

The Northwestern Lutheran

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Jan 34
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The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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LORD, PROLONG THIS DAY OF GRACE

"Sun, stand thou still on Gibeon!
Thou, moon, abide in Ajalon!"
Thus Joshua spake. The sun obeyed,
His glowing beams the hosts dismayed;
The moon abode in Ajalon's vale
Till five kings lifeless hung and pale.

Thus Joshua smote his enemies,
With God obtained the victories.
The Lord, He fought for Israel,
His sword avenged, the mighty fell.
One extra day the sun stood still,
And then it set by God's own will.

We, too, behold a shining Sun,
That gleams to-day — the Holy One.
Our foes surround us like a flood,
Far stronger they than flesh and blood.
Their fiery darts are thousandfold,
Their tactics, cunning, base and bold.

And as we struggle, oh, we fear,
For night approaches very near.
How can we conquer hellish foes,
How snatch the souls from out of throes?
We seem to hear the millions cry:
"Save us to-day, or we must die!"

We are the men who here must fight
While yet beams heaven's saving Light.
Our task's to save the perishing,
To feed with bread the famishing.
But, oh, the shadows lengthen long!
"Lord, by Thy grace this day prolong."

The Lord will hear our prayer to-day;
His ears are open as we pray.
He lengthened Hezekiah's years
Because he prayed with bitter tears;
He granted Joshua's request,
The sun He stayed, the battle blessed.

Oh, then, to Thee, our Lord, we come,
Who camest to us from heaven's home,
A Savior of the Gentiles all,
To make them Thine, on Thee to call:
Remember them, Thy purpose, Lord;
Prolong this day, Thy help afford!

Theo. C. Predoehl.

Humility was called by Augustine the greatest Christian virtue. He also said that we do not rise to God's heaven until we have descended to the hell of our own hearts. Christian progress is always marked by a deeper and riper humility and an increasing hatred of sin.

— Selected.

THE NINETY-SIXTH PSALM

(Continued)

Verses 4-6

The Risen Lord Alone to be Praised

"For the Lord is great, and greatly to be praised;
he is to be feared above all gods.

"For all the gods of the nations are idols; but the
Lord made the heavens.

"Honor and majesty are before him; strength and
beauty are in his sanctuary."

What a joyful season — the season between Easter and Pentecost! Nature all around us is resplendent in its virginal beauty, inviting our hearts and minds to joyful and grateful contemplation. We see the fields — the cultivated portions of the earth, adorned with verdure and clothed in beauty, in the happiness which they confer on man in the abundance of their productions; we admire the forests — the oaks, the elms, the birch trees, the pines, that wave with so much majesty in their beautiful foliage, their symmetrical forms, their clustering branches; how they do make the world beautiful and contribute to the calmness of man's mind and his enjoyment! Small wonder that the sacred poet calls upon all nature around us in our Psalm, vv. 11 and 12: "Let the earth be glad." — "Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice."

Yet greater than the joy nature in her rejuvenation offers us is the joy which we Christians experience from the great and blessed truths presented to us during this season — the truths concerning our risen Lord. The great Shepherd of the sheep whom God has brought again from the dead (Hebr. 13:20) still stands preeminent before our mind, as He ever does, singing as we do at the services in this season,

"Jesus, my shepherd is,
'Twas He that loved my soul,
'Twas He that washed me in His blood,
'Twas He that made me whole.
'Twas He that sought the lost,
That found the wandering sheep;
'Twas He that brought me to the fold,
'Tis He that still doth keep."

To Jesus, the risen Lord, alone all glory and praise is due. It is due Him as our Savior; it is due Him as the Lord of the universe.

"Above all heavens in glory raised,
Forever by all angels praised,
All human beings rules our Lord,
All creatures must obey His word.
Hallelujah.

"He rules and reigns at God's right hand,
And has all power at His command,
All things are subject to His rod —
The Son of man and Son of God.
Hallelujah."

Of this we are reminded by the words of our Psalm quoted above: "For the Lord is great, and greatly to be praised; he is to be feared above all gods."

It may be of interest to note that this verse is taken literally from the Psalm of thanksgiving which David rendered at the time when the ark was brought to Jerusalem, as recorded in 1 Chron. 16. Indeed we find the substance of our Psalm almost to the letter in this chapter of 1 Chronicles from verses 23-33. And what is meant for here is meant for in the words of our Psalm — to praise the risen Lord's greatness and supremacy above all creatures. He alone is worthy of exalted praise and adoration.

Would you see His greatness? Consider His sovereignty over all that pretend to be deities. "He is to be feared above all gods." It may be stated that magistrates at times are called gods in Scripture, as in Psalm 82, where the sacred poet speaks of such, "I have said, ye are gods; and all of you are children of the most High." Yet even so, all powers and magistrates are in the hands of Jehovah, the risen Lord, who shall be revered and adored above all that are called gods. Even if it is admitted that they are real gods, rulers, magistrates, yet it is still true that they rule only over the particular countries where they are acknowledged as rulers, and therefore have no claim to universal praise, whereas the risen Lord, being Ruler over all the earth, and the universe, alone is entitled to universal adoration. All honor and glory is to be given Him in heaven and earth even as St. Paul declares Philippians in the second chapter: "Wherefore God also hath highly exalted him and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord — Jehovah — to the glory of God the Father."

The meaning of gods in our Psalm, however, is plainly given in the following verse: "For all the gods of the nations are idols." The gods of this world — all of them — are mere idols. None of them can claim a real existence as gods. The very term **idol** in the Hebrew text means properly nothing, naught, empty, vain, as also St. Paul who likely takes reference to this says, 1 Cor. 8:4: "We know that an idol

is nothing in the world." A classic satire on the vanity and nothingness of the gods in this world we have Isaiah 41:21-29:

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob.

Let them bring them forth, and shew us what shall happen; let them shew the former things, what they be, that we may consider them and know the latter end of them; or declare us things for to come.

"Shew the things that are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed, and behold it together.

"Behold ye are of nothing, and your work of nought; an abomination is he that chooseth you.

"I have raised up one from the north, and he shall come; from the rising of the sun shall he call upon my name; and he shall come upon princes as upon mortar, and as the potter treadeth clay.

"Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words.

"The first shall say to Zion, Behold, behold them; and I will give to Jerusalem one that bringeth good tidings.

"For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word.

"Behold, they are all vanity; their works are nothing; their molten images are wind and confusion."

What a challenge to the idols and vain deities worshipped by men of the world: None of them have any real existence whatsoever, but are mere creatures of human fancy, and all the work they supposedly do is of naught; there is no truth, no reality, no activity, no weight and power to it; it is all a jest; it is all a sham; the most deceptive and destructive, put upon the world; and therefore he who chooses or worships idols is an abomination to God.

"All the gods of the nations are idols." Does this still hold true? Or has the worship of the gods in this world become obsolete? What do you think of modern American idols? What about the latest religious fad? Service for God and country, the motto of the American Legion as expressed in its initiation ceremony and pledge — a service which it is said is about to be memorialized by the erection of a huge statue at the metropolis of U. S. A., symbolizing Christ, Columbia and patriotic folksongs? At any rate, Christ and His kingdom are not served by a body of war veterans as such who, at the most, represent so many different religious beliefs. Nor do these worship the Lord Jehovah, the true God who has revealed Himself in His Word.

But aside from this, there are many modern idols which exist in the sphere of human intellect. Only

to mention one of them, though a comprehensive one, there is the exaltation, the deification of human achievement. Human inventions, human progress, internationalism, world-democracies, peace and disarmament movement, the amassing of swollen fortunes, etc. — are not these the gods before which multitudes fall in awed admiration and to which they burn the incense of devoted service, even though these gods, during the present world-crisis, most signally have been tottering and their stability become doubtful to many? And then there is the glorification of modern science the representatives of which recognize nothing but the so-called laws, or forces of Nature, as the cause and sustaining principle of all things, the only deity known of, the materialistic evolution which rules God out of the universe and makes all things, including man, the result of chance. These are the gods which are virtually set up for our worship to-day, coming as they do into our homes through the daily press, books and magazines or foisting themselves upon the immature minds of our young people in the teachings of many of the schools in our country.

But however these gods are worshipped, falsely worshipped by multitudes of our people, the Lord Jehovah, Christ the risen Lord, is the only God who is to be worshipped.

Infallible Grounds for Such Worship

"The Lord made the heavens." The gods of nations are all made gods, the creatures of men's fancies, and as such, of course, have made nothing, done nothing, preserved nothing. Christ the risen Lord, however, has made all things; He is the Creator of heaven and earth; for the Lord spoken of here is none other than the eternally self-subsistent Word spoken of John 1, which is Christ, and of whom it is said v. 3: "All things were made by him, and without him was not anything made that was made," and v. 10: "He was in the world, and the world was made by him." It is the Lord of whom St. Paul testifies in Colossians 1:16, 17: "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist."

Christ the risen Lord has made the heavens, the earth and all things. So has He manifested His power and majesty as the Creator in the eyes of all the world. Is He not then entitled to our worship, to honor and glory and majesty above all creatures? Says our Psalm, "Honor and majesty are before him; strength and beauty are in his sanctuary." Wherever He is, wherever He manifests Himself, there are the manifestations of His honor and glory, both in the upper and lower world; among the angels in heaven and His saints on earth. Splendor and glory are be-

fore Him, in His immediate presence above, where the angels cover their faces, as unable to bear the dazzling luster of His glory, but saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12.

And glorious as is the immediate presence of the risen Lord in heaven, it is no less so with His invisible presence on earth. What does it indicate, when the Psalmist states, "strength and beauty are in His sanctuary? The word sanctuary refers to the holy place where God dwells. It is true, it may be the sacred abode, His habitation in heaven; but it also denotes the invisible temple of God on earth — the holy Christian Church, even as St. Paul describes this sanctuary in Ephesians 2:19-22: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner stone; in whom all the building fitly framed together groweth an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."

It is indeed in the Church where the strength and beauty of the risen Savior are manifested. Whatever there is of strength and power to save sinners from the kingdom of darkness, to convert and turn them from a life of sin and godlessness to a life of righteousness and godliness, in brief, to make sinful men who heretofore have been enemies of God fellow-citizens with the saints, and of the household of God, proceeds only from the Church whose Head is Christ the risen Savior. And whatever there is in this world that truly proves a blessing to mankind at large, to nations and peoples, to states and governments, to individuals in their domestic and social life — emanates from the Church in which the risen Lord rules supreme. And therefore He alone is to be praised and worthy of our highest worship and adoration.

"We, therefore, heartily rejoice,
And sing His praise with cheerful voice:
Our Brother, our own flesh and blood,
Is God and King, our greatest Good.
Hallelujah."

J. J.

COMMENTS

The Heart It is the heart that counts. Speaking of the stand von Hindenburg is said to have taken on a certain issue in Germany, The Presbyterian says: "There is also a recent story of the grim old warrior giving fatherly advice to young sons and daughters of prominent Berlin citizens who were confirmed on Palm Sunday in the church where the president worships. He urged them never to forget God, nor the momentous times through which they are passing. We may better trust a monarchist whose

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heart is right than the most ardent revolutionist whose heart is wrong."

We blame the system for all the ills we are compelled to endure and seek relief through a change in the system. But after all a system is no better or worse than the men who operate it and live under it. To change conditions, we must change the hearts of men. A man whose heart is right will find a way to serve his fellow-men under all circumstances.

Life is not so complicated. In the issues between man and man, we find ourselves confronted with simply the question of love of self or love of the neighbor. He who loves the neighbor will do the right thing, and he who loves himself will do the wrong. On account of man's innate self-love, this world will never become a paradise, but whatever can be accomplished to alleviate conditions will be accomplished not by changing systems but by changing hearts. It is to this task that we ought to apply ourselves zealously and prayerfully.

But we must not forget that it is beyond the power of man to change his own heart or that of another. Only he who in self-sacrificing love poured out his blood for us upon the cross is able to change our heart from sordid selfishness to devoted love towards him and for his sake towards our neighbor. The Church that preaches the saving love of Christ is by such preaching making hearts right and creating men and women who can be trusted to use their gifts for the good of their fellow-men. J. B.

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The Meaning of the Jewish Passover The meaning of the Jewish Passover was interpreted at a Seder or home feast at Chicago by several Jewish rabbis attending this Seder. According to the Chicago Tribune, Rabbi Goldstein of the First Roumanian congregation said that the libation of wine at the Passover recalled the incomplete triumph of Israel. The victory was incomplete, he

said, because it made others suffer, and wine was poured out in token that the Lord had charged that "my legions (the Egyptians) are sinking in the Red Sea," and protested against that loss of life by asking, "and you indulge yourselves in celebration?" This spirit, Rabbi Goldstein said, is constantly repeated in the Torah and demands that Jews be tolerant of all peoples.

Just how this can be reconciled with the Scriptural account as accepted even by the Jews in the Old Testament we are at a loss to say. Read Exodus 12: 27 for the true explanation of the Passover. Also read in the same book from chapter 14, verse 18: "And the Egyptians shall know that I am the Lord, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen." According to the Rabbi's interpretation then, Moses should have been ashamed of himself to sing his song of triumph over the fallen foe, as recorded in Exodus, chapter 15.

But Rabbi Solomon Goldman of Congregation Anshe Emet, in Chicago, has still another interpretation. The Passover, said Dr. Goldman, is officially known as the season of our freedom. "The feast comes out of dim antiquity and recalls Israel's flight from Egyptian slavery. In American tradition the War of the Revolution is comparable in its social and political influence on Americans to the Passover on worldwide Jewry," Rabbi Goldman declared. He goes on to say that this notion of political and social liberty proclaimed by the Passover, or at least commemorated by it, influenced men like John Adams and Lincoln to free the slaves. And then he quotes: "And ye shall proclaim liberty to all its inhabitants," as of the year of jubilee. See Levit., Chapter 25.

In the light of such utterances betraying a total lack of the deeper spiritual meaning of the institution of the Passover and the year of jubilee, one begins to understand what the Lord meant when he called the scribes and the Pharisees blind leaders of the blind.

* * * * * Z.

The Way Back In Sweden the churches observe an annual Day of Penitence and Prayer. To point the way to a proper observance of it, a call is sent out quite generally, indicating the proper view-point and suggesting the trend which the observance might properly take. In issuing such a call this year Archbishop Erling Eidem uses words so plain and to the point that they might well be read and pondered on this side of the sea. The Bulletin places these words at our disposal in a translation made by Dr. J. A. Aasgaard, from which we quote the following:

The despair of the times is raising its voice, piercing through bone and marrow comes its message. Loudly it cries, "Land, Land, hear the Word of the Lord." Whosoever hath ears to hear, let him hear. May he take this message to

his heart, ere it is too late. Both the Word of God and the history of the generations of men impress this upon us.

With repentance and contrition we must appear before God, the Living God. We have sinned, we have done what is evil in the sight of His holy eyes. All, without exception, have a part in the guilt of our people. This is our common grievous burden. . . . Most necessary of all it is that we judge ourselves. What has been our life? How have we acted, we who would be named after the name of Christ? May we in all seriousness realize that it is over those who have been called of the house of God that the judgment shall begin.

The God that judgeth is the only one who also can forgive what has been transgressed. . . . The Gospel can become for us, as it was for our fathers of old, a faithful spring of life, whose waters fully can satisfy those who are thirsty and weary. But the Gospel is not a message for a special group or for a certain society. It is for humanity in its entirety.

May we then all, the spiritual as well as a worldly, young and old, men and women who live in the Kingdom of Sweden, without any exception, no matter in what position or calling he may be, hereby be admonished on these days of penitence, repentance, and prayer to set aside all secular duties in order to appear in the house of God and there, as with one mind, consider His holy Word in the appointed text, in prayer and in praise.

What an inestimable blessing it would be if the hardness of these times of stress would soften many of the hearts that have departed from the Lord that they would turn to Him for the comforts of the Gospel. By this time we all ought to have realized the truth of the caution, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." In turning to the true Helper we will experience "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." G.

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The Baptist World The founding of a new church paper, *The Baptist World*, impresses upon us the great value of the denominational church paper. We reported recently that *The Baptist* had gone out of existence and that its subscription list had been taken over by *The Christian Century* which is a consistently modernistic periodical.

Evidently the Baptists have since the demise of *The Baptist* begun to realize their loss, for otherwise no one would have had the courage to start a new church paper particularly at this time. An exchange says:

If the Baptists are ready to retire from distinctively Baptist organization and method then they can well do without denominational journals; but so long as they propose to solidarity they have great need of journals of information and opinion devoted especially to the interests of their own group.

The church paper performs various functions. It strengthens the bonds of Christian fellowship, according to Ephesians four: "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope

of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Through its doctrinal and devotional articles it warns, reproves, teaches, comforts and cheers, the members of a church, just as a visiting Christian brother would do. It confesses the faith towards those who are without. It takes note of current events affecting the church, tells the readers of them and interprets such events in the light of Holy Scriptures. There can be no doubt that a faithful reader of the church paper increases in spiritual stature and wisdom and so becomes a blessing to his congregation and synod.

A body of men working together needs a medium of communication. The church paper is such a medium. It brings our people the information they require in order to be able to participate intelligently in the general work. It would be most difficult to picture to ourselves our synod without its synodical papers.

Yet comparatively few really recognize their value. If one could without danger make the experiment the Baptists made involuntarily, our people would perhaps learn the lesson the Baptists seem to have learned. They would demand a church paper and gladly shoulder the cost of its support. But it would be better for us to learn from the experiences of others. Let us see to it that our papers enter into more homes. The work we do on their behalf will prove a good investment. J. B.

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Our Youth and the Criminal Class Truly shocking are the statistics released by the department of justice from Washington on the nation's crime. We cull from this report as published in the daily press the following. Forty per cent of the crime records examined by the bureau of investigation of the department pertained to persons less than 25 years of age.

"Persons 19 years of age still lead the nation's crime procession as revealed by the statistics compiled from finger print cards received in the United States bureau of investigation from January 31, 1933, to March 31, 1933. Treading hard on the heels of these delinquents in the last year of their teens are persons under 21 years of age who count for one of each five whose arrest records were examined."

The following table shows the percentage of the total number of persons arrested who were under 21 years of age in those instances where the proportion of youthful offenders was high.

| | |
|------------------------|------|
| Automobile theft | 45.8 |
| Burglary | 38.8 |
| Robbery | 27.9 |
| Rape | 26.7 |
| Larceny | 26.4 |

So we have been going from bad to worse in the matter of crime records of the young. Whence cometh help, if not from the Lord and the training in His Word and truth. May the Lord open our eyes!
Z.

* * * * *

The "Dear" Child The Wickersham Commission has long handed in its findings and their report has become history. It was, or rather is, unique in more ways than one. For this reason it caused very much discussion. Its disclosures, for which we paid a handsome price — disclosures generally come high for somebody — were not even of the comforting and reassuring variety. That is perhaps the reason why discussion of some of the data arrived at by the Commission is still going on at this day. The cost of crime was the subject of such a discussion recently in the Journal of the National Education Association. By the figures adduced we are informed that our annual crime bill amounts to \$1.00 a month for every man, woman and child in the United States. This, of course, includes all the expenditures for prevention machinery, for the control of law breaking, the costs of courts and prisons and the loss to society in productive labor. The Wickersham Commission reports analyze the costs under federal, state, municipal and private expenditures and include labor losses through theft, arson and rioting. The combined figures reach the impressive total of \$2,000,000,000 (News Bulletin). These figures are quotes with the evident purpose of showing that there is something else which is even more expensive than the school system of our country. The total cost for all types of public education in elementary, secondary, and collegiate institutes amounted to \$2,000,000,000 in 1928. We are then told, "A per capita convict-cost of \$1,500.00 annually compares most unfavorably with public school student-cost of about \$100 annually per pupil. The article concludes with the following suggestive paragraph:

"Do citizens generally realize that it costs three times as much to maintain a prisoner as it does to teach a school child? Every time we fail with a child in the public schools, we must pay four times as much for remedial work in institutions for delinquents, and three times as much annually if that child grows up to be an adult criminal."

Realizing this brings us no nearer to a solution of the problem which the prevalence of crime places before us. The demand is not, "Let us spend more on our public schools that we may not need to spend so much for remedial work." A question which seems to suggest itself is, "Spending as much as we do for our public schools, why is it that we must still also spend so much for remedial work? This would perhaps be a subject for another Wickersham Commission.
G.

"The Militant Atheist" Perhaps this other new paper has been started already. Some time ago, the Lutheran Herald reported that E. Haldemann-Julius was going to publish The Militant Atheist.

This is the platform as the Herald quotes it:

"True to its name, The Militant Atheist will fight for science and truth and fight against religion, the God-idea, clericalism, the Catholic Church, and all other manifestations of religious thought and activity.

"The Militant Atheist will not compromise with its enemies. Editorially there will be no restrictions — the whole truth — the bitter, clean, wholesome truth. No pussy-footing consideration will be shown the forces of superstition — no soft-pedaling. It will deliver forceful, honest, intelligent, direct blasts at religious superstition. The Militant Atheist will go after the lies of the preachers hammer and tongs. The Militant Atheist will brand their falsehoods. The Militant Atheist will not bother about politeness. It will be rough. It will fight hard. It won't pull its punches."

We cannot say that this publication with which we are threatened causes us great worry. Christians will soon realize who is really the editor of a paper of this kind and will defy him in the name of Christ who blotted "out the handwriting of ordinances that was against us, which was contrary to us and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, (he) made a show of them openly triumphing over them in it."

Far more dangerous are veiled attacks on divine truth by men who profess faith in Jesus Christ.

When Peter who had made the good confession, "Thou art the Christ, the Son of the living God," protested in all sincerity of love for Jesus against the Lord's suffering and death, "Be it far from thee, Lord: this shall not be," he was unwittingly doing just what The Militant Atheist wants to do; and the temptation was stronger coming from his lips.

But the Lord recognized the spirit that prompted the disciple and rebuked Peter for his utterances: "Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men."

Satan becomes most dangerous to the Christian when he poses as an angel of light. "The Militant Atheist" will, one could say, take care of himself; but let Christians watch carefully against the only too frequent insidious attacks on God's truth by men who pose as ministers of Christ. The weapon against all attacks of the prince of darkness is the one the Lord employed: "It is written."
J. B.

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Lest We Forget In other circles the Laymen's report on Foreign Missions caused quite a stir and called forth a deal of comment. Here is one short statement of the church's duty we all need to keep in mind, lest we stray from the directed path.

It was made by Dr. Hugh Thomson Kerr of Pittsburgh, former moderator of the Presbyterian General Assembly.

We are sent, not to preach sociology but salvation; not economics but evangelism; not reform but redemption; not culture but conversion; not progress but pardon; not the new social order but the new birth; not revolution but regeneration; not renovation but revival; not resuscitation but resurrection; not a new organization but a new creation; not democracy but the Gospel; not civilization but Christ. We are ambassadors not diplomats.

If we steer the course indicated in these words we will not only avoid the shoals and the breakers but find sea-room to handle the ship in the storms that we meet.

G.

FROM HIS BLESSINGS WE SHALL KNOW JESUS AS OUR LORD AND SAVIOR

John 21: 1-14

Did greater joy ever come to man than the knowledge that Jesus was no more dead but risen from His grave and living? Did the disciples rejoice? Could their hearts stand this sudden change from deepest gloom to the heights of heavenly victory? Yes, they could stand it, for they were men of little faith; the miserable end of Jesus, His death, was so real that they felt the necessity of reasoning it out; they were of a critical mind, doubters. Instead of "bringing into captivity every thought to the obedience of Christ," they tried to explain and to correct God's great deeds by the assured results of human knowledge, or science. When they were told that Jesus was risen from the dead, they thought His body might have been stolen, or took Him for the gardener, or a spirit, or some stranger; but that He really was living, was against all human reason and experience. Our Lord appeared to them as before, he did not change His looks, but they did not know Him, because their reason said, He cannot have returned.

Although the disciples were in turn torn by faith and doubt, they did not surrender to idle mourning; if the Church did not have any future, then Jesus did not need any apostles; they had been trained for the apostolate, but there were no calls for them; and so they went back to their former calling, seven of them took the boat and went fishing; and, as once before (Luke 5), "that night they caught nothing." Our passage, John 21, has a similar trend to Luke 5 and also a similar windup; Peter, called once, but forsaking Jesus in the night in which He was betrayed, should be called again, reinstated. "But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus." Why was that? Had not Jesus said Luke 8:10 "Unto you it is given to know the mysteries of the kingdom of God; but to others in parables, that seeing they might not see, and hearing they might not understand?" Now they were in the same predicament with the "others" of whom

Jesus spoke: He stood there on the shore, plainly, without disguise, and they knew Him not.

However, He is going to open their eyes, He is going to restore to them the victorious faith which overcomes the world. They shall know Him by His lovingkindness, His grace, His blessings. He asks for a meal, but they are out of food; He tells them to cast the net at a certain place, now, in day-time, as before when He first called Peter; and likewise, they caught more fish than they could handle; and now suddenly, the thought enters the mind of John, and his lips give sound to his conviction, It is the Lord! Peter jumps into the shallow beach to meet Him, while the rest of the disciples bring to shore the net, which, though overloaded, does not tear.

Jesus awaits them. A cooking-fire and food is ready. He asks for fish which He has given before in this miraculous way, and then He invites, Come, and dine! "And none of the disciples durst ask Him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise," as He has done so many times before. Now they know, It is the Lord; it is the same kind Savior whom they have known for years. He does not come, as they deserved it, scolding, with the Law, but He comes with mercy, inviting to His blessings, with the Gospel. Now they realize, that once more He has proved to them that He comes with grace, in order to help in the greatest troubles man can experience, and also in trifling things. Before their eyes, the eyes of faith, is restored the whole plan of God which seemed to tumble when Jesus died on Golgotha. Before the fact of the living Jesus all their sorrows disappear, their doubts, their reasoning, now they know Him and they believe; and He is going to bless them with such a faith that His word shall come true. Blessed are they that have not seen, and yet have believed!

It is our, all men's, case: we are unhappy when we do not mind the word of God, but blessed, happy, when we hear the word of God, and keep it. While we are living on earth, the most important question is, Believest thou? Can we say, Yes, the rest does not matter; Jesus lives.

F. Soll.

SINGING FAITH

What is it that gives to our Lutheran chorals or church tunes their imperishable charm? Knowing their history as we do, we must say that it is the spirit of heroic faith, singing in every note its profound adoration of the merciful and omnipotent God that makes these old Lutheran chorals so universally and solemnly impressive in their character. They are alive with pure and holy devotion. They thrill the very depth of the Christian heart because they are born from the deepest and holiest passion of their inspired singers. With few exceptions, they were composed in the heroic days of the Reformation and the Thirty Years' War, days that called for heroic courage to believe and confess the truth as it is in Jesus; days that demanded heroic submission to the inscrutable ways of

our God and Redeemer. The same spirit of sublime, God-given heroism that inspired the texts of our immortal hymns also inspired their heart-stirring tunes. Hence the tunes are an integral part of our hymns. Deprive our hymns of their historic musical setting, sing them to a newer, modern tune, and you have deprived the rose of the fragrance she alone possesses, you have robbed the nightingale of her most rapturous note. You may then have a sorry hybrid of a poem and some sort of tune, but nevermore the original, forceful, edifying, compact hymn! For in our Lutheran hymns the text and the tune are welded as inseparately together as body and soul in man. The reason is that one and the same spirit of holy devotion gave birth to the texts as well as the chorals, or tunes, of our Lutheran hymnology. —The Evangelist.

"THE WORD OF OUR GOD SHALL STAND FOREVER"

Frederick Whitfield

Has there been discovered one scientific error in God's Word? Has one apparent contradiction been proved to be real? Has one statement within its folds ever been discovered at variance with nature? Has there been found in the God of the Bible one feature of character not in harmony with the God of the universe? Have not all criticisms made it emerge from the crucible with tenfold brightness, reflecting in that brightness the folly of the sceptic and the scoffer? Yes; and so it always will be. Let the night grow darker; let the surges rise, and the waves beat upon the rock; let them cover with their crested billows its loftiest peaks, till it be lost sight of in the tumultuous heavings of the sea of scepticism and unbelief; still will each crested wave break upon its sure foundation, and be compelled to subside in stillness at its base; and that rock stand forth in the midst of the troubled sea in all its grandeur. The Word of the Lord shall endure for ever. The rock of ages shall stand fast. "Heaven and earth shall pass away, but My words shall not pass away."

THE LATEST CHURCH FINANCING PLAN

The present depression has brought with it all kinds of new schemes and rackets in the social and business life of the people. What wonder then that such things do not also hit the church life of the people. What surprises me is that it did not pop up in churchfinancing before.

The new plan is to gather from the members in a systematic way, possibly by envelopes, all the old pieces of jewelry, gold and silver trinkets of most any description, old lace, antiques, etc., ad infinitum; then the whole bunch is sent to a certain concern. This concern supplies the congregation with all the material for the big roundup, it refines the metals, sells or places a value on the articles, and then returns 65% of the price received to the congregation. It surely sounds good to read the advertising

of such companies; it seems still more appealing to listen to the solicitors line and lingo, for they usually have such satanic cleverness about themselves, but it does not stand the "What saith the Lord?" test.

Be it far from me to in any way discourage thrift and the gathering up of the remaining crumbs; and if there ever was a time in our life that we make every kernel and crumb count it, indeed, is now. And to gather up the things otherwise lightly esteemed or even despised surely is to be encouraged in every way, yet has it already come to such a pass that the true Christian has actually nothing left to give to his Lord and Church, but which has no longer any real value to its possessor? Or is the love for Christ our Savior waxed so cold that that is good enough for Him for which we ourselves no longer have any use? Read Leviticus 22:21-25. Proverbs 3:9 we read: "Honor Jehovah (the Lord) with the substance, and with the FIRST FRUIT of all thine increase."

Malachi 1:7, 8, "Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and the sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." Verse 14, "But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrifices unto the Lord a corrupt thing."

Paul says Galatians 6:6, "Let him that is taught in the word communicate unto him that teacheth in all GOOD things." The Father gave his only Son, but in this scheme of church finance man is taught to give his discarded gold teeth; Jesus gave His life, here you are asked to gather in the refuse for the Lord. There may be a fortune in these things for some Jewish junk dealer, but I am telling you, dear Christians, that those things are not good enough for the good Lord as long as He is still supplying us with "first-fruits." E. B.

THE GOSPEL GAIT

In one of our Southern Negro churches recently, the collection was being taken as usual, at the close of the sermon, when every member of the congregation is supposed to come forward and place an offering on the table inside the communion rail, while the pastor and the stewards stand beside the table to note and record the amount contributed. The bishop's appeal for missions had so warmed the heart of an old mammy that as the others brought their money forward and put it on the table, she shouted, "Glory to God, let the gospel fly." The old pastor, who is a wise shepherd of the flock, and evidently knew that the shouting sister was long on shouting and short on giving, said quickly, "Sister, if the gospel flies very far you will have to put your fifty cents on the table with the others." To which, after a moment's silence, she responded with less fervor, "Then, let it walk."

STATISTICS ON EXCUSES

The *Gemeindeblatt*, a monthly periodical published by the Lutheran Parish in Zurich, gives a list of twenty-two excuses which are commonly used by those who do not go to church. Other excuses typically American can be added to the list. Here they are:

1. The service is too early. Business and chores cannot be finished in time.
2. The service is too late. It does not leave enough of Sunday for other purposes.
3. The church is cold in winter.
4. It is too hot and stuffy in the church in summer.
5. Can't come because one has to stand too long during the liturgical service.
6. Can't bear to sit so long.
7. The sermon is too high and scholarly.
8. The sermon is too simple and dull.
9. Prefers to go out in God's free nature on nice days.
10. Unfortunately it rains every time he decides to go to church.
11. Does not hear well and cannot understand the preacher.
12. Can't stand it to have the preacher talk so loud.
13. Has trouble with his lungs and will disturb the hearers with his frequent coughing.
14. Has heart trouble and can't be in a crowd.
15. On account of weak eyes cannot stand the bright light coming in through the window.
16. It is too dark in the church.
17. Cannot stay awake in church.
18. The playing of the organ makes him weep.
19. Cannot bear to mingle with poor people.
20. Is irritated to see capitalists in the church.
21. Doesn't care to go because there are so few people there.
22. The pastor is unsympathetic.

THE GREAT MESSAGE

The highest success in preaching lies in fully presenting the atonement. Paul's keynote struck amid the idolatries of Corinth and in defiance of Caesar's lictors at Rome, has been the secret of converting power everywhere.

Luther preached the gospel of atoning blood to slumbering Europe, and it awoke the dead.

Amid all his emphasizing and defenses of the divine sovereignty, Calvin never ignored or belittled the atonement.

Cowper sang of it in sweet strains among the water lilies of the Ouse; and Bunyan made the Cross the starting point for the Celestial City.

John Wesley proclaimed it to the colliers of Kingswood, and the swarthy miners of Cornwall.

Moody's bells all chimed to the keynote of Calvary.

Spurgeon thundered his doctrine of vicarious

atonement into the ears of peer and peasant with a voice like the sound of many waters.

The heart of God's Church has in all ages held to this as the heart of all Christian theology — "Christ Jesus died for our sins."

This sublime central truth is no more obsolete today than yonder sun in the firmament. To every young brother who is about entering the ministry, I would point the example of the mightiest of all preachers, and would say to him, "Follow Paul, and plant your pulpit on Calvary, and let the uplifted Christ draw all men unto Him." — Selected.

FROM OUR CHURCH CIRCLES

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.

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 ½ 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. — Isa-gogic of Mark by Pankow. Papers for delegates, J. Glaeser.

Communion sermon: Lehmann, Mahnke.

Please announce. G. Vater, 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 Jesaias 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.

Installation

On Quasimodogeniti Sunday, April 23, the undersigned installed Pastor Edward R. Blakewell as pastor of Salem Ev. Luth. Church, Milwaukee, Wis. The Pastors E. Duemling, Wm. F. Sauer, Wm. Pankow and Martin L. Buenger assisted. God's blessings be upon pastor and congregation.

Address: Pastor Edward R. Blakewell, 1916 E. Thomas St., Milwaukee, Wis.

Carl H. Buenger, President
Southeast Wisconsin District.

Silver Wedding Anniversary

In the presence of children, grandchildren, neighbors and friends Mr. and Mrs. Jake Preszler of St. John's Mission near Meadow, S. Dak., were privileged to observe their silver wedding day March 31. The undersigned spoke on Psalm 107, 1.

H. J. Wackerfuss.

Golden Wedding

Among their children, relatives and many friends Mr. and Mrs. Henry Marcho of St. Jacob's Church, Wateloo Twp., Mich., were privileged to celebrate their golden wedding day April 19.

The undersigned spoke on Luke 24:29. The bridal couple dedicated \$3.00 toward our Lutheran Old People's Home in Belle Plaine, Minn. R. G. Koch.

Memorial Wreaths

In memory of their deceased teacher, Mr. Albert B. Manthey, the pupils of the 8th grade of Friedens School, Kenosha, Wis., and their present teacher, Miss Clara Timm, collected \$3.00 for our Apache Indian Mission.

Carl H. Buenger.

In memory of Wm. Fritz, born April 5, 1862, died April 15, 1933, the sum of \$1.50 was donated to the Bethesda Lutheran Home, Watertown, Wisconsin, by the Emmanuel's Lutheran Ladies' Aid of South Shore, South Dakota.

J. B. Erhart.

In memory of Fred Beseler, president of St. Matthew's Congregation, Winona, Minn., who departed this life March 28, 1933, the sum of \$9.00 was donated by the church council to the Synod.

Paul Froehlke.

In memory of Martin F. Dorn, member of St. John's Lutheran Church, Lewiston, Minn., deceased March 24, the sum of \$11.00 was given by relatives and friends for the support of widows and orphans.

Rud. P. Korn.

In memory of Miss Linda Nicolai, who died on March 24, daughter of Rev. J. Nicolai, the Church Council of our congregation at Adrian, Mich., gave \$5.50 for our college at Saginaw.

E. Wenk.

BOOK REVIEW

Martin Luther the Formative Years, Being the Story of the First Thirty-four Years of His Life. By Barend Klaas Kuiper. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 298 pages. Price: \$2.00.

This book by Prof. Kuiper, is a most interesting study of the great reformer's life up to the year 1517. From the first history of his forebears and from his birth and infancy through all the stages of his development socially, mentally and spiritually our author painstakingly follows the man Luther. Somewhat influenced by the modern trend of psychological analysis in the delineation of character, the author tries heroically to explain the young man Luther's inner life and outward actions by searching out his motives. As the inmost thoughts and motives that form the personality of a human being are

not always easily discernible nor accessible, not even to the actor himself, this new form of biography is not always entirely dependable.

But aside from this the author shows a very deep appreciation of the young man Luther's struggles for education and more especially for his peace of mind, heart and soul in seeking a gracious God and Savior. For that was Luther's main object in life through his formative years. "What he searched for with straining eyes, what he longed and what he sighed for with aching heart, was a vantage point that he might forever make his own, and whence he might see with clear and unobstructed vision the smile upon the face of his Father in heaven." That drove him into the cloister, that impelled him to study theology.

The author closes his book with a retrospect and a prospect. He had this to say of modernistic theology: "The great social menace to-day is not the criminal, but the highly respectable, the highly educated, the highly cultured, the highly refined liberal preacher of the fashionable church. With all his much vaunted ethical interpretation of 'the Gospel of Jesus,' he is pulling down the very foundations of morality." A just judgment in which we heartily concur. This is a readable book, a good book. We bespeak for it a host of well pleased readers.

Z.

ITEMS OF INTEREST

THE DENOMINATIONAL DISTRIBUTION OF STUDENTS AT LUTHERAN COLLEGES

From 33 Lutheran colleges has come the information that there are 9,807 students enrolled, of which 5,568 or 56.8% are Lutherans.

There are 31 different religious groups represented on the campuses. The largest number at any one college is 21; and the smallest number is 5.

One college has the unique experience of having 102 Jewish students enrolled, while only 78 students are Lutherans, out of a total enrollment of 362. All students at this college attend chapel services. The evangelical message is not watered on account of the religious views of the students.

Only 280 students, or 2.9%, did not designate some denominational affiliation or preference.

The miscellaneous group includes the following denominations and sects, as designated by the students themselves: Adventists, Anglican, Brethren, Christian Scientist, Church of God, Church of Peace, Community, Disciples, Divine Science, Federal, Friends, Greek Orthodox, Holiness, Interdenominational, International Bible Students, Mennonite, Mission, Moravian, Plymouth Brethren, Pentecost, Salvation Army, United Church of Canada, Unity, Universalist, Unitarian.

Lutheran administrators are finding that this year, more than ever, non-Lutheran students are attending our colleges. There are two reasons for this: first, the economic situation has compelled students to attend schools closer home; and, secondly, Lutheran colleges are increasingly being accredited by the highest accrediting associations and are maintaining high scholastic standards.

On the other hand, there is a decrease in the percentage of Lutherans in attendance. This is probably due to the fact that the Lutheran Church is a rural church. The rural areas of America have been very seriously affected economically. Consequently, Lutheran students either did not go to institutions of higher education or selected a vocational school rather than a college of liberal arts, where there appeared to be hope of rapid preparation for a position in which there would be an immediate income.

The figures and percentages of the ten groups having the largest number in attendance at Lutheran colleges are as follows:

| Denomination | Number | Percentage |
|--------------------------|--------|------------|
| Lutheran | 5,568 | 56.8 |
| Methodist | 1,125 | 11.5 |
| Presbyterian | 751 | 7.7 |
| Catholic | 425 | 4.3 |
| Baptist | 386 | 3.9 |
| Christian-Congregational | 302 | 3 |
| Episcopal | 238 | 2.4 |
| Jewish | 209 | 2.1 |
| Reformed | 180 | 1.8 |
| Evangelical | 95 | 1 |
| Miscellaneous | 248 | 2.5 |
| No Affiliation | 280 | 2.8 |
| Totals | 9,807 | 99.9 |

VITAL STATISTICS IN INDIA

In describing the health conditions in India Dr. Schulze, a medical missionary of the Breklum Mission Society writes: "In the Madras Presidency more than a million people died in one year, representing a percentage such as is not known in any other country in the earth. The average age of life in India is annually going backwards, whereas in other countries it is rising. For example: in England, formerly it was 49 years, now 50 years; in America, formerly 50 years, now 57 years, in Japan 47 years. In India it has gone back from 25 to 22. In one decennium, 1915 to 1924, more than 3,000,000 people died in India of cholera and plague; 50,327,407 died of malaria; 2,382,298 died of dysentery and 3,230,963 of pneumonia. In one year 70,000 died of smallpox. We number at least 1,000,000 lepers in India. In 1918 7,000,000 died of influenza in one year. In 1923 there were born 8,446,085 and the deaths in the same year numbered 6,036,931 of which 1,486,277 were children under one year of age."

As causes for this misery Dr. Schulze adduces ignorance, religious prejudice and poverty.

JEWISH FIGURES

Five Commonwealths of the United States now have Jewish Governors, according to a recent issue of The Hebrew Lutheran. The States referred to are Oregon, New Mexico, New York, Illinois and Florida. The same article mentions the fact that twelve Jews were elected to Congress and that two Jews are members of the Supreme Court. Attention is called to the fact that within one hundred years the Jewish population of America has increased from about three thousand to more than four and one-half million.

PREPARATIONS TO CELEBRATE LUTHER'S BIRTH

Preparations are going forward in Germany for the proper observance throughout this year of the 450th anniversary of Luther's birth, particularly in those cities with which he was intimately associated as the reformer. In Eisenach, the city of the Wartburg, an exhibit on "Luther and the Reformation" will open on May 1. In Eisleben, Luther's birthplace, the jubilee festivities will begin on June 17 with a family reunion of Luther's descendants. The week of August 20 to 27 is to be designated as Luther Week which will be opened with a festival action of the Evangelical Association at the Luther Monument. Fitting observance of his birth will be held throughout all Germany from October 31 to November 10.

Lutherans in America will celebrate the anniversary of Luther's birth extensively in October and November. Plans are being perfected now by the National Lutheran Council to stimulate the general observance of the occasion. The American Lutheran has already presented a preliminary outline proposed by the American Lutheran Publicity Bureau to its readers.

THEY BREAK FAITH

At Siglufjord, North Iceland, the congregation which had built a new edifice, offered its old church for sale, on the condition that it should be torn down. It happened to fall into the hands of the communists who, disrespecting the wishes of the congregation, immediately turned it into a headquarters for their organization. A picture of Lenin now hangs over the altar instead of a picture of the Savior.

MINNESOTA DISTRICT

April, 1933

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|---|--------|
| Rev. W. G. Voigt, Acoma, Theological Seminary \$15.00, Northwestern College \$10.00, Dr. Martin Luther College \$15.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$3.33; total | 53.33 |
| Rev. W. G. Voigt, Acoma, Indian Mission \$10.00, Home Mission \$20.00, Negro Mission \$10.00, Poland Mission \$3.98; total | 43.98 |
| Rev. R. Polzin, Alma City, General Fund | 19.54 |
| Rev. R. Heidmann, Arlington, Home Mission \$29.00, Twin City Mission \$24.00, Deaf Mute Mission, Minneapolis, \$19.00; total | 72.00 |
| Rev. R. Heidmann, Arlington, Dr. Martin Luther College \$70.00, Indian Mission \$10.00, Negro Mission \$8.00; total | 88.00 |
| Rev. Wm. Franzmann, Baytown, Educational Institutions \$12.50, Missions \$12.50; total | 25.00 |
| Rev. Wm. Franzmann, Baytown, Educational Institutions \$24.00, Missions \$20.00; total | 44.00 |
| Rev. Theo. Haar, Mazeppa, Educational Institutions | 22.00 |
| Rev. C. F. Kock, Belle Plaine, General Administration \$45.75, General Missions \$5.00, from Mr. and Mrs. Hy. Woelpern, Golden Wedding Anniversary, Home Missions \$3.00; total | 53.75 |
| Rev. C. F. Kock, Belle Plaine, General Administration \$15.60, Theological Seminary \$15.00, Dr. Martin Luther College \$10.00, Indian Mission \$5.00, Poland Mission \$5.00, General Support \$10.00; total | 60.60 |
| Rev. Benj. Borgschatz, Brighton, General Missions | 6.50 |
| Rev. W. P. Sauer, Buffalo, Northwestern College \$10.10, Dr. Martin Luther College \$20.00; total | 31.10 |
| Rev. G. F. Zimmermann, Cady, Home Mission | 15.04 |
| Rev. R. Jeske, Caledonia, General Administration \$17.22, General Institutions \$50.00, General Missions \$50.00, E. M. C. \$5.00; total | 122.22 |
| Rev. A. C. Krueger, Cedar Mills, General Administration \$10.00, Theological Seminary \$10.00, Dr. Martin Luther College \$10.00, Indian Mission \$10.00, Negro Mission \$10.00, Home Mission \$10.00; total | 60.00 |
| Rev. Otto E. Klett, Centuria, Negro Mission \$12.15, General Support \$1.00; total | 13.15 |
| Rev. A. W. Blauert, Danube, General Administration \$13.43, General Institutions \$20.00, Dr. Martin Luther College \$20.00, General Missions \$20.00, Home Mission \$20.00; Lutheran Children's Friend Society from Sunday-School Children \$3.15; total | 96.58 |
| Rev. J. C. A. Gehm, Darfur, Home Mission | 14.50 |
| Rev. J. C. A. Gehm, Darfur, Home for Aged, Belle Plaine | 5.00 |
| Rev. Louis W. Meyer, Osceola, General Institutions | 80.00 |
| Rev. C. J. Schrader, Echo, Indian Mission \$5.35, Negro Mission \$5.00, Home Mission \$10.00, Poland Mission \$5.00, Twin City Mission \$5.00; total | 30.35 |
| Rev. M. Schuetze, Ellsworth, Dr. Martin Luther College | 23.00 |
| Rev. G. F. Zimmermann, Elmwood, Home Mission | 10.30 |
| Rev. Carl C. Kuske, Emmet, Theological Seminary \$12.50, Wheatridge \$2.12, Church Extension Fund from Bethany Ladies' Aid \$1.00; total | 15.62 |

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|---|--------|
| Rev. Carl C. Kuske, Emmet, Northwestern College | 13.96 |
| Rev. P. Gedicke, Essig, E. M. C. \$22.00, Lutheran Children's Friend Society \$5.40; total | 27.40 |
| Rev. Carl C. Kuske, Flora, Theological Seminary \$5.06, Home for Aged from Ladies' Aid \$5.00, Home for Aged \$2.65, Deaf Mute Institution, Detroit, \$1.05, Lutheran Children's Friend Society from Flora Ladies' Aid \$12.00; total | 25.76 |
| Rev. Carl C. Kuske, Flora, Northwestern College | 12.05 |
| Rev. Hy. Boettcher, Gibbon, General Administration \$10.00, Theological Seminary \$20.00, General Missions \$20.00, Indian Mission \$10.00, Negro Mission \$11.87; total | 71.87 |
| Rev. F. W. Weindorf, Grace, Goodhue, General Mission | 17.35 |
| Rev. F. W. Weindorf, St. Johns, Goodhue, General Mission \$31.95, Home for Aged, Belle Plaine from Gerhard Benidt \$5.00; total | 36.95 |
| Rev. Im. F. Lenz, Graceville, Theological Seminary \$10.00, Dr. Martin Luther College \$10.00, Home for Aged \$10.00, Indian Mission \$10.00, Negro Mission \$10.00, Home Mission \$10.00, Poland Mission \$7.34; total | 67.34 |
| Rev. Wm. Franzmann, Grant, Educational Institutions \$20.00, Mission \$20.00; total | 40.00 |
| Rev. A. Jul. Dysterheft, Helen, General Institutions \$24.00, Negro Mission \$24.00, General Support, Memorial Wreath for Friedrich Voigt \$9.00; total | 57.00 |
| Rev. A. Jul. Dysterheft, Helen, General Support | 68.00 |
| Rev. W. J. Schulze, Hutchinson, General Institutions \$92.93, Home Mission, Minnesota District \$27.00, Church Extension Operation \$223.26; total | 343.19 |
| Rev. M. J. Wehausen, Synodic Administration \$2.75, Theological Seminary \$7.00, Northwestern College \$6.65, Dr. Martin Luther College \$49.20; total... | 65.60 |
| Rev. L. F. Brandes, Jordan, Synodic Administration \$15.00, Educational Institutions \$50.00, Missions \$40.00; total | 105.00 |
| Rev. Paul W. Spaude, Lake Benton, Finance | 7.00 |
| Rev. Paul W. Spaude, Lake Benton, Deaf Mute Institute, Detroit, Mich. | 4.32 |
| Rev. Karl J. Plocher, Litchfield, Church Extension Operation | 25.44 |
| Rev. W. P. Haar, Loretto, General Institutions \$121.49, Home Mission \$104.60; total | 226.09 |
| Rev. O. K. Netzke, Madison Lake, Student Support | 3.00 |
| Rev. M. J. Wehausen, Malta, Dr. Martin Luther College | 8.05 |
| Rev. A. Ackermann, Mankato, Educational Institutions \$25.00, Home for Aged \$10.00, Missions \$30.00, Student Support \$10.00, General Support \$9.34, E. M. C. \$12.00; total | 96.34 |
| Rev. Theo. Haar, Mazeppa, Missions | 53.00 |
| Rev. Paul T. Bast, Minneapolis, General Missions | 50.00 |
| Rev. Paul C. Dovidat, Minneapolis, Theological Seminary \$100.00, Northwestern College \$100.00, Dr. Martin Luther College \$100.00, Home Missions \$200.00; total | 500.00 |
| Rev. T. E. Kock, Minneola, Mission Home | 10.39 |
| Rev. Alvin Leerksen, Montrose, General Institutions \$20.00, Indian Mission \$16.88; total | 36.88 |
| Rev. W. Frank, Morgan, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, General Mission \$9.52, Indian Mission \$5.00, Negro Mission \$5.00; total | 34.52 |
| Rev. G. Hinnenthal, New Ulm, Indian Mission \$50.00, Negro Mission \$50.00, General Support \$64.60; total | 164.60 |
| Rev. F. Koehler, Nicollet, General Institutions \$51.23, E. M. C. \$190.00, General Mission \$61.06, Negro Mission \$55.23; total | 357.52 |
| Mr. O. W. Krueger, Treas., North Mankato, Home Mission | 10.00 |
| Rev. A. Langendorff, Nye, Home Mission | 13.20 |
| Rev. A. W. Blauert, Olivia, General Administration \$16.17, General Institutions \$20.00, Dr. Martin Luther College \$10.00; total | 46.17 |
| Rev. A. W. Blauert, Olivia, General Missions | 39.50 |
| Rev. Henry Albrecht, Omro, Indian Mission | 41.00 |
| Rev. M. C. Kunde, Oronoco, General Administration \$14.24, General Institutions \$16.59, General Support \$5.85; total | 36.68 |
| Rev. W. C. Nickels, Pelican Lake, General Administration | 21.40 |
| Rev. W. C. Nickels, Pelican Lake, General Institutions .. | 40.55 |

| | |
|---|------------|
| Rev. M. C. Kunde, Poplar Grove, General Administration \$12.50, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$2.69; total | 35.19 |
| Rev. Geo. W. Scheitel, Potsdam, General Administration | 30.00 |
| Rev. Edw. A. Birkholz, Redwood Falls, Synodic Administration \$23.87, Missions \$28.81; total | 52.68 |
| Rev. H. C. Nitz, Rockford, Negro Mission \$15.59, Poland Mission \$50.00; total | 65.59 |
| Rev. H. C. Nitz, Rockford, Theological Seminary \$18.89, Northwestern College \$17.00, Dr. Martin Luther College \$17.00, Michigan Lutheran Seminary \$17.00, Dakota-Montana Academy \$17.00; total | 86.89 |
| Rev. Otto E. Klett, Rock Creek, Indian Mission | 11.00 |
| Rev. G. A. Ernst, St. Paul, Educational Institutions \$81.60, Missions \$100.00, E. M. C. \$270.80; total .. | 452.40 |
| Rev. C. P. Kock, St. Paul, Twin City Mission | 40.00 |
| Rev. J. Plocher, St. Paul, Student Support | 50.00 |
| Rev. A. C. Haase, St. Paul, General Institutions \$61.95, Home Mission \$50.00, from Ladies' Aid for Twin City Mission \$5.00; total | 116.95 |
| Rev. G. Theo. Albrecht, St. Peter, General Institutions \$20.00, Home for Aged \$11.09, General Support \$15.00; total | 46.09 |
| Rev. G. Theo. Albrecht, St. Peter, General Missions \$43.00, Negro Mission \$10.61; total | 53.61 |
| Rev. G. Schuetze, Seaforth, Home Mission | 11.33 |
| Rev. G. Schuetze, Sheridan, Home Mission | 32.34 |
| Rev. O. K. Netzke, Smith's Mill, Theological Seminary \$10.00, Church Extension Operation \$5.00; total .. | 15.00 |
| Rev. O. K. Netzke, Smith's Mill, Dr. Martin Luther College \$7.00, Home for Aged \$5.00, Home Mission \$10.00; total | 22.00 |
| Rev. Henry Albrecht, Taunton, Indian Mission | 12.00 |
| Rev. R. Jeske, Union, General Administration \$5.75, General Institutions \$20.00, General Missions \$20.00; total | 45.75 |
| Rev. Paul W. Spaude, Verdi, Deaf Mute Institute, Detroit | 3.25 |
| Rev. E. G. Fritz, Wellington, General Institutions \$10.00, Indian Mission \$25.00, Negro Mission \$15.00, Home Mission \$50.00, Madison Student Mission \$5.00; total | 105.00 |
| Rev. A. W. Saremba, Weston, Theological Seminary ... | 38.00 |
| Rev. Aug. Sauer, Winfield, General Administration \$33.00, Indian Boy, Indian Mission from Ladies' Aid of St. Luke's \$25.00; total | 58.00 |
| Rev. H. E. Lietzau, Woodbury, Home Mission | 62.00 |
| Rev. Carl G. Schmidt, Wood Lake, Poland Mission \$25.92, Church Extension Fund, Memorial Wreath Fred Giese \$9.00; total | 34.92 |
| Rev. M. C. Michaels, Woodville, Home Mission | 37.00 |
| A. F. G. Minneapolis, for General Support | 10.00 |
| S. M. G. Minneapolis, for General Support | 5.00 |
| Total | \$5,314.67 |

Summary

| | |
|----------------------------|------------|
| Budgetary | \$4,690.58 |
| Non-Budgetary | 124.29 |
| Every-Member Canvass | 499.80 |
| Total | \$5,314.67 |

H. R. KURTH,
District Treasurer.

TREASURER'S STATEMENTS

March 30, 1933 — 9 Months

Cash Account

Accretions

| | |
|----------------------------|--------------|
| Cash Balance July 1, 1932 | \$ 17,683.31 |
| Coll. for Budget (regular) | 159,123.81 |
| Coll. for Budget (Brenner) | 908.49 |
| Coll. for Budget (E.M.C.) | 78,691.13 |
| Revenues | 36,801.51 |
| Total | \$293,208.25 |

| | |
|---------------------------|--------------------|
| Church Ext. Accts. paid | \$ 2,051.65 |
| Church Ext. Revenues .. | 582.41 |
| Trust Fds. Prev. reported | 1,818.16 |
| Laura Juergens Est. | 400.00 |
| Sem. Bldg. Com. | 779.59 |
| Accts. Receivable paid... | 104.41 |
| | <u>\$ 5,736.22</u> |
| | \$298,944.47 |

Liabilities

| | |
|---------------------------|---------------------|
| Accts. Payable made.... | \$ 24,980.31 |
| Accts. Payable paid | 15,000.00 |
| Plus | \$ 9,980.31 |
| Notes Payable made | \$ 11,856.86 |
| Notes Payable paid | 33,985.43 |
| Minus | *\$22,128.57 |
| Non-Budget. Received .. | \$ 2,820.34 |
| Non-Budget. paid | 1,414.16 |
| Plus | \$ 1,406.18 |
| | <u>\$ 10,742.08</u> |
| Total Net Cash Available | \$288,202.39 |
| Budget Disbursements ... | \$278,761.23 |
| Church Ext. Loans | 3,553.35 |
| Annuities Paid | 450.00 |
| Moratorium | 1,980.45 |
| Notes Receivable | 939.50 |
| Bonds for Trust Funds.. | 196.00 |
| | <u>\$285,880.53</u> |
| Cash Bal. March 30, 1933 | \$ 2,321.86 |

THEO. H. BUUCK,
Treasurer.

TREASURER'S STATEMENTS

March 30, 1933 — 9 Months

Receipts and Allotments

| | Collections | Allotments | Arrears |
|-------------------------------------|--------------|--------------|--------------|
| Pacific Northwest | \$ 385.42 | \$ 1,494.72 | |
| Nebraska | 5,491.58 | 6,875.10 | |
| Michigan | 14,892.64 | 23,179.95 | |
| Dakota-Montana | 5,245.47 | 8,396.91 | |
| Minnesota | 33,165.08 | 47,664.18 | |
| North Wisconsin | 35,266.02 | 59,648.22 | |
| West Wisconsin | 34,138.67 | 58,207.95 | |
| Southeast Wisconsin | 28,782.58 | 66,278.88 | |
| Total Coll. from Districts. | \$157,367.46 | \$271,745.91 | \$114,378.45 |
| From other sources and Poland | 1,756.35 | | 1,756.35 |
| | \$159,123.81 | | \$112,622.10 |
| From Rev. Brenner | 908.49 | | 908.49 |
| | \$160,032.30 | | \$111,713.61 |
| Revenues | 36,801.51 | 59,999.98 | 23,198.47 |
| | \$196,833.81 | \$331,745.89 | \$134,912.08 |
| Budget Disbursements .. | 278,761.23 | 278,761.23 | 52,984.66 |
| Deficit | *\$81,927.42 | | *\$81,927.42 |
| Unappropriated | | \$ 52,984.66 | |

Every-Member Canvass

| | |
|---------------------------|--------------|
| Total on June 30, 1932... | \$175,021.93 |
| July | 207,866.72 |
| August | 224,484.66 |
| September | 231,236.29 |
| October | 239,334.14 |
| November | 244,941.66 |
| December | 248,311.46 |
| January | 251,566.74 |
| February | 253,531.06 |
| March | 253,713.06 |

THEO. H. BUUCK,
Treasurer.

TREASURER'S REPORT

March 30, 1933 — 9 Months

| Department | Receipts | Disbursed | Capital | | Maintenance |
|----------------------------------|--------------|--------------|-------------|--------------|-------------|
| | | | Investments | Operation | |
| General Administration | \$ 41,682.90 | \$ 27,772.94 | | \$ 27,772.94 | |
| Educational Institutions | 10,434.12 | | | | |
| Theological Seminary | 3,416.07 | 15,708.09 | 1,692.00 | 13,739.82 | 276.27 |
| Northwestern College | 4,232.25 | 35,032.88 | | 31,864.68 | 3,168.20 |
| Dr. Martin Luther College | 2,719.30 | 31,186.57 | 1,467.35 | 28,969.79 | 749.43 |
| Michigan Lutheran Seminary | 1,420.17 | 8,281.73 | 44.71 | 7,895.04 | 341.98 |
| Northwestern Academy | 417.56 | 5,300.76 | 7.90 | 5,251.45 | 41.41 |
| Home for Aged | 1,939.76 | 3,439.99 | | 3,343.64 | 96.35 |
| Missions, General | 37,563.39 | 1,106.00 | | 1,106.00 | |
| Indian Mission | 8,831.48 | 18,545.59 | | 17,926.76 | 618 83 |
| Negro Mission | 5,330.38 | 34,630.51 | | 34,630.51 | |
| Home Mission | 19,407.85 | 70,264.57 | | 70,264.57 | |
| Poland Mission | 2,819.41 | 6,724.60 | | 6,724.60 | |
| Madison Student Mission | 364.35 | 1,650.50 | | 1,650.50 | |
| General Support | 6,430.30 | 14,894.00 | | 14,894.00 | |
| Indigent Students | 1,804.41 | 4,222.50 | | 4,222.50 | |
| Church Extension | 1,016.88 | | | | |
| To Retire Debts | 293.23 | | | | |
| | \$159,123.81 | \$278,761.23 | \$ 3,211.96 | \$270,256.80 | \$ 5,292.47 |
| Coll. by Brenner | 908.49 | | | | |
| | \$160,032.30 | | | | |
| Revenues | 36,801.51 | | | | |
| | \$196,833.81 | | | | |
| Every-Member Canvass | 78,691.13 | | | | |
| | \$275,524.94 | | | | |
| Less Every-Member Canvass | 78,691.13 | | | | |
| | \$196,833.81 | 196,833 81 | | | |
| Deficit | | \$ 81,927.42 | | | |

Debts

| | |
|------------------------------|--------------|
| July 1, 1932 | \$612,799.82 |
| Debts made since | 39,657.51 |
| | \$652,457.33 |
| Debts paid | 50,399.59 |
| | \$602,057.74 |
| Debt on March 30, 1933 | \$602,057.74 |
| Decrease | \$ 10,742.08 |

THEO. H. BUUCK, Treasurer.

REPORT ON EVERY-MEMBER CANVASS

April 1, 1933

Southeast Wisconsin District

Milwaukee Conference

| Pastor | Congregation at | Received by District Treasurer | Arrears | Total | Comm. Members | Average of Cash |
|---------------------|----------------------|--------------------------------|----------|-------------|---------------|-----------------|
| P. Bergmann..... | Christus | \$ 1,725.00 | \$ 75.00 | \$ 1,800.00 | 1064 | 1.62 |
| J. Brenner..... | St. John | 7,002.33 | | 7,002.33 | 1400 | 5.00 |
| R. Buerger..... | Gethsemane | 859.55 | 200.65 | 1,060.20 | 452 | 1.90 |
| P. Burkholz..... | Siloah | 31.75 | 1,111.60 | 1,143.35 | 896 | 1.28 |
| E. Dornfeld..... | Markus | 3,164.25 | 125.00 | 3,289.25 | 1594 | 2.00 |
| H. H. Ebert..... | Saron | 810.00 | 48.00 | 858.00 | 721 | 1.12 |
| H. Gieschen..... | Jerusalem | 2,987.53 | 558.71 | 3,546.24 | 1536 | 1.95 |
| F. Graeber..... | Apostel | 541.60 | | 541.60 | 398 | 1.36 |
| O. Hagedorn..... | Salem | 468.04 | | 468.04 | 250 | 1.87 |
| A. Halboth..... | St. Matthew | 1,430.20 | 469.80 | 1,900.00 | 1100 | 1.30 |
| W. Hoenecke..... | Bethel | 645.50 | 26.00 | 671.50 | 500 | 1.29 |
| R. Huth..... | Messiah | 270.25 | | 270.25 | 283 | .95 |
| J. G. Jeske..... | Divine Charity | 179.50 | 285.00 | 464.50 | 400 | .45 |
| John Karrer..... | Mt. Lebanon | 64.30 | 112.45 | 176.75 | 114 | .56 |
| L. F. Karrer..... | Andreas | | | | 200 | |
| H. Knuth-Brohm..... | Bethesda | 2,340.30 | 190.37 | 2,530.67 | 1250 | 1.87 |
| Ph. Koehler..... | St. Lucas | 1,327.25 | 441.00 | 1,768.25 | 1750 | .76 |
| P. Naumann..... | St. Jacobi | 2,235.85 | 120.90 | 2,356.75 | 1185 | 1.04 |
| W. F. Pankow..... | Ephrata | 557.50 | 73.00 | 630.50 | 350 | 1.59 |
| E. C. Pankow..... | Garden Homes | 187.50 | 82.00 | 269.50 | 97 | 1.93 |
| P. Pieper..... | St. Peter | 6,317.74 | | 6,317.74 | 1142 | 5.53 |

| Pastor | Congregation at | Received by District Treasurer | Arrears | Total | Comm. Members | Average of Cash |
|--------------------------|-----------------|--------------------------------|-------------|-------------|---------------|-----------------|
| W. F. Sauer | Gnaden | 3,585.00 | 245.00 | 3,830.00 | 900 | 4.00 |
| H. Shiley | Woodlawn | 463.50 | | 463.50 | 75 | 6.18 |
| H. Shiley | St. Peter | 132.00 | | 132.00 | 25 | 5.28 |
| W. J. Schaefer | Atonement | 335.00 | 144.50 | 479.50 | 155 | 2.16 |
| A. B. Tacke | Zebaoth | | | | 425 | |
| A. Voss | St. James | 1,048.00 | 92.00 | 1,140.00 | 296 | 3.54 |
| A. Schroeder | Burleigh | | | | 20 | |
| John Jenny | Personal | 120.00 | | 120.00 | 1 | |
| Individual Contributions | | 85.00 | | 85.00 | | |
| | | \$38,914.44 | \$ 4,400.98 | \$43,315.42 | | |

Eastern Conference

| | | | | | | |
|------------------|-----------------|-------------|-------------|-------------|-----|------|
| K. Bast | Good Hope | \$ 327.50 | \$ 9.00 | \$ 336.50 | 158 | 2.12 |
| P. Brockmann | Waukesha | 156.05 | | 156.05 | 590 | .26 |
| P. Burkholz, Sr. | Mequon | 86.00 | | 86.00 | 225 | .38 |
| A. Mittelstaedt | | | | | | |
| E. Ph. Ebert | Whitefish Bay | 629.00 | 45.50 | 674.50 | 129 | 4.88 |
| F. Gundlach | W. Granville | 104.00 | | 104.00 | 186 | .56 |
| G. Hoenecke | Cudahy | 429.45 | 390.30 | 819.75 | 322 | 1.33 |
| P. H. Hartwig | Hartland | 388.00 | 48.00 | 436.00 | 233 | 1.66 |
| P. H. Hartwig | Pewaukee | 17.50 | 4.00 | 21.50 | 48 | .36 |
| W. Keibel | West Allis | 806.32 | 41.93 | 848.25 | 325 | 2.48 |
| P. Kneiske | Lannon | 264.00 | | 264.00 | 140 | 1.88 |
| A. Koelpin | Milwaukee | 1,040.50 | 261.50 | 1,302.00 | 270 | 3.85 |
| A. F. Krueger | Milwaukee | 491.50 | | 491.50 | 164 | 3.00 |
| H. Lange | Milwaukee | 241.50 | 42.00 | 283.50 | 110 | 2.20 |
| K. Lescow | Mequon | 34.00 | | 34.00 | 140 | .24 |
| W. C. Mahnke | Root Creek | 868.85 | 110.00 | 978.85 | 289 | 3.00 |
| A. Maaske | Mukwonago | 236.50 | | 236.50 | 125 | 1.89 |
| H. Monhardt | Franklin | 727.50 | | 727.50 | 226 | 3.21 |
| Th. Monhardt | Tp. Lake | 229.00 | 9.00 | 238.00 | 104 | 2.20 |
| C. A. Otto | Wauwatosa | 500.00 | | 500.00 | 556 | .90 |
| A. Petermann | Newburg | 376.00 | | 376.00 | 212 | 1.77 |
| M. F. Rische | Kirchhayn | 1,025.77 | 136.50 | 1,162.27 | 412 | 2.49 |
| J. G. Ruege | West Allis | 2,180.35 | 394.20 | 2,574.55 | 450 | 4.85 |
| G. Schmidt | East Troy | 546.20 | | 546.20 | 165 | 3.31 |
| A. Schultz | North Milwaukee | 1,026.25 | 100.00 | 1,126.25 | 450 | 2.28 |
| J. Schaefer | Mequon | 70.00 | | 70.00 | 226 | .31 |
| E. W. Tacke | Tess Corners | 2,083.00 | 123.50 | 2,206.50 | 500 | 1.05 |
| L. M. Voss | Wauwatosa | 109.75 | 110.25 | 220.00 | 104 | 1.05 |
| W. Wojahn | Waukesha | 500.00 | 170.50 | 670.50 | 260 | 1.92 |
| S. Westendorf | Thiensville | 306.95 | | 306.95 | 31 | 9.90 |
| Student Body | Thiensville | 288.81 | | 288.81 | | |
| | | \$16,090.25 | \$ 1,996.18 | \$18,086.43 | | |

Southern Conference

| | | | | | | |
|----------------|-----------------|-------------|-------------|-------------|------|------|
| L. Baganz | Burlington | \$ 839.01 | | \$ 839.01 | 350 | 2.40 |
| A. C. Bartz | Waukegan | 27.00 | | 27.00 | 300 | .09 |
| E. Blakewell | Racine | 290.98 | | 290.98 | 140 | 2.08 |
| C. Buenger | Kenosha | 1,400.00 | 388.25 | 1,788.25 | 1300 | 1.08 |
| M. Buenger | Caledonia | 445.00 | 555.00 | 1,000.00 | 250 | 1.78 |
| H. Diehl | Lake Geneva | 360.95 | | 360.95 | 340 | 1.06 |
| W. G. A. Essig | Stevensville | 311.00 | | 311.00 | 100 | 3.11 |
| O. Heidtke | Morton Grove | 221.00 | | 221.00 | 200 | 1.10 |
| E. Hillmer | Kenosha | 142.96 | 57.04 | 200.00 | 175 | .82 |
| E. Jaster | Bristol | 122.00 | | 122.00 | 125 | .97 |
| G. Jedele | Wilnot | 284.55 | | 284.55 | 265 | 1.07 |
| W. Lehmann | Libertyville | 103.00 | | 103.00 | 195 | .53 |
| A. Lossner | Raymond | 100.54 | | 100.54 | 124 | .81 |
| A. Lossner | Paris | 32.50 | | 32.50 | 42 | .77 |
| O. Nommensen | South Milwaukee | 1,008.89 | 71.11 | 1,080.00 | 545 | 1.85 |
| M. Plass | Oakwood | 562.50 | 145.00 | 707.50 | 338 | 1.66 |
| W. Pifer | Kenosha | 330.45 | 15.00 | 345.45 | 152 | 2.17 |
| W. Reinemann | Elkhorn | 334.50 | 31.00 | 365.50 | 240 | 1.39 |
| E. Sponholz | Slades Corners | 860.13 | | 860.13 | 275 | 3.13 |
| J. Toepel | Des Plaines | 499.50 | 150.50 | 650.00 | 295 | 1.69 |
| T. Volkert | Racine | 928.92 | | 928.92 | 725 | 1.28 |
| | | \$ 9,205.38 | \$ 1,412.90 | \$10,618.28 | | |

Dodge-Washington Conference

| | | | | | | |
|-----------------|-------------|-----------|-------|-----------|-----|------|
| G. Bradtke | Iron Ridge | \$ 308.00 | | \$ 308.00 | 100 | 3.08 |
| H. W. Cares | T. Herman | 326.50 | 11.00 | 337.50 | 170 | 1.92 |
| H. W. Cares | T. Theresa | 232.50 | | 232.50 | 95 | 2.45 |
| H. C. Klingbiel | West Bend | 1,706.75 | 17.25 | 1,724.00 | 950 | 1.80 |
| A. C. Lengleng | Slinger | 137.25 | 35.75 | 173.00 | 148 | .93 |
| C. Lescow | Woodland | 350.00 | 30.00 | 380.00 | 170 | 2.06 |
| Ph. Martin | Brownsville | 800.00 | | 800.00 | 316 | 2.53 |

| Pastor | Congregation at | Received by District Treasurer | Arrears | Total | Comm. Members | Average of Cash |
|-------------|------------------|--------------------------------|-----------|-------------|---------------|-----------------|
| Ph. Martin | Knowles | 97.50 | | 97.50 | 80 | 1.22 |
| E. Marohn | Hustisford | 325.00 | | 325.00 | 620 | .52 |
| G. Redlin | Kohlsville | 161.50 | | 161.50 | 107 | 1.51 |
| G. Redlin | Zion, Kohlsville | 230.50 | | 230.50 | 134 | 1.72 |
| R. F. Pietz | Lomira | 475.00 | | 475.00 | 205 | 2.32 |
| A. von Rohr | Hartford | 1,270.02 | 52.48 | 1,322.50 | 520 | 2.44 |
| M. Stern | Neosho | 250.00 | 50.00 | 300.00 | 240 | 1.04 |
| O. Toepel | Kekoskee | 86.25 | | 86.25 | 171 | .50 |
| O. Toepel | Theresa | 49.00 | | 49.00 | 48 | 1.02 |
| E. C. Voges | Huilsburg | 362.50 | 5.00 | 367.50 | 170 | 2.13 |
| H. Wolter | T. Lomira | 367.00 | 6.00 | 373.00 | 167 | 2.20 |
| H. Wolter | T. Theresa | 164.00 | | 164.00 | 67 | 2.45 |
| F. Zarling | Iron Ridge | 480.50 | 86.00 | 566.50 | 265 | 1.81 |
| | | \$ 8,179.77 | \$ 303.48 | \$ 8,473.25 | | |

Arizona Conference

| | | | | | | |
|---------------------------|------------|-------------|-------------|-------------|-----|------|
| Chris. Albrecht | Whiteriver | \$ 122.00 | | \$ 122.00 | | |
| R. Deffner | Phoenix | 174.85 | 21.00 | 195.85 | 100 | 1.75 |
| F. G. Knoll | Warren | 12.00 | | 12.00 | 15 | .80 |
| F. G. Knoll | Douglas | 64.00 | | 64.00 | 16 | 4.00 |
| A. Krueger | Personal | 10.00 | | 10.00 | 1 | |
| Arnold Sitz | Tucson | 58.76 | 4.00 | 62.75 | 157 | .37 |
| | | \$ 441.60 | \$ 25.00 | \$ 466.60 | | |
| Grand Total for Districts | | \$72,831.44 | \$ 8,128.54 | \$80,959.98 | | |

Cash Received by Treasurer Buuck as of April 1, 1933

| | | | |
|---------------------|--------------|-------------------|-------------|
| Southeast Wisconsin | \$72,831.44 | Dakota-Montana | \$ 6,069.36 |
| North Wisconsin | 63,379.37 | Nebraska | 4,795.57 |
| West Wisconsin | 49,117.44 | Pacific Northwest | 506.26 |
| Minnesota | 29,437.56 | Poland | 32.00 |
| Michigan | 27,494.06 | Individuals | 50.00 |
| Total | \$253,713.06 | | |

We earnestly appeal to our visitors and all of our pastors for their cooperation to bring the Every-Member Canvass Collection to a definite close before the end of this fiscal year, June 30. The outstanding arrears are sorely needed to make possible the close of this fiscal year without further serious curtailment of synodical work.

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