

# 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.

Vol. 20.

Milwaukee, Wisconsin, June 4, 1933.

No. 12.

## COME HOLY SPIRIT

Come, Thou Holy Spirit, come!  
And from Thy celestial home  
Shed a ray of light divine!  
Come, Thou father of the poor!  
Come, Thou source of all our store!  
Come, within our bosoms shine!

Thou, of comforters the best;  
Thou, the soul's most welcome guest;  
Sweet refreshment here below;  
In our labor, rest most sweet;  
Grateful coolness in the heat;  
Solace in the midst of woe.

O most blessed Light divine,  
Shine within these hearts of Thine,  
And our inmost being fill!  
Where Thou art not, man hath naught,  
Nothing good in deed or thought,  
Nothing free from taint of ill.

Heal our wounds; our strength renew;  
On our dryness pour Thy dew;  
Wash the stains of guilt away;  
Bend the stubborn heart and will;  
Melt the frozen, warm the chill;  
Guide the steps that go astray.

On the faithful, who adore  
And confess Thee, evermore  
In Thy sevenfold gifts descend;  
Give them virtue's sure reward;  
Give them Thy salvation, Lord;  
Give them joys that never end.

## THE NINETY-SIXTH PSALM

(Conclusion)

Verses 10 — 13

### Jesus the Reigning Lord

"Say among the heathen that the Lord reigneth;  
the world also shall be established that it shall not be  
moved; he shall judge the people righteously.

"Let the heavens rejoice, and let the earth be glad;  
let the sea roar, and the fulness thereof.

"Let the fields be joyful, and all that there is there-  
in; then shall all the trees of the wood rejoice.

"Before the Lord; for he cometh, for he cometh to  
judge the earth; he shall judge the world with right-  
eousness, and the people with his truth."

Does the risen Lord having ascended into heaven and  
sitting at the right hand of God actually reign as the  
same personality of whom Scriptures say, "Jesus Christ,

the same yesterday, and to-day, and forever?" or is it only  
in His teachings, principles and ideas that He continues  
to live and consequently to rule and govern His people,  
His Church on earth? Modernists plainly deny the first  
statement involved, and maintain the latter. Not be-  
lieving in the bodily resurrection of Christ, they neces-  
sarily also deny His corporal ascension and sitting at the  
right hand of God. Consequently it is impossible for  
them to believe that Jesus now reigns as the same living  
personality He had been on earth. They can only visual-  
ize Him in the yesterday of His life on earth, but not as  
the same to-day, and forever. It is for this reason we so  
often read and hear modernists ask, "What if Christ  
would appear on earth again? Would He like the present  
situation obtaining in the world? Would He not change  
conditions? Transform society at large? Abolish all  
wars, establish international peace? etc., etc.

It is the old materialistic notion of utilitarianism, of  
secularizing Christ, of making Him together with His  
teachings and ideas, serviceable to making the world a  
better place to live in. It is to know Christ as the ideal  
of man, to follow His exemplary moral life, to be trans-  
formed into His image more and more, and "to be led up  
by Him into the expanded life of service and to the dignity  
of helpfulness to man" — which makes life so rich and  
full of usefulness according to the tenets of modernists.  
Just one quotation which sufficiently shows how they in-  
terpret the articles of the Christian Creed relative to  
Christ's resurrection, ascension and His sitting at the  
right hand of God.

J. Macbride Sterret of Washington in his *Modernism  
in Religion* says: "Modernists within the Church can only  
swallow the creed whole by giving a symbolical interpre-  
tation to some of its clauses which were formerly taken  
literally. Thus as to Christ's bodily ascension into heaven  
with flesh and bones and His sitting at the right hand of  
God and the articles "I believe in the resurrection of the  
body," body meaning flesh, and "He descended into hell,"  
all these are now taken symbolically. Creeds are symbols  
in the double sense of the word, not scientific statements.  
They are flags to follow, not fences to keep our straying  
feet within the sage paths of orthodoxy. As such they  
are constantly to be interpreted, with the expanding en-  
lightenment of the ages and the growing experience of  
the individual "believer." What a glaring example of  
falsifying the very fundamentals of the Gospel! Truly,  
in so far as Modernists claim to be leaders in the Church,  
they lead to a Christ that is no Christ; yes, they mislead  
men to a Savior that does not save.

Rev. C. Buenger  
5026 19th Ave.  
Jan 34



We Christians who take the Creed in its literal interpretation only believe not only in the physical resurrection of Christ, as well as in His corporal ascension and sitting at the right hand of God, but also in the indisputable fact stated in Scriptures that the same Jesus who lived on earth lives and reigns in all eternity. On the occasion of the Lord's ascension, where the apostles and a large number of His followers were witnessing the same with their own eyes, we are told in Acts 1:10, 11: 'Behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This *same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' A more positive statement concerning the visible and bodily ascension of the Lord can not be made than this.

It is this same Jesus who reigns at the right hand of God. And it is this truth we proclaim to all the world, "Say among the heathen that the Lord reigneth," the sacred writer exhorts in our Psalm. Say it among the nations, all nations of the earth. Make this proclamation everywhere: "the Lord reigneth."

The Lord Jehovah spoken of here is none but the risen Lord, who ascended into heaven and who sits at the right hand of God, He who shortly before His ascension spoke to His disciples: "All power is given unto me in heaven and in earth, . . . And lo, I am with you alway, even unto the end of the world." This Jesus reigns, reigns over all sitting on the throne of heaven. When "He ascended up far above all heavens, that he might fill all things," Eph. 4:10, He entered upon the unlimited exercise of His power and dominion. The whole universe is subject to His rule and governed by Him. "The world also shall be established that it shall not be moved," says our Psalm. The entire world, the abode of men, is under His reign, and its endurance, its stability and preservation are owing to His omnipotent rule. So also the entire fabric of mankind, its organized society, its institutions, government, state, marriage, family — all are dependent on Him and His sovereignty. And not until "the fulness of the Gentiles be come in," Rom. 11:25, not until the Gospel shall have been published among all nations, Mark 13:10, not until all that belong to the election of grace are called in, shall the present world-order pass away.

But what a comfort for us to know that He, our brother, flesh of our flesh, our blessed Redeemer, is "Lord over all!" In His government of the universe He certainly does not overlook His own, His Church, which He has bought with His precious blood. Indeed not, He controls and directs all things in such a manner, that they must work together for good to them that love God. Under His governing power every event, be it among individuals or nations, must serve the upbuilding and preservation of His kingdom of grace, His Church.

And there is particularly one thing we must not overlook in the risen Lord's reign, although not specially

mentioned in the words of the Psalm, yet suggested by the present Pentecostal season. It is

### The Sending of the Holy Ghost

"The Lord reigneth" as our loving Savior, as the One who would leave nothing unfinished regarding our salvation, but whose work must find its consummation even on His throne in Heaven. What does this imply?

Before His departure from this world Jesus said to His disciples, John 16:7, "I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." The Comforter, of course, is the Holy Spirit, the third Person of the Holy Trinity, and of Him Christ here testifies that He will not come unto His disciples and His Church, unless He first goes to the Father through His suffering and death. In other words, the sending of the Holy Ghost was the fruit of Christ's purchase, and that purchase was to be made by His death, which was His going away. Not until Christ entered heaven and assumed His eternal glory and majesty did He send this most precious gift of the Holy Spirit. It was the consequence of His final triumph, an ornament of His royal state, a pledge of His princely magnificence; it was reserved as a most rich and majestic gratuity, when He solemnly was inaugurated to His sovereign dignity, and invested with power supreme. It was this that St. Peter, in his Pentecostal sermon at Jerusalem, proclaimed to the multitudes which had been witnesses of the outpouring of the Holy Ghost upon the apostles, saying, "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear," Acts 2:33. "The Lord reigneth." To the gracious reign of Jesus Christ at the right hand of God we owe the most precious boon in heaven and on earth — the Holy Ghost. And to the Holy Spirit Himself we owe all that we are, all that we have, all that we experience in this life as Christians, and ever shall experience in the life hereafter — the resurrection of the body and eternal salvation, in fact, the entire scope of our Christian life.

To enlarge on this phase of the reign of our exalted Savior and on the work of the Holy Ghost in particular, is not our object here. Reigning as He does forever as the Lord over all, He has established a kingdom of grace, and by His Spirit rules in the hearts of all believers. He has a Church on earth, as indicated above, that glorifies, that professes His name through the preaching of the Gospel. And inasmuch as we cannot by our own reason or strength believe in Jesus Christ our Lord or come to Him, the Holy Spirit, whom He sends from His throne for the purpose, calls us by the Gospel preached to us, enlightens us with His gifts, the gifts of spiritual knowledge, of faith, of regeneration, of sanctification, of the assurance of our salvation, daily forgiving us all our sins, comforting us in all sorrow and tribulation, guarding and protecting us against the enemies of our souls, giving



us strength and power to overcome them, and keeping us by His power and grace to a blessed end.

For all this we rejoice and give glory unto the Lord who reigns in all eternity, and who in the consummation of the world shall visibly appear in His glory and judge the world. "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice. Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

"King of glory, reign forever;  
Thine an everlasting crown;  
Nothing from Thy love shall sever  
Those whom Thou hast made Thine own;  
Happy objects of Thy grace  
Destined to behold Thy face.

"Savior, hasten Thine appearing;  
Bring, O bring the glorious day,  
When, the awful summons hearing,  
Heaven and earth shall pass away,  
Then, with golden harps, we'll sing,  
"Glory, glory to our King!"

J. J.

#### COMMENTS

**"Hitler Burns Books"** Under this caption "The Milwaukee Journal" of the 12th of May, in one of its editorials, finds it opportune to censure recent demonstrations at Berlin regarding the burning of "books by Jewish, Socialist and Pacifist authors" by the Hitler government, expressing sadness, and indignation at such procedure.

Not being familiar with the situation in Germany with respect to this matter — which, by the way, at once becomes evident from reading the editorial — naturally the author of the same not only is at a loss to understand the real point at issue, but is far from doing justice to the matter involved, and, of course, misses the mark in toto.

#### What are the Actual Facts in the Case?

While traveling in Germany in 1931 we were amazed at the extent of publicly exhibiting books, magazines and pamphlets which were flaunting so openly Marxian, Bolshevistic, Communistic, Atheistic doctrines, with the determined purpose of undermining all religion, in fact, the entire fabric of Christian civilization and institutions, not only in Germany, but in all countries. Incidentally we are in possession of a compendium bearing the title "Der Kampf gegen Gott" (the Fight Against God) containing the doctrines, the purpose, the methods and tactics systematically arranged together with the organization and the summary attack of the Marxian and atheistic propaganda now extant in Germany, as gathered from authentic sources. Among the latter we find publications like these: Communistic Internationale, The Atheist, The Proletarian Voice of Freethinkers, Program of the Communistic Youth of Germany, The Red Flag, The Red Voter, The Revolutionary School Fight, Moscow's Bolshevistic At-

tack on *State, Church, School, Family*. "The Ifa Review," the chief organ of Bolshevism, "On the Anti-religious Front," and scores of others.

All of these promulgate Marxism which, in the last analysis, is Bolshevism. A few quotations will suffice. "No obscene book has done so much mischief as the Bible." The Atheist 1930 — "We shall set on fire all the churches in the world, and destroy all penal institutions. — May it be known to all the servants of God among all religions, that no God, no kindness, no saint, no exorcism, no prayer, will save the capitalistic world from its destruction." The same as above — "It means to create another world, another society of men, and other customs." Bucharin. Furthermore Jarofslawski a Russian Bolshevist, in the *Prawda* of January 15, 1930, writes: "We must establish such an anti-religious center which shall render service to communistic parties in all countries for the purpose of fostering the constantly increasing movement against religion, against priesthood and the capitalistic world."

Again, at the second union congress of the Fighting Atheists at Moscow in June, 1929, the following call was issued: "We call upon all to join the international union of the laboring class. We unite all workingmen, regardless of race and nationality, in the mighty society of the ungodly and anti-religionists. — We belong to the "International Association of the Proletarian Freethinkers," an organization, whose members combat religion in all countries. We are against God and against capital."

To attain their aim these communists say in their official publications: "We must begin in the school, we must educate the youth to become active atheists. We must take the children out of the family, away from the sphere of command and chastisement; they shall treat father and mother as their companions, as "Kurt and Liesel."

The spirit of Marxism and communism has been striving to invade every sphere of political, economic, social and intellectual activities in Germany. According to the "Ifa Review," the chief organ for all proletarian cultural organizations there are the Society for Marxian pedagogy, the Marxian School for Workmen, the Marxian publishing houses, the Marxian libraries and reading rooms, the Marxian Theatrical Society of Germany, Marxian Peoples Stage, Marxian Stage for Young People, Marxian Music Societies, Film Companies, Radio Service, Society for Artists, for authors and literary men, Jewish Laborer's Cultural Societies, etc., etc.

Books and publications of the anti-religious Marxian spirit not only have been spread to an alarming extent among the German people, but have found fertile soil, particularly since the days of the World War, when the morale of the people was at so low an ebb and economic conditions in a desperate state so that the bulk of the laboring class naturally had become dull and indifferent to the grave realities confronting them.

In view of the pernicious influence such anti-religious Marxian and communistic books and publications must have exerted upon the people, undermining the very foun-



**The Northwestern Lutheran**, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter December 30, 1913, under the Act of March 3, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all news items to Rev. F. Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

dations of Christian civilization, need we wonder that the German nation fought with might and main against such nefarious propaganda? Can we blame her for inaugurating a mass demonstration by publicly committing such infamous books to the pyre?

Now this is what Chancellor Hitler and the present German government have done on the first of May. That day which heretofore has been the rally day of German Communists on which they have been demonstrating their political strength and power to carry into effect their anti-religious Marxian aims, — that very day of the Red Flag has by Hitler's regime been changed into a national holiday for Germany demonstrating to the Fatherland and to the world at large its final deliverance from a threatening Bolshevistic rule, giving expression of such victory by burning books and literature of their enemies at this celebration. Such a demonstration was by no means a "manufactured propaganda" on the part of Hitler, as the editor of the Milwaukee Journal puts it. Rather was it an expression of intense patriotic feeling for the restoration of their country on the part of the German people.

But to return to said editorial. It is argued there "burning volumes never burned up ideas." It is spoken there of a "childish pretense of destroying ideas one opposes by burning a few volumes." Finally the editorial winds up with these two questions: "Can there be hope in a government which sets up a book pyre as a foundation stone of its course? Can there be help from a Hitler whose childish, medieval gesture shows that his thinking is false?"

As to the first question we believe the argument embodied in the same has been refuted by the actual facts in the case presented by this comment. And as to the second question, we wonder whether a man of such power whose expected pronouncement at the German Reichstag to-day — we are writing on the 17th of May — is commanding the attention of the world, can be classified with men who are unable to realize that the ideas taught in books and publications are not destroyed by burning the

latter? And the bare statement that such book pyre is a "childish medieval gesture" on the part of Hitler "which shows that his thinking is false," will hardly carry. An "Old, medieval, futile gesture?" "Medieval?" Would said editorial remind us here of a bonfire which took place in the 16th century — the most momentous and far reaching in its results the world has ever witnessed, when on the 10th of December, 1520, Martin Luther, in the presence of a large multitude of dignitaries, professors, students and the assembled people, made a bonfire of Pope Leo's Bull and Decretals at the Elstertor at Wittenberg? That was not a mere gesture. It was a public declaration proclaiming to the world that Luther then and there had renounced the Pope together with his triple power, spiritual, ecclesiastical and temporal. The act was the sensation of the age. It was a courageous act on the part of Luther. That "medieval" bonfire was significant of the fact that a great change then swept over the beliefs and purposes of men, and that a new age had dawned upon the world.

The book pyre at Berlin on the first of May is in no wise to be compared with that at Wittenberg in the 16th century; neither is it in any sense so momentous and far reaching in its results as the latter. But by no means was it a mere gesture. On the contrary, it was a public declaration proclaiming to the German people the restoration of Germany, its seriously craved for deliverance from the pernicious power of Bolshevism and Communism. Writes a prominent German residing near the French border, in a personal letter recently in substance: "Had conditions as they were continued any length of time further, France and the world would have had the spectacle of beholding a Soviet German Republic; but fortunately that dread spectacle has been averted by recent events. Germany is saved. The fight against Bolshevism had to be fought on German soil, and it was won by uniting the German people into one strong politic body thus creating a common front against the disintegrating and destructive forces of this nefarious enemy."

Will the civilized world feel kindly disposed toward a Germany saved from Bolshevism? Common love and the security of Christian civilization require it. J. J.

\* \* \* \*

**"Why Ordain More Men?"** The question of a correspondent in *The Living Church*, "Why ordain more men, when there is no way the bishop can employ the men now ordained?" seriously disturbed a young man now attending a university preparing for entrance into a seminary. A Roman Catholic friend who is studying for the priesthood had sent this young man the clipping with the remark that his church cannot get enough men to serve God in the priesthood, and that he is sure that Rome can use all those whom Canterbury does not need.

The editor of *The Living Church* replies: "The need for first class men in the priesthood is greater



now than ever before. We do not need fewer priests, but we do need a better system for placing them where they can do the most effective work."

If this young candidate for the priesthood is right, Rome is ready to take on as many good men as it can get. It does not plan to curtail its work. According to figures given by another correspondent in *The Living Church*, 400 out of 6,386 priests, about 7 per cent, are involuntarily unemployed in that church body. Yet the editor declares that there is a greater need than ever before for good men.

Then we certainly have no reason to feel disheartened and to talk of overproduction, as only about two per cent of our men available for the ministry are at the present time without a call. It is true, we did not need these young men for the congregations now in our synod. But a Christian does not have to be told that we cannot be content with filling our own wants. "Go ye, and teach all nations," is the command of our Lord. To "show forth the praise of him who has called us out of darkness into his marvelous light," is our call as the royal priesthood of God.

With great parts of the heathen world still untouched by the Gospel; with thousands upon thousands of unconverted men in our own country; and with the rapid spreading of unbelief without and within the Christian churches: the words of our Lord still stand in undiminished force, "The harvest truly is great, but the laborers are few."

If we only will learn to see the world with the eyes of Jesus, we too will realize that there are now far too few men at work in the harvest field, especially since we are reminded that the night is coming when no man can work, and we will no more speak of overproduction. On the contrary, we will apply ourselves earnestly to the task of finding ways and means to send all available men out into the Lord's harvest field. Perhaps a change will have to be made in our system of sending out missionaries, though at present it is only a comparatively small sum of money that stands between these men and their employment in the service of the Lord, but that does not matter if only we send them out somehow or other.

And if we are perplexed, let us remember that the Lord is not building on us. He says: "Pray ye, therefore, the Lord of the harvest that he would send forth laborers into his harvest." And we have the promise: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. — If ye then, being evil, know how to give good gifts to your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" J. B.

\* \* \* \* \*

**The Protestant Episcopal Church** just closed a four-day meeting as a national church congress at St. Luke's pro-cathedral in

Evanston, Ill. As reported by the Rev. John Evans in the *Chicago Tribune*, some widely divergent views were aired at this congress.

Two bishops, the Rt. Rev. William Scarlett, liberal of Missouri, and the Rt. Rev. Irving P. Johnson, traditionalist, of Colorado, took the opposite sides in a debate on the question of intercommunion. This is the first time that this dispute has come into the open, although politically important in the conclaves of the church for many years.

Bishop Johnson asserted that the letting down of the bars to permit intercommunion with other Christian churches would "make the Episcopal household of faith a cafeteria." He condemned Bishop Scarlett for holding a communion service in the St. Louis cathedral about a year ago in which Methodist, Baptist and other ministers officiated at the altar.

"If such practises are persisted in," Bishop Johnson continued, "I should feel it my duty as a bishop to banish and drive away from the church such practises as erroneous and contrary to God's word and destructive to the faith as this church has received the same."

Bishop Scarlett's argument was based upon a clear definition of intercommunion. He made it plain that intercommunion was not to be indiscriminate or careless, but that "when a group of sincere men, perplexed by the divisions in the body of Christ, meet together for the purpose of exploring paths to unity," a service of intercommunion then is "an event which 'introduces God into the world' in a new concretion."

Necessarily the liberal minded bishop's defense was rather vague and weak. "Introducing God to the world in a new concretion" may sound quite godly and pious, but the fact can not be hidden that it also introduces God to the world as one who does not care in the least under what form He is worshipped. We have lived to see the term "Christian" used to designate almost any kind of a person that still made some claim to religion. At present the term "Christian" may mean almost anything. We have seen it claimed that an orthodox Jew may be a good Christian. Words have lost their meaning in the present day confusion of ideas.

The whole liberal trend, wherever it asserts itself, is nothing but the evident unwillingness to subscribe and adhere to a definite expression of confessional faith. Unity to be achieved on such disregard of faith as founded in the Scriptures and expressed in our confessions, can result in nothing more than infidelity. Its result is a confusion of tongues, where old accepted terms and names have widely different meanings, according to the varying beliefs of those so externally united. The Protestant Episcopal church is to be congratulated that it still has such staunch confessors as Bishop Irving P. Johnson.



At this same meeting the Nicene creed was attacked by another liberal, the Rev. Wilbur L. Caswell, from Yonkers, N. Y. This clergyman described adherence to this creed as statement of Christian faith as "preposterous to-day." Those who hold that this ancient formula embraces all Christian theology are deluding themselves, he asserted.

It is but fair to add that the Nicene creed was defended by Prof. D. A. McGregor of the Western Theological Seminary at Evanston. Still it is another proof of the inroads that liberal sentiment has already made in the staid old Episcopal church. Creeds are taboo to the consistent liberal. He cannot abide them, because they so clearly condemn the modern errors of teaching a religion not founded on the truth of God.

Z.

\* \* \* \* \*

**Boy Scouts Attacked** According to The Christian Century, the Boy Scouts were attacked by Rev. J. J. Walker of the East End Christian Church (Disciples) at a meeting of the Memphis Protestant pastors. Rev. Walker charged "that the Boy Scouts, instead of helping the churches which provided them with buildings, troop committees, and paraphernalia, actually were teaching the boys to remain away from Sunday school and church through their custom of taking the troops off on week-end hikes."

The conference took no action beyond recommending that each church seek to control its group as well as it can.

We find it strange that this pastor is aware only of the fact that the Boy Scouts cause the boys to remain away from the church outwardly. We are concerned more with the inward attitude it creates. In the first place, Scoutism becomes the big thing in the life of the boy. It offers him everything that pleases him and so captivates his interest almost entirely, leaving the church very little room in his heart. He will according to his natural heart find the instruction in scout-craft far more interesting than instruction in the Word of God, a hike far more alluring than a Bible class.

And, worst of all, Scoutism fosters the religion of natural man, that of self-righteousness, the direct contradiction of the Gospel of the Cross. This inward estrangement should concern a pastor most of all.

Will the churches never learn not to lend their support to such movements?

J. B.

\* \* \* \* \*

**A Jewish View of the Sunday School** A Jewish view of the Sunday School was presented by the Rabbi Isaac Landman of New York at a Religious Education meeting held in

Cincinnati, Ohio. Rabbi Landman, editor of the American Hebrew, called Sunday Schools as now constituted, breeders of agnosticism and atheism and the "greatest weakness" and "most costly liability" of the church. He suggested wholesale revision of Sunday schools, and reinterpretation of the ten commandments. He said the literal inhibition against idolatry and affirmation of the "six day creation myth" were of no value in building character and inculcating honesty.

If the Sunday schools in question are such as here merely hinted at, namely schools where the young are never told of Jesus Christ their Savior, we may well agree with the rabbi, not of course on account of the harmfulness of the prohibition of idolatry or the statement of the biblical truth that the world was made in six days, but because such a school cannot indeed build sound character.

The fault lies not with the law, Romans 7, 12, for it is holy, nor in the story of creation, for it is truth, but the mistake is that nearly all the world aims to please God by the works of the law and seeks salvation in this way, where it cannot be obtained. Romans 3:28. Sinful man, who cannot keep the commandment and heartily hates the law, can be built up in character only by the gospel of grace as manifested in Christ Jesus. This alone makes the heart willing to obey God.

Any Sunday School, no matter of what denomination, that does not make this teaching of the gospel of Jesus Christ its main concern, is assuredly a liability and breeds atheism in direct ratio to its insistence on the results of research as exhibited by modern science.

At best the Sunday School is a makeshift that cannot take the place of the parochial school, but rather often may stand in the way of maintaining a parish school.

Z.

\* \* \* \* \*

**The Kingdom Of God** What is the kingdom of God? Many within the Christian Church do not seem to know the answer. Here is an instance. The Christian Century reports that the New York conference of the Methodist Church recently adopted a vigorous report on social justice, quotes from this as follows:

Our present debacle, in which millions are impoverished in the midst of plenty, marks our existing economic order as the supreme paganism of our day. We now know that the kingdom of God cannot be built upon the poverty of the many and the absurd wealth of the few. . . . That society be planned primarily for the welfare of human beings is economically and morally sound. . . . It is our conviction that industry based solely upon the profit motive is doomed. . . . The present system, which permits private hands to manipulate for profit the processes which are vital to the economic well-being of all our people, must be set aside or fundamentally changed that the chief end of our economic activity shall be to meet the needs of all.



That something is radically wrong, no one will deny, and it is easy to understand that the "motive of profit" is at the bottom of it all. This conference advocates a change of system. If that could be done with every one being filled with the right motive, it would be fine. But the motive that impels most people to demand a change is that they want something for themselves, want that which another man has now, the very motive that causes all our troubles. And that motive will be carried into any and every system the human mind will ever devise. Motive is in the heart of man, and therefore there is no real change where there is no change of heart.

But we are interested chiefly in the statement made by this conference about the kingdom of God, that it "cannot be built upon the poverty of the many and the absurd and cruel wealth of the few." For them the kingdom of God is evidently a state of social justice, civic righteousness, earthly happiness and peace and good-fellowship among men.

These preachers must have forgotten what Jesus says of his kingdom: "The kingdom of God cometh not with observation, neither shall they say, Lo here! or, lo there! For, behold, the kingdom of God is within you." And what Paul says, Rom. 14: "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

It is not built on earthly conditions of any kind, nor does it in any manner whatever depend on them. It is of God. It comes by the Spirit of God into the hearts of men irrespective of the conditions in which they may live.

In the days of early Christianity conditions were certainly as bad as they are now. The Christians lived and labored in the pagan Roman empire. They were persecuted for the Gospel's sake. But the kingdom of God flourished. The kingdom of God came to the oppressed, to the slaves tyrannized by their masters. Slaves according to the body, they were made spiritually free; groaning under the unrighteousness of man, they rejoiced in the Holy Ghost. No time was lost by the apostles in attempts to reform the world; they devoted themselves in a single-minded manner to the task of saving men spiritually from the the world.

Yes, social injustice should be opposed wherever it appears; where it is possible to curb evil and protect the suffering by legislation, let this be done: but let all ministers of the Gospel keep in mind the true nature of the kingdom of God and labor single-mindedly to build it into the hearts and lives of men.

J. B.

Those who live in idleness are not going in God's, but in the devil's ways; they are not living in God's order, for God has ordained work.

—Luther.

#### OUR FINAL APPEAL BEFORE THE END OF THE FISCAL YEAR

In order to reach the goal of \$150,000 needed to carry on our synodical work until June 30, the sum of \$50,000 still has to be raised by our congregations through collections.

The executive Committee of your Board of Trustees which met on May 19, is firmly convinced that this amount of \$50,000 can be raised by the end of this fiscal year and it therefore makes this final appeal to all pastors and congregations of Synod to exert every effort to make our goal. The \$150,000 asked for in January constituted the minimum amount needed for the first six months of this year. Your Board of Trustees does not wish to be placed in the position of making further cuts which surely will have to be done, if the necessary funds are not put at our disposal. But we can reach our goal, since the receipts of May and June are still forthcoming.

We earnestly plead with every communicant member of Synod for his wholehearted cooperation. If we all conscientiously set ourselves to the task assigned to us in the spirit of gratitude and sacrifice, our ascended Savior, the Lord of the church, will bless our efforts and we feel sure that the needed \$50,000 will be on hand on June 30.

We appeal to every pastor of Synod to place our needs before his members and to make use of every godly means to reach our goal.

The Executive Committee of the Board of Trustees at this time also urgently requests such congregations who saw fit temporarily to use for their own households moneys collected for synodical purposes, immediately to release such moneys and to make them available for Synod, lest our great work suffer further harm.

All moneys collected for synodical purposes are to be sent to our District Treasurers at once after June 30, to enable these men to make their final report for the fiscal year to our General Treasurer no later than July 10.

May God graciously grant us His Holy Spirit to fill our hearts with willingness and joyfulness to be faithful in the tasks assigned to us in the sphere of our Synod.

By order of the Executive Committee of the Board of Trustees,

Paul Pieper, Chairman.

"It is very certain that we cannot attain to the understanding of Scripture either by study or by the intellect. Your first duty is to begin by prayer. . . . There is no other interpreter of the Word of God than the Author of this Word, as He Himself has said: They shall all be taught of God. Hope for nothing from your own labors, from your own understanding: trust solely in God, and in the influence of His Spirit."

—Luther.



### THE BURDEN

The camel at the close of day  
Kneels down upon the sandy plain,  
To have his burden lifted off  
And rest to gain.

My soul, thou shouldest to thy knees,  
When daylight draweth to a close,  
And let thy Master lift the load  
And grant repose.  
Else how would'st thou tomorrow meet,  
With all tomorrow's work to do,  
If thou thy burden all the night  
Dost carry through?

The camel kneels at break of day  
To have his guide replace his load,  
Then rises up anew to take  
The desert road.

So thou should'st kneel at morning dawn  
That God may give thee daily care,  
Assured that He no load too great  
Will make thee bear.

— Selected.

### CREMATION

Essay read by A. Koelpin at the Convention of the Mixed Pastoral Conference of Milwaukee and Vicinity

Sanitation is the chief reason advanced for cremation by its advocates in our country. It has been definitely shown that exhalations of poisonous destructive gasses from graves and cemeteries have been detrimental to the health of the communities living in the immediate neighborhood of such places. Wells have been polluted and the lives of grave-diggers and others have been endangered and shortened. Many concrete cases are cited in the writings of the advocates of cremation to prove that these poisonous gasses have been the direct cause of many diseases, epidemics, and deaths. It was not the burden of this essay, however, to prove or disprove the merits or demerits of their arguments. This essay was to view this question in the light of Holy Scripture. What attitude should a Christian take toward cremation? Is cremation sinful, or are we at liberty to adopt it without violating our conscience?

#### I

##### 1. Does the Bible forbid cremation?

The highest authority in all matters that pertain to the conscience is the Bible. Is there any passage in the Bible that directly or indirectly prohibits cremation? The essayist has sought for such a passage, but he sought in vain. No passage can be found in the Scripture that directly or indirectly forbids incineration of the dead. The opponents of cremation have quoted numerous Bible passages which, according to their exegesis, contain such a prohibition. A number of these passages follow. God said to Adam, "For dust thou art, and unto dust shalt thou return."

Gen. 3:19. It is argued that according to this passage the body is to return to dust and earth through the process of corruption. This passage, however, does not prescribe a definite method of burial. Ashes are a part of the earth; and in our Agenda we read these words, "Earth to earth, ashes to ashes, dust to dust." Job's words have been quoted: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25, 26. The Hebrew text says nothing about worms. The literal translation reads: Though after my skin is destroyed. There is no intimation in this text that God wants our body to corrupt in a grave. 1 Cor. 6:19 has been used: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Would it not be wrong to do violence to the temple of the Holy Ghost by burning it? they ask. This exegesis has been arrived at through the process of logical deductions. The passage has nothing to do with cremation. But does not Jesus say, "All they that are in the graves shall hear my voice?" they ask again. According to that explanation, all that are not in the graves will not hear His voice. The Bible tells us that the sea will also give up its dead Rev. 20:13. Other passages used to oppose cremation are found in 1 Thess. 4:13, 16. "But I would not have you to be ignorant, brethren, concerning them which are asleep." V. 13. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." V. 16. Though these passages speak of sleeping, of awakening, and of rising, there is no reference in them concerning the method of burial Christian people should employ. Such explanations again show what scholasticism can do with a Bible passage. The Bible does not forbid cremation.

2. But does not Scripture language adapt itself to and borrow its imagery from inhumation, earth and sepulchre burials? Yes! E. g., "It is sown in corruption, it is raised in incorruption." 1 Cor. 15:42. Here we have the picture of a seed falling into the ground, the picture of an earth burial. Christ said, "Except a corn of wheat fall into the ground and die, it abideth alone." John 12:24. Again the same picture. "All that are in the graves shall hear my voice." John 5:28. The Bible speaks of the grave, sepulchre, of sleeping in the dust of the earth and in the chamber, of corrupting in the grave, etc. Bible language, then, does speak in terms of earth burials. That, however, is no indication that inhumation is the only God pleasing method of disposing of the dead, and that cremation, therefore, is sinful. Scripture language adapts itself to earth burials because inhumation was practiced among God's people. It borrows its language from the existing conditions. The



language borrowed from the life of a shepherd or a steward is another illustration of this statement.

3. Are there any examples of cremation in the Bible? Yes! And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul; all the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan and came to Jabesh and burnt them there." 1 Sam. 31:11,12. Interpreters have tried to save the day by stating that they made a burning for the bodies to perfume them, or that they burnt spices over them. But the Bible says, "They took the body of Saul and the bodies of his sons, and burnt them there." The fact that Saul died as an unbeliever and committed suicide did not give these men of Jabesh-gilead a special right to burn these bodies of the royal family. Neither does this passage reflect on God's attitude toward cremation. These men had no command from God to do as they did. The fact is merely stated that their bodies were burnt. In Leviticus cremation is commanded as a special punishment for adulterers. "And if a man take a wife and her mother it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you." Leviticus 20:14. "And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire." Leviticus 21:9. Incinerations, however, were exceptions among God's people.

4. How was Christ buried? A profuse application of costly perfumes was esteemed to be the highest token of respect which could be paid to the remains of the departed. Nicodemus brought a mixture of myrrh and aloes, about hundred pound weight, to accord the customary rites to the body of Jesus. The Marys also prepared themselves to render the same token of affection at the dawn of the first day of the week. It was usual to repeat the process for several days, that thereby the drugs and spices might more completely effect the preservation of the body. After that Joseph took the body of Jesus and wrapped it in linen clothes with the spices, "as the manner of the Jews is to bury." They laid the body into a sepulchre, Joseph's own new tomb. That is the picture Christians have of Jesus' burial. Now it is natural that Christians should desire a burial like unto that which Jesus received. That, however, is a matter of Christian sentiment and not of conscience. We are, therefore, making a false statement, if we say that Christ's burial is a proclamation, a command of God unto the world to bury the dead like Jesus was buried, or that the burning of the body is sinful. Christ received a sepulchre because that was the manner of the Jews to bury. If men insist on being buried like Christ was, they should be consistent and bury their dead in caves and sepulchres and not in graves. Christ's burial is no proof against cremation.

5. How did God's people bury their dead in the Old Testament era? We do not know how Abel was buried. We do know, however, that inhumation was practised from the earliest times. The dead were buried in the wilderness and in places inhabited. Abraham upon the death of Sarah stood up before his dead and spake to the sons of Heth saying, "Give me a possession of a burying place with you that I may bury my dead out of my sight." He purchased the cave of Machpelah. God's people buried in caves and sepulchres. Jacob's remains were transported from Egypt and laid to rest in Canaan. Moses was buried in the valley of Moab; Miriam, his sister, in the valley of Zin; Aaron on Mount Hor; Eleazar, his son, and Joshua, in the Mountains of Ephraim. Joseph's bones were brought up out of Egypt and buried in Shechem, a parcel of ground which Jacob had purchased from the sons of Hamor.

When Israel had returned to the land of pomegranates, brass, and iron, this method of burial was not changed essentially. They had learned embalming from the Egyptians. Excepting the cases of Joseph and Jacob, whose bodies were embalmed, we have no distinct account of embalming among the earlier Hebrews. In later times the Jews adopted it in the case of persons of rank and fortune. Under the Mosaic dispensation certain laws concerning the burial of dead had to be observed. Persons who touched a corpse were considered unclean and had to be purified by a sacrifice. The Law of God, however, made no provision for the method or place of interment. Cave and sepulchre burials continued among God's people until the dawn of the New Testament era. Kings were even buried in the holy Mountain upon which the temple stood, therefore the Lord said that henceforth His holy Mountain should not be polluted with the dead bodies of the kings. Grave burial was also known among the Jews. Jesus compares the Pharisees with "graves that do appear."

6. How did the early Christian Church bury its dead? Sepulchre, cave, and grave burials were continued. Ananias and Sapphira were carried away for burial. During the persecutions of the Christians a resting place for the dead was found in the catacombs to protect them from the rage of the heathen. Others were transported under cover of the night to the public cemeteries. Later tracts of land were given for the purpose of burial. Here altars and chapels were erected for funeral services. After the conversion of Constantine these altars were transferred to the cities and burial was permitted, within the walls of the city, and finally within the churches. The Catholic church had bones of saints shipped from everywhere and buried them under the altars. A church was not really considered complete without such a burial. The early Christian church continued inhumation in spite of the fact that the greater part of the heathen world and



the people among whom they lived practised cremation. And that has been the practise of the Christian Church to this very day. There have been isolated cases of cremation, but these were exceptions to the rule.

That is the testimony of history. God's people from the very beginning tenaciously clung to earth burials. The Christian Church at large has always vigorously protested against cremation and refused to adopt it as a general practice. Is the testimony of history, however, an indication that God wants us to follow the old beaten paths of the fathers, and that cremation, therefore, is wrong and sinful? Our only rule and norm of faith and life is the Word of God and not the traditions of the elders. If, therefore, a Christian insists on being cremated, we have no right to look upon him as a heathen and a publican. If my memory serves me right, a certain country, because of lack of space, has adopted cremation as the only method of disposing of the dead. A Christian would not be compelled to flee from such a country for conscience toward God.

7. Where did cremation have its origin? It is true, it had its origin among the heathen who have no hope, and not among the Christians. The Greeks at first practised inhumation, but later, at the siege of Troy, it is said, introduced cremation. Although it was at first practised chiefly by the elite, it was at the time of Christ a general practice. Plato wrote to Socrates that it was a matter of indifference to him whether his body was buried or burned. The Romans adopted the custom from the Greeks. In the 4th century of the republic cremation had already been introduced. A writer on cremation says, "Nearly all ancient peoples observed it, the Chinese, Egyptians, and Jews being the notable exceptions to this rule." The Chinese persistently practised inhumation. Long before the Christian era they used coffins. They believe that the body must rest comfortably in the grave or misfortune will follow the family. The Egyptians attached a religious significance to the embalming of the body. They believed in the transmigration of the soul. According to their belief the soul returns to the body after 3,000 years. So we find that the general practice among the heathen civilized world at the commencement of the Christian era was cremation. Cremation had its origin among the heathen.

It does not follow, however, that cremation is sinful because it is of heathen origin. The Christian world has adopted many other customs and habits from heathen nations. So long as these customs are not in conflict with the Word of God they are lawful unto us.

8. But did not the heathen attach a religious significance to cremation? It is very difficult to answer this question. Did they dedicate the "urn" to Moloch? Among the Greeks the rites of cremation

were carried out to such an extent that the funeral pile was shaped like an altar and bedewed with wine and incense. Heathen people attached a religious significance to almost every detail of their life, and it is possible that cremation also had a religious coloring. Did cremation, then, have its origin in the superstition and religion of the pagan world? Some believe it, others deny it and claim that it was introduced for sanitary reasons only. However that may be, it has no bearing on the question: is incineration sinful or not? The abuse of a thing does not prohibit the right use. The heathen offered up sacrifices to idols, and these sacrifices were an abomination unto God. Israel offered up sacrifices to the Lord God, and they were pleasing unto Him. Luther retained many of the customs of the Catholic Church and filled them with an evangelical spirit. A Christian may consent to cremation and yet believe in the Gospel and the resurrection of the dead.

9. Cremation does not make the resurrection of the dead impossible. Disintegration of the body by corruption is more complete than through the process of cremation. We know that with God nothing is impossible. Fire, air, water, and earth must give up the dead when the last trump shall be heard.

The statement that cremation is sinful has no scriptural grounds to stand on, and we cannot condemn a man as a heathen and a publican, if he insists that his body be burned.

What attitude, then, should the Church take toward cremation?

## II

It should persistently and vigorously witness against it. Why?

1. The thought of annihilation, unbelief, agnosticism, and atheism has always been associated with incineration. During the reign of Marcus Aurelius the bodies of persecuted Christians were burned and the ashes thereof were strewn into the Rhone with the sarcastic and scornful remark, "Now let us see whether they will rise again." And it is the spirit of revolution against the teachings of the Bible that has given birth to the thought of reintroducing cremation into modern times. It would seem that the thought of cremation has always found the most fruitful field in the hearts and minds of those who believe not in the resurrection of the dead. Atheists have requested their relatives to burn their bodies. What an expression of hopelessness such a burial must be! Would not Christians, therefore, unintentionally and indirectly, be fostering the thought of hopelessness that is usually associated with cremation and thus strengthen the world in its unbelief? The early Christian church objected to and emphatically protested against the adoption of incineration because it wished to draw a strong barrier line between the Christian



and the pagan religion. That is as necessary to-day as it was in those days of persecution. Let us not encourage the ever-growing spirit of hopelessness in our country by resorting to methods of burial that are used by so many to express their unbelief and denial of the resurrection of the dead.

(To be concluded)

When the conscience is at peace and the heart is happy in Jesus, troubles cannot take away, but generally increase communion with Him. — Romaine.

**DELEGATES TO THE JOINT SYNOD**

**WEST WISCONSIN DISTRICT**

**Chippewa Valley Conference:**

Rev. J. Mittelstaedt (Rev. R. Hillemann).  
 Congregation at Prairie Farm (Eau Galle).

**Wisconsin River Valley Conference:**

Rev. G. Neumann (Rev. G. Marquardt).  
 Rev. G. Krause (Rev. Irwin Habeck).  
 Congregation at Hurley.  
 Congregation at Marshfield.

**Central Conference:**

Rev. G. Thurow (Rev. M. Nommensen).  
 Rev. O. Kuhlow (Rev. J. Klingmann).  
 Rev. F. Loeper (Rev. L. Kirst).  
 Rev. J. Bernthal (Rev. R. Wolff).  
 Congregation at Fort Atkinson.  
 Congregation at Watertown (Trinity).  
 Congregation at Sun Prairie.

**Southwest Conference:**

Rev. J. Glaeser (Rev. M. Glaeser).  
 Rev. Th. Mahnke (Rev. H. Pankow).  
 Congregation at Baraboo (Barre Mills).

**Mississippi River Valley Conference:**

Rev. A. Sauer (Rev. P. Groehlke).  
 Rev. E. Palechek (Rev. P. Korn).  
 Congregation at Norton.

**Teachers' Conference:**

J. Gawrisch (Paul Kolander).  
 O. Jungkuntz (Walter Albrecht).  
 H. Kuehn (H. Gurgel).

**Northwestern College:**

Prof. W. Schumann (Prof. A. Sitz).

A. W. Paap.

\* \* \* \* \*

**SOUTHEAST WISCONSIN DISTRICT**

**Milwaukee City Conference:**

**Pastors:**

H. Gieschen (F. Graeber).  
 R. Buerger (W. Schaefer).  
 P. Burkholz (A. Mittelstaedt).  
 A. Halboth (V. Brohm).

**Teachers:**

W. Kirschke (C. F. Heine).

**Delegates:**

Saron: Otto Eggebrecht (Karl Rahn).  
 Messiah: Erwin Gauger (John Brandt).  
 Divine Charity: E. F. Weiss.

**Eastern Conference:**

**Pastors:**

A. Koeplin (Th. Monhardt).  
 A. Maaske (C. Otto).  
 H. Monhardt (A. Petermann).

**Teachers:**

M. Roehler (A. Meyer).

**Delegates:**

W. Parlow, North Milwaukee (W. Guenther, West Allis).  
 A. Rosenthal, West Allis (P. Reschenberg, Sta. D, Milwaukee).  
 K. Raasch, T. Granville (G. Coutts, Waukesha).

**Southern Conference:**

**Pastors:**

A. C. Bartz (M. Buenger).  
 E. Jaster (W. Lehmann).

**Teachers:**

W. Krueger.

**Delegates:**

Town Raymond: Wm. Klepel.  
 Epiphany, Racine: Louis Bandelin (Edward Kleist).

**Dodge Washington County Conference:**

**Pastors:**

F. Marohn (Ph. Martin).  
 R. Pietz (F. Zarling).

**Teachers:**

H. Zautner (A. Willbrecht).

**Delegates:**

Kekoskee: Albert Roll (Herman Metke).  
 (Lomira).  
 Kohlsville: W. Faber (Chas. Jansen).  
 (West Bend.)

**Arizona Conference:**

**Pastors:**

E. A. Sitz (R. Deffner).  
 A. M. Uplegger (E. Sprengeler).

W. Keibel, Sec'y.

\* \* \* \* \*

**NORTH WISCONSIN DISTRICT**

**Fox River Valley Conference:**

Rev. F. C. Uetzmann (Rev. W. Zink).  
 Rev. W. Kuether (Rev. O. Henning).  
 Rev. Walt. Gieschen (Rev. Theoph. Brenner).

**Laydelegate and Alternate from the**

Immanuel's Congregation of Black Creek, Wis.  
 First Lutheran Congregation of Green Bay, Wis.  
 Zion's Congregation of Jacksonport, Wis.

**Manitowoc Conference:**

Rev. Harold Grunwald (Rev. Ed. Kionka).  
 Rev. L. Koeninger (Rev. W. Haase).

**Laydelegate and Alternate from the**

St. John's Congregation of Two Rivers, Wis.  
 St. John's Congregation of T. Newton, Wis.

**Rhineland Conference:**

Rev. P. G. Bergmann (Rev. H. Lemke).

**Laydelegate from the**

Zion's Congregation of Enterprise, Wis.

**Lake Superior Conference:**

Rev. W. Roepke (Rev. W. W. Gieschen).  
 Rev. A. Gentz (Rev. W. Lutz).



Laydelegate from the  
Holy Cross Congregation of Daggett, Mich.  
Peace Congregation of Abrams, Wis.

Alternate from the  
Grace Congregation of Powers, Mich.  
Zion's Congregation of Peshtigo, Wis.

#### Winnebago Conference:

Rev. W. Wojahn (Rev. J. Schulz).  
Rev. Ad. Hoyer (Rev. Otto Hoyer).  
Rev. Max Hensel (Rev. F. Schroeder).  
Laydelegate and Alternate from the  
Trinity Congregation of Dundee, Wis.  
Peace Congregation of Pickett, Wis.  
St. Paul's Congregation of North Fond du Lac, Wis.

#### Teachers' Conference:

Mr. Kurt Oswald (Mr. E. R. Schneider).  
Mr. Emil Leitzke (Mr. M. Hoffmann).  
Mr. W. Hellermann (Mr. L. Serrahn).  
G. E. Boettcher, Sec'y.

### FROM OUR CHURCH CIRCLES

#### Evangelical Lutheran Joint Synod of Wisconsin and Other States

The Evangelical Lutheran Joint Synod of Wisconsin and Other States convenes from August 2 to 8 in the Evangelical Lutheran St. Matthew's Church, Milwaukee, Wis. (Rev. Arthur Halboth, pastor, 2221 No. 10th St.). Opening session at 10 A. M. Quarters and breakfast will be given free; Dinner and supper, served by the congregation, at a nominal price. All memorials should be in the hands of President Bergemann by June 10. A translation, marked "copy," should accompany the memorial. Delegates desiring quarters should announce to Pastor A. Halboth by July 15.  
W. A. Eggert, Sec'y.

#### 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 south 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 repentance; 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.

#### Pacific Northwest Delegate Conference

The Pacific Northwest Delegate Conference meets in Grace Church, Portland, Oregon, June 20 to 22. Opening session at 9 A. M. Conference services June 20, 8 P. M. President F. Soll will deliver an essay, "Problems in the Work of our District."

The Lay Delegates to our last District Synod meeting are accredited delegates to this Conference. Announce your coming at an early date.

Wm. Lueckel, Sec'y.

#### Lake Superior Delegate Conference

The Lake Superior Delegate Conference will meet at Peshtigo, Wis., Pastor Kurt Geyer, June 13, 9 A. M., Central Standard Time. Please announce!

Melvin W. Croll, Sec'y.

#### St. Croix Delegate Conference

The St. Croix Delegate Conference meets at Centuria, Wis. (O. Klett, pastor), June 20 and 21, first session at 10:00 A. M.

Papers: The Canon, Rev. M. Michaels; The Church Year, Rev. E. Penk; Church and State, Rev. J. Pieper; The Desirability of Having Uniformity in External with the Lutheran Church, Rev. O. Klett.

Sermon: Rev. Penk (Rev. Pieper).

Confessional Address: Rev. Pieper (Rev. Michaels).  
H. E. Lietzau, Sec'y.

#### Red Wing One-Day Delegate Conference

The Red Wing One-Day Delegate Conference will meet at Hammond, Minn., Julius Lenz, pastor, July 6, 9 A. M. sharp.

Papers: Necessity of Parochial School in Every Congregation, Rev. R. Schroeder; Christian Co-operation between Pastor and Church-Members, Mr. Fred Christgau of Dexter, Minnesota; 1 Cor. 13, E. G. Hertler.

Each congregation is to send as many delegates as can possibly come. Please, notify local pastor.

E. G. Hertler, Sec'y.

#### Redwood Falls Delegate Conference

The Redwood Falls Delegate Conference will meet at Gibbon, Minn. (Rev. Hy. Boettcher), June 7. First meeting 9:30 A. M. The brethren are requested to announce and state how many delegates may be expected from each congregation.

A. W. Blauert, Sec'y.

#### Fox River Valley Pastoral, Teachers and Delegate Conference

The Fox River Valley Pastoral, Teachers and Delegate Conference will meet at Wrightstown, Wis., Rev. F. C. Uetzmann, July 25 and 26.

Papers: Ex. Hom. Rom. 8:24-30: E. Redlin; Election by Grace: Th. Brenner; Modern Theory of Evolution in the Light of Scriptures: V. Siegler.

Communion Sermon: Wm. Kuether, J. Masch.

Delegate Conference the first day. Kindly announce, also state how many delegates you bring.

Rev. F. A. Reier, 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.

#### Eastern Pastoral Conference

The Eastern Pastoral Conference will meet June 6 and 7 at Granville, Wis. (Rev. F. G. Gundlach, pastor), on Highway 55 and Church Road. Sessions on both days begin at 9:30 A. M. sharp.

Papers: Exegesis of Col. 3:12 ff by Pastor G. Hoenecke. Exegesis of 2 Tim. 2:20 ff. by Pastor M. Rische. Singleness of Purpose is need in our Work, not Busybodyism (Pastor J. Ruege). The Mutual



Relation of Justification and Sanctification (Pastor A. Peterman).

Sermon: Pastor Herm. Gieschen (Pastor H. Hartwig).

Remark: German Communion service Tuesday evening.  
A. Maaske, Sec'y.

#### Pastoral Conference of the Michigan District

The Pastoral Conference of the Michigan District will meet at Hopkins, Mich., E. Lochner, pastor, June 27 and 28.

Essays: "Baneful Effects of Syncretism," Rev. H. C. Richter; "The Blessings of Tribulation," Rev. E. Wenk; "Organic Union of Synods," Prof. A. Sauer.

Sermon: Rev. L. Meyer, Rev. D. Metzger.

Confessional Address: Rev. E. M. Krauss, Rev. K. Krauss.

Please announce in time. All who intend to come by auto may please state so in their announcement.

C. G. Leyrer, Chairman.

#### Southeast Wisconsin District

The Pastoral Conference of the Southeast Wisconsin District will meet on June 27 and 28 at Christ Church, Milwaukee, Wis. (Pastor P. Bergmann).  
First Session: Tuesday 10 A. M.

W. Keibel, Sec'y.

#### Michigan Lutheran Seminary

June 15 will be commencement day at Michigan Lutheran Seminary, Saginaw, Mich. The commencement exercises will be held at 7:30 P. M. in the auditorium of 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.

#### Theological Seminary at Thiensville, Wis.

The closing service at our seminary will be held on June 14, 1933, at 9:30 A. M. in the seminary chapel. You are cordially invited to attend.

F. Brenner, Sec'y.

#### Dr. Martin Luther College

Commencement in Dr. Martin Luther College, New Ulm, Minn., will be held Friday, June 16, 10 A. M. On the preceding evening the customary commencement concert will be given. Friends of our institution are cordially invited to both function.

E. R. Bliedernicht.

#### Northwestern College

The annual Commencement Exercises at Northwestern College will be held at ten o'clock, Thursday morning, June 15. Luncheon will be served at noon, after which the Alumni Society will hold its annual meeting. The usual baseball game will follow the meeting of the alumni.

This year's graduating class numbers seventeen. A cordial invitation is extended to all to attend these exercises.  
E. E. Kowalke.

#### WINNEBAGO LUTHERAN ACADEMY

##### Fond du Lac, Wisconsin

Friends and benefactors of Winnebago Lutheran Academy and fellow-Christians in general are cordially invited to attend the commencement day exercises to be held on Trinity Sunday, June 11. In former years the entire program was given in the afternoon of graduation day. This year, however, because of numerous requests, the program will be so divided as to make possible the baccalaureate services in St. Peter's Church in the morning at 10:30, while the remainder of the graduation exercises will be given at 7:30 o'clock in the evening in the auditorium of St. Peter's School, in which the Academy Choir will also take part. Following the graduation program the alumni will gather for their annual meeting.

The Winnebago Lutheran Academy is not an institution maintained by our Synod, but a private enterprise much on the order of other Lutheran high schools, having as its chief aim and purpose the Christian training and education of boys and girls of high school age. The entire course of studies has been arranged to conform in every respect to that of our synodical institutions and students are thoroughly prepared to continue studies in our colleges.

While the school has been signally blessed since its inception in 1925 and has enjoyed wholesome and steady growth from year to year — numbering 83 students at present — it has not been spared grievous hardships, chiefly as a result of financial difficulties. There have been days, in fact, when common prudence would have made the closing of the school imperative, had not the Lord in such times encouraged the Board through timely and remarkable answer to prayer.

The Academy derives its support from various sources. In addition to the amount provided by the tuition fees St. Peter's Congregation maintains the 9th grade, while the other grades are kept up by contributions offered by fellow-Christians locally and in neighboring congregations forming the Academy Association. Occasional offerings are also received from congregations and individuals in the North Wisconsin District. The choir of the Academy has in no little way contributed toward acquainting our Christians within the home radius with the institution and



through its concerts has been the means of some support.

Prospects for the coming year, as far as growth is concerned, are even better than heretofore, and we pray the Lord to interest many more of our brethren and sisters to contribute to the support of the Academy.

G. Pieper, Dir.

WEST WISCONSIN DISTRICT

April, 1933

Rev. A. F. Berg, Norwalk.....	\$ 14.00
Rev. Arthur Berg, Sparta.....	116.80
Rev. C. E. Berg, Ridgeville.....	55.26
Rev. J. B. Bernthal, Ixonia.....	214.60
Rev. L. C. Bernthal, T. Trenton.....	50.00
Rev. A. Dasler, Fox Lake.....	39.05
Rev. A. G. Dornfeld, Richwood.....	58.69
Rev. A. G. Dornfeld, Hubbleton.....	30.33
Rev. F. F. Ehlert, Eitzen.....	16.80
Rev. A. J. Engel, Pardeeville.....	113.03
Rev. G. W. Fischer, Madison.....	88.33
Rev. Wm. Fischer, R. I, Merrill.....	38.00
Rev. E. C. Fredrich, Helenville.....	90.15
Rev. P. Froehle, Winona.....	9.00
Rev. J. G. Glaeser, Tomah.....	460.11
Rev. M. Glaeser, Wonewoc.....	73.77
Rev. M. Glaeser, Hillsboro.....	15.50
Rev. W. Gutzke, McMillan.....	47.50
Rev. W. Gutzke, March.....	22.00
Rev. A. Hanke, Rollingstone.....	34.50
Rev. John Henning, Prairie Farm.....	76.54
Rev. John Henning, T. Dallas.....	40.21
Rev. R. C. Hillemann, Plum City.....	30.92
Rev. R. C. Hillemann, Waverly.....	4.25
Rev. R. C. Hillemann, Eau Galle.....	40.42
Rev. M. J. Hillemann, Marshall.....	84.26
Rev. O. E. Hoffmann, Beyer Settlement.....	72.00
Rev. O. E. Hoffmann, Poplar Creek.....	19.50
Rev. O. E. Hoffmann, Elk Mound.....	9.00
Rev. R. C. Horlamus, Hurley.....	12.20
Rev. F. Kammholz, Rib Lake.....	29.05
Rev. F. Kammholz, T. Glenwood.....	4.95
Rev. L. C. Kirst, Beaver Dam.....	180.10
Rev. J. Klingmann and Wm. Eggert, Watertown.....	195.79
Rev. R. P. Korn, Lewiston.....	149.59
Rev. G. O. Krause, Little Black.....	15.30
Rev. G. O. Krause, Stetsonville.....	79.41
Rev. H. Kuckhahn, St. Charles.....	53.35
Rev. O. Kuehl, Rozellville.....	45.00
Rev. O. Kuehl, Green Valley.....	13.00
Rev. O. Kuhlow, Jefferson.....	407.77
Rev. C. F. Kurzweg, Cochrane.....	42.16
Rev. C. F. Kurzweg, Cream.....	14.00
Rev. Ph. Lehmann, T. Westfield.....	12.06
Rev. Ph. Lehmann, Ableman.....	63.27
Rev. A. W. Loock, T. Knapp.....	6.11
Rev. A. W. Loock, T. Lincoln.....	8.27
Rev. Theo. Mahnke, Cataract.....	5.64
Rev. J. Mittelstaedt, Menomonie.....	107.40
Rev. Theo. Mueller, LaCrosse.....	129.69
Rev. Wm. Nommensen, Columbus.....	452.28
Rev. A. W. Paap, Johnson Creek.....	102.32
Rev. Aug. Paetz, Dalton.....	18.97
Rev. Aug. Paetz, Friesland.....	39.84
Rev. E. H. Palechek, Chaseburg.....	100.00
Rev. H. A. Pankow, Hustler.....	50.21
Rev. H. A. Pankow, Indian Creek.....	50.46
Rev. J. H. Paustian, Barre Mills.....	106.59
Rev. N. E. Paustian, Oconomowoc.....	53.78
Rev. W. A. Paustian, Onalaska.....	45.50
Rev. E. E. Prenzlow, Cornell.....	49.00
Rev. J. M. Raasch, Lake Mills.....	25.00
Rev. A. W. Sauer, Winona.....	540.78
Rev. Chr. Sauer, Ixonia.....	16.00
Rev. J. H. Schwartz, West Salem.....	118.35
Rev. F. H. Senger, Rice Lake.....	5.00
Rev. C. W. Siegler, Bangor.....	50.00
Rev. C. W. Siegler, Bangor.....	45.00
Rev. K. A. Timmel, Watertown.....	210.08
Rev. Gust Vater, No. Freedom.....	31.50
Rev. Aug. Vollbrecht, Fountain City.....	94.78
Rev. E. Walther, Wisconsin Rapids.....	48.35

Rev. F. Weerts, Cambria.....	50.00
Rev. A. Werr, Wilson.....	48.82
Rev. A. Werr, Ridgeway.....	29.96
Rev. A. A. Winter, Summit.....	13.50
Rev. A. A. Winter, New Lisbon.....	36.85
Rev. A. A. Winter, Mauston.....	81.82
Rev. W. E. Zank, T. Deerfield.....	79.65
Rev. W. E. Zank, Newville.....	76.50
Rev. H. R. Zimmermann, Randolph.....	98.09

Every-Member Canvass

Rev. M. Glaeser, Wonewoc.....	7.00
Rev. John Henning, T. Dallas.....	4.00
Rev. Theo. Mahnke, Cataract.....	22.81
Rev. A. L. Mennicke, Fall River.....	5.00
Rev. A. L. Mennicke, Fountain City.....	4.50
Rev. J. Mittelstaedt, Menomonie.....	50.00

Budgetary .....	\$6,306.61
Every-Member Canvass .....	93.31
Non-Budgetary .....	1.00

Total for April, 1932.....\$6,400.92

H. J. KOCH, Treasurer.

MICHIGAN DISTRICT

March and April, 1933

Rev. A. Westendorf, Bay City.....	\$ 29.85
Rev. M. Schroeder, Bay City.....	3.00
Rev. H. Engel, Brady.....	9.67
Rev. L. Kaesmeyer, Frankenmuth.....	15.92
Rev. J. Gauss, Jenera, O.....	156.78
Rev. E. Hoenecke, Plymouth.....	21.00
Rev. W. Westendorf, Dowagiac.....	4.15
Rev. E. Hoenecke, Plymouth.....	10.45
Rev. B. Westendorf, Flint, Memorial Wreath, Memory of Billie Schneider, \$1.00; Memorial Wreath, Memory of Mrs. Caroline Marcoux, \$1.00.....	2.00
Rev. A. W. Hueschen, Owosso.....	25.00
Rev. P. Schulz, Scio.....	21.31
Rev. W. Franzmann, Coloma.....	14.90
Rev. E. Rupp, Manistee, Memorial Wreath, Memory of Mrs. E. Luedtke.....	6.00
Rev. J. Nicolai, Adrian, Mich.....	49.00
Rev. G. Schmelzer (New Salem), Sebewaing.....	14.90
Rev. O. and O. J. Eckert, Saginaw.....	121.90
Rev. E. Kasischke, Greenwood.....	9.79
Rev. O. Peters, Wayne.....	43.61
Rev. O. Peters, Livonia.....	12.15
Rev. E. Lochner, Hopkins.....	15.19
Memorial Wreath, Memory of August Walper.....	2.00
Rev. E. Lochner, Dorr.....	11.28
Rev. G. Schmelzer (New Salem), Sebewaing.....	16.40
Golden Wedding, Mr. and Mrs. Geo. Sting.....	5.10
Rev. H. Eckert, Saginaw.....	6.95
Rev. J. Roekle, Allegan.....	26.33
Rev. A. Westendorf, Bay City.....	53.95
Rev. O. Frey, Saginaw.....	14.65
Rev. L. Kaesmeyer, Frankenmuth.....	9.59
Memorial Wreath, Memory of Mrs. J. Fechter.....	5.00
Rev. B. Westendorf, Flint.....	73.73
Rev. C. Leyrer, St. Louis.....	19.25
Rev. W. Westendorf, Dowagiac.....	1.90
Rev. C. Schmelzer, Riga.....	66.07
Rev. H. Engel, Chesaning.....	12.32
Rev. F. and K. Krauss, Lansing.....	223.23
Rev. W. Weissgerber, Lansing.....	7.78
Rev. J. Roekle, Allegan.....	10.09
Rev. E. Hoenecke, Plymouth.....	25.00
Rev. J. Roekle, Allegan.....	5.00
Rev. A. Maas, South Lyon.....	6.00
Rev. G. Wacker, Pigeon.....	85.00
Rev. G. Schmelzer (New Salem), Sebewaing.....	37.51
Rev. G. Schmelzer (St. John's), Sebewaing.....	18.00
Rev. F. Stern, Detroit.....	15.76
Rev. J. Gauss, Jenera, O.....	156.78
Rev. C. Binhammer, Clare.....	47.35
Rev. H. Hoenecke, Sturgis.....	30.24
Rev. J. Zink, Bay City.....	110.39
Rev. H. Zapf, Monroe.....	52.00
Rev. A. Hoenecke, Muskegon.....	24.72
Rev. J. Nicolai, Adrian.....	83.70
Memorial Wreath, Memory of Linda Nicolai.....	5.50
Rev. G. Ehnis, Monroe.....	40.00
Rev. O. Peters, Wayne.....	33.79



Rev. O. Peters, Livonia .....	12.08
Rev. A. Lederer, Saline .....	209.49
Rev. H. Wente, Crete, Ill. ....	30.00
Rev. G. Luetke, Toledo .....	200.00
Rev. M. Haase, South Haven .....	25.55
Rev. D. Metzger, Broomfield .....	13.60
Rev. H. Engel, Brady .....	10.50
Rev. O. and O. J. Eckert, Saginaw .....	186.53
Rev. R. Timmel, Toledo, O. ....	125.00
Rev. H. Heyn, Detroit .....	71.50
Rev. H. Richter, Detroit .....	18.50
Rev. R. Koch, Waterloo .....	35.25
Rev. E. Lochner, Hopkins .....	35.54
Rev. E. Lochner, Dorr .....	16.88
Rev. E. Kasischke, Greenwood .....	12.03
Rev. E. Kasischke, Mayville .....	1.52
Rev. E. Kasischke, Silverwood .....	6.00
Rev. A. Maas, Northfield .....	54.48
Rev. B. Westendorf, Flint .....	30.00
Rev. P. Schulz, Scio .....	103.20
<b>Total .....</b>	<b>\$3,041.87</b>

EVERY MEMBER-CANVASS

Revs. O. and O. J. Eckert, Saginaw .....	\$ 2.10
Rev. A. Lederer, Saline .....	12.00
Rev. W. Weissgerber, Lansing .....	5.87
Rev. G. Schmelzer (St. John's), Sebawaing .....	1.00
Rev. A. Lederer, Saline .....	1.50
Revs. O. and J. Eckert, Saginaw .....	2.00
<b>Total for March and April, 1933 .....</b>	<b>\$ 24.47</b>

E. WENK, Treasurer.

TREASURER'S STATEMENT

April 30, 1933 — 10 Months

Accretions

Cash Bal. July, 1932.....	\$ 17,683.31
Coll. for Budget (Regular) ..	186,985.71
Coll. for Budget (Brenner) ..	908.49
Coll. for Budget (E. M. C.) ..	79,692.71
Revenues .....	51,853.97
<b>Total .....</b>	<b>\$337,124.19</b>

Church Ext. Accts. paid....	\$ 2,199.65
Church Ext. Revenues.....	953.22
Trust Funds previously rep.	2,218.16
Laura Juergens Estate.....	100.00
Seminary Bldg. Committee..	779.59
Accounts Receivable paid....	128.78
Inmates Deposits transferred to Fund .....	750.00
<b>Total .....</b>	<b>\$ 7,129.40</b>

Liabilities

Accts. Payable made.....	\$ 24,980.31
Accts. Payable paid.....	15,000.00
<b>Plus .....</b>	<b>\$ 9,980.31</b>
Notes Payable made.....	\$ 13,784.36
Notes Payable paid.....	38,102.93
<b>Minus .....</b>	<b>*\$24,318.57</b>
Non-Budgetary Coll. ....	\$ 2,955.13
Non-Budgetary paid .....	2,803.34
<b>Plus .....</b>	<b>151.79</b>
Inmates Deposits to Fund ..	
<b>Minus .....</b>	<b>*750.00</b>
<b>Total net cash to account for .....</b>	<b>\$ 14,936.47</b>
<b>Total net cash to account for .....</b>	<b>\$329,317.12</b>

Diminutions

Budget Disbursements .....	\$309,718.74
Church Extension Loans.....	3,553.35
Annuities paid .....	500.00
Moratorium .....	1,980.45
Notes Receivable .....	939.50
Bonds for Trust Fund.....	196.00
Funds paid to Administrator ..	3,425.16
Refund to Home for the Aged inmates .....	1,000.00
<b>Total .....</b>	<b>\$321,313.20</b>
Balance of cash on hand .....	
April 30 .....	\$ 8,003.92

THEO. H. BUUCK,  
Treasurer.

New Bible Art Cut-Out Puzzles with Religious Pictures

THEY WILL INTEREST YOUR WHOLE FAMILY!



1494



1495



1496

Just received — six subjects — substantial material — beautiful religious pictures. Buy these puzzles in preference to others and test your skill in fitting the more than 200 pieces of each puzzle together. Ideal entertainment for the whole family. Wholesome pastime for the sick, shut-ins, and convalescents. Splendid birthday gifts.

Subjects

No. 1494—Finding of Moses  
No. 1495—Selling of Joseph

No. 1496—David the Shepherd Boy  
No. 1497—Elijah and the Ravens

No. 1498—Paul's Conversion  
No. 1499—The Prophet Daniel

Size of complete picture 10x16

Price, each 35c, postpaid; three puzzles, \$1.00, postpaid

Northwestern Publishing House, 935-937 No. 4th Street, Milwaukee, Wis.