville	8.35
Rev. T. W. Redlin, Kingston	52.73
Rev. T. W. Redlin, German Settlement	54.44
Rev. F. A. Reier, Waupaca	19.29
Rev. Edm. C. Reim, Forest, St. Paul's Congregation	169.45
Rev. Edm. C. Reim, St. John's Congregation	24.99
Rev. Wm. Roepke, Marquette, Mich.	81.72
Rev. Wm. Roepke, Bruce's Crossing	19.68
Rev. Wm. Roepke, Green Garden	4.14
Rev. M. F. Sauer, Brillion	191.18
Revs. T. J. Sauer and F. M. Brandt, Appleton	500.00
Rev. Herbert A. Schaefer, Chilton	176.00
Rev. E. B. Schlueter, Oshkosh	103.00
Rev. A. E. Schneider, Fremont	46.40
Rev. J. Schulz, Vandyne	41.50
Rev. V. J. Siegler, Sawyer	27.58
Rev. Ph. Sprengling, Cleveland	33.01
Rev. Theo. Thurow, Menominee, Mich.	101.60
Rev. Karl F. Toepel, Algoma	475.00
Rev. Theo. F. Uetzmann, Manitowoc	110.00
Rev. A. W. Voigt, Depere	40.00
Rev. Wm. Wadzinski	103.78
Rev. Wm. Wadzinski, Marquette, Wis.	25.52

Rev. A. H. J. Werner, Center	85.09
Rev. Ed. Zell, Mishicot	53.04
Rev. Ed. Zell, Rockwood	8.01
Rev. Ed. Zell, Jambo Creek	7.10
Rev. W. F. Zink, Dale	102.33

Budget\$6,581.62

ALBERT VOECKS, Treasurer,
Appleton, Wis.

WEST WISCONSIN DISTRICT

February, 1933

Rev. Wm. A. Baumann, Neillsville.....\$	58.09
Rev. A. F. Berg, Norwalk.....	45.15
Rev. Gustav Fischer, La Crosse.....	200.00
Rev. Wm. Eggert, Central Conference (Memorial Wreath)	20.00
Rev. E. C. Fredrich, Helenville (Ladies' Aid).....	50.00
Rev. R. C. Horlamus, Hurley.....	20.27
Rev. H. C. Kirchner, Baraboo.....	109.94
Rev. J. Klingmann and W. Eggert, Watertown.....	102.36
Rev. P. Lorenz, Watertown.....	1.55
Rev. A. L. Mennicke, Doylestown.....	30.70
Rev. A. L. Mennicke, Fall River.....	16.48
Rev. A. L. Mennicke, Fountain Prairie.....	13.05
Rev. M. J. Nommensen, Juneau.....	259.54
Rev. W. Nommensen, Columbus (Memorial Wreath)	42.00
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Rev. M. J. Nommensen, Juneau.....	111.10
Rev. E. H. Palechek, Chaseburg.....	100.00
Rev. Chr. Sauer, Ixonia.....	5.00

Rev. G. M. Thurow, Waterloo.....	144.40
Rev. Aug. Vollbrecht, Fountain City.....	4.00
Budgetary	\$1,338.53
Every-Member Canvass	515.70
Non-Budgetary	12.55

Total for February, 1933.....\$1,866.78

March, 1933

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Rev. A. Dasler, Fox Lake.....	14.60
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Rev. I. J. Habeck, Woodruff.....	8.70
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Rev. J. Henning, Bloomer.....	15.20
Rev. R. C. Horlamus, Hurley.....	14.15
Rev. L. C. Kirst, Beaver Dam.....	106.25
Rev. J. Klingmann and Wm. Eggert, Watertown.....	87.33
Rev. R. P. Korn, Lewiston.....	64.00
Rev. Theo. Mahnke, Little Falls.....	22.88
Rev. M. J. Nommensen, Juneau.....	45.27
Rev. Wm. Nommensen, Columbus.....	356.99
Rev. E. H. Palechek, Chaseburg.....	50.00
Rev. J. H. Paustian, Barre Mills.....	72.30
Rev. J. H. Schwartz, West Salem.....	1.00
Rev. G. M. Thurow, Waterloo.....	158.19
Rev. A. A. Winter, Mauston.....	126.00
Rev. A. A. Winter, New Lisbon.....	10.96
Rev. A. A. Winter, Summit.....	8.75
Rev. H. R. Zimmermann, Randolph.....	15.86

Every-Member Canvass

Rev. L. C. Kirst, Beaver Dam.....	9 00
Rev. Wm. Nommensen, Columbus.....	17.00
Rev. W. E. Zank, Newville.....	7.50
Rev. W. E. Zank, T. Deerfield.....	7.50
Rev. H. R. Zimmermann, Randolph.....	16.20
Budgetary	\$1,351.19
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Total for March, 1933.....\$1,416.69

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