

The Northwestern Lutheran

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

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BORROWED

They borrowed a bed to lay His head
When Christ the Lord came down.
They borrowed the ass in the mountain pass
For Him to ride to town.
But the crown that He wore
And the cross that He bore
Were His own.

He borrowed the bread when the crowd He fed
On the grassy mountainside.
He borrowed the dish of broken fish
With which He satisfied.
But the crown that He wore
And the cross that He bore
Were His own.

He borrowed the ship in which to sit
To teach the multitude.
He borrowed the nest in which to rest;
He had never a home so rude.
But the crown that He wore
And the cross that He bore
Were His own.

He borrowed a room on the way to the tomb
The Passover lamb to eat.
They borrowed the cave for Him a grave;
They borrowed a winding-sheet.
But the crown that He wore
And the cross that He bore
Were His own.

The thorns on His head were worn in my stead;
For me the Savior died.
For guilt of my sin the nails drove in
When Him they crucified.
But the crown that He wore
And the cross that He bore
Were His own,
They rightly were mine.

— Selected.

"DEATH IS SWALLOWED UP IN VICTORY"

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's, at his coming.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all

things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15: 20-28.

I. The Resurrection

"I will ransom them from the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction," we read Hosea 13:14. This prophecy was fulfilled in Christ. We now boldly face a defeated foe and joyously confess: "I believe in the resurrection of the body and the life everlasting."

The resurrection of our body is of vital importance for us. No one wants to lose his body to death and leave it in corruption. Body and soul, we were created for life. To continue to live only according to the soul would not mean complete life to us.

Furthermore, the resurrection of our body has a most decisive bearing on our entire faith. Paul calls our attention to this fact in verses twelve to nineteen. If, as some Corinthians believed, the dead rise not, "then is Christ not risen; our preaching is vain; your faith is also vain; we are found false witnesses; you are yet in your sins; they also which are fallen asleep in Christ are perished; we are of all men most miserable."

"But now is Christ risen." Death was not able to hold His body; He brought it forth from the tomb glorified. This victory was not merely the personal victory of Jesus over death and corruption; He is "become the firstfruits of them that slept." Others are to follow. This is the promise of God from the beginning. Jesus tells the Sadducees, who denied the resurrection of the dead, that they knew not the Scriptures nor the power of God. Who are they that are to follow? "They that are Christ's," is the answer of our text.

Now, the Bible teaches that the bodies of all men will be raised from the grave. Acts 24: 15, Paul witnesses: "There shall be a resurrection, both of the just and the unjust."

And Jesus declares: "All that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

But here the apostle is addressing Christians to assure them of the resurrection of their body. We follow his thought.

Jan 33
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When Adam sinned, he brought the judgment of death upon himself and became subject to "him who had the power of death, Satan." Hebr. 2:14. But our entire race was in Adam, for he is the father of us all. Therefore all mankind through Adam became subject unto death. Rom. 4:12: "Therefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Then came the second Adam, prefigured by the first, Christ, God's Son born of the Virgin Mary. He came as our vicar, taking upon Himself the cause of our death, our sin, which made us guilty in the sight of God; subjecting Himself to the law, that demanded death for the transgressors; entering into the battle against Satan, who deals death to men; dying the death that the first Adam had brought upon us.

He arose from the dead on the third day. The resurrection of Christ proves that he has fully expiated sin, propitiated God, met the demands of the law, and crushed the head of Satan — and thus has overcome death for all men. Jesus is now truly "the resurrection and the life." Henceforth death cannot reign over those who are in Christ.

We are in Adam through our natural birth; we are in Christ through our regeneration, our re-birth to faith in Him as our Redeemer. Whenever, therefore, God through the Gospel, Baptism and the Lord's Supper, assures us of the forgiveness of our sins, He at the same time tells us that our body will be raised up from the dead. As we believe in the forgiveness of our sins, so we hope in the resurrection of our body.

When will this resurrection take place? "But every man in his own order. Christ the firstfruits; afterward they that are Christ's **at his coming.**" Christ was the first to bring His body forth from the tomb. They who were brought back to this life by Christ and by the men of God died again, and their bodies are asleep in the grave. Enoch and Elijah are exceptions, for God translated them into heaven; they did not have to pass through death. Concerning the body of Moses, we have no definite information.

"At his coming." Scripture teaches us to look forward to only one more visible coming of Christ, that on the day of judgment. On that day all the dead shall be raised up: John 6:40, 54; John 5:28, 29; Matt. 25:32; Acts 24:15.

"Then cometh the end." Briefly, the end of the present order of things. A new order will follow. We might call it

II. The Eternal Reign of Life

That end is not yet. Though the souls who died in Christ are with God in life, their bodies are still resting in the grave. Here on earth sin, Satan and death, still rage, battling against life. Millions are walking in darkness and the fear of death, and daily

many go down into everlasting death. Even they who through faith are living in Christ still feel the power of death, both in their soul and in their body. Every second a child is born subject to death in Adam, a child that must be wrested from death's power if it is not to perish eternally.

So the work of the Victor continues to-day. "He must reign till he hath put all enemies under his feet!" Then he will "deliver up the kingdom" and "then shall the Son also himself be subject unto him that put all things under him."

These last words have been misinterpreted to mean that the Son is not the equal of the Father but subordinate to Him. That is, however, entirely wrong. Jesus Christ is true God. John 1:1: "And the Word was God." John 1:18: "The Only-Begotten of the Father." 1 Tim. 3:16. Even in the state of humiliation Jesus declares: "I and the Father are one"; "Before Abraham was, I am"; "My Father worketh hitherto, and I work also."

Nothing that the Scriptures teach concerning Jesus, can imply a change in the relation between the three persons in the Holy Trinity. God is the great "I Am," the eternally Unchangeable. There can, therefore, be no thought of a subordination of the Son in the coming order of things. Note that we do not read that the Father, but that **God** will be all in all.

But how are we to understand these words? To the Son God committed the entire work of the redemption of mankind. In His ministry as the one mediator between God and man, the Son is the servant, Is. 42:1, the one whom God has sent, John 17:3, who declares: "The Father is greater than I"; "My meat is to do the will of him that sent me"; and, "The Father which sent me, he gave me a commandment, what I should say."

In the state of humiliation the faithful Servant of God did the will of the Father till he was able to cry out, "It is finished!" — the enemies of man, sin, Satan, death and hell, have been overcome; the victory has been won!

Now "God raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and all power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all to the church, which is his body, the fulness of him that filleth all in all."

Now all power is given unto Him in heaven and in earth. Matt. 28:18. As the head of the Church He reigns over the universe and directs the course of all things according to His purpose for His kingdom. As our Prophet He sends forth into the world His living word, powerful to destroy the foes of mankind. Matt. 28:18-20; Eph. 4:7-16. As our exalted High Priest He makes intercession for the sinners. Rom.

8:33.34; 1 John 1:1.2. As our King He rules us in love, preserves and defends us. Rom. 8:35-39; 2 Tim. 4:18.

And then, when His work is finished, the kingdom being completed, He will come again, raise up the dead and cast "death and hell into the lake of fire." Then will He bring His saints to the Father: "I have finished the work which thou gavest me to do." "Behold, I and the children whom the Lord hath given me." His task most gloriously accomplished, the Son of Man will, as it were, place His commission back into the hands of the Father.

That is the beginning of the complete and eternal reign of life. Life undisturbed by any foe. Fully renewed in the image of God, the saints shall no more know sin and the pains and sorrows it causes; Satan, eternally bound, will no more be able to trouble them; death, cast into the lake of fire, will never again weigh down their soul or afflict their body.

God, the triune God, Father, Son and Holy Ghost, will be all in all. What difference between the present order of things and the eternal reign of life do these words indicate?

Through faith we live in God even now. Now God reveals Himself to us through Christ our Savior; and we know and approach God only through Him. At the present time God still deals with us through means, His Word and the Sacraments. We require the teaching, comforting, guidance, and the sanctifying power of the Spirit the exalted Jesus sends us from above. This all will no more be needed in the life to come. There will be neither a mediatorship nor any means, but direct communion with God, our Life. Paul says: "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. Holy Scripture gives us no explicit information on this eternal reign of life, nor would we in our present state be able to conceive its glories. But the simple picture presented in Revelations twenty-one will suffice to fill our hearts with joyous hope of that life:

"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of water of life freely.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." J. B.

COMMENTS

Private Judgment Since the pope several months ago sent forth his encyclical inviting the return of all dissidents to the Roman fold, where he is ruler, much has been said and written in reply to emphasize the adherence of those who do not bow to Rome's rule to that rule which they rate inestimably higher — the Holy Scriptures. From the Roman side Luther and the Lutherans came in for a deal of attention. Coming from that source, mention could not be favorable. The Catholic organ *Our Sunday Visitor* went so far as to make Luther responsible for present-day world conditions. Says this paper of March 27, "From what has been said it is evident that religious indifferentism has as its basic underlying principle the subjectivism which Martin Luther brought into the world by the establishment of private judgment as the supreme guide in one's religious life. It is the twentieth century harvest of the seeds of religious chaos and anarchy which were sown by the misguided reformers in the sixteenth century." Of the Encyclical itself this organ says, "There is the tender note of a father's solicitude that echoes in his pleading for the return of the sheep that strayed from the true fold."

So much has been said about the pope's letter, and perhaps some of our readers have no exact knowledge of its contents. We quote the following from the *Sunday Visitor*:

"Let these separated children return to the Apostolic See established in this city which the Princes of the Apostles, Peter and Paul, consecrated with their blood, to this See, 'the root and matrix of the Catholic Church' (S. Cyp. Ep. 49 and Cornelium, 3) not indeed with the idea or hope that 'the Church of the living God, the pillar and ground of truth' (1 Tim. 3:15) will abandon the integrity of the faith and bear their errors, but to subject themselves to its teaching authority and rule. Would that what has not been granted to Our predecessors would be granted to Us, to embrace with the heart of a father the children over whom We mourn in their separation from Us by evil discord. May God Our Saviour 'Who will have all men to be saved and to come to the knowledge of the truth' (1 Tim. 2:4) hearken to our ardent prayer and vouchsafe to call back all the wanderers to the unity of the Church!

"In behalf of which lofty intention We invoke the intercession of the Blessed Virgin Mary, Mother of Divine Grace, Conqueror of all heresies and Help of Christians that soon there may dawn that longed-for day when all men will hear the voice of her Divine Son 'keeping the unity of the Spirit in the bond of peace.' (Eph. 4:3.) You know well how much We want their return; and We desire too, that all Our children know it and not only they of the Catholic world but all who are separated from Us. If they who are separated from Us will ask in humble prayer the grace of God, there is no doubt but that they will recognize the one true Church of Jesus Christ and enter it united at last with Us in perfect charity."

Here you have the Roman position clearly defined. You may come back; yes, we will let you: but you find us unchanged: those who come back to the Catholic

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Church come back to "subject themselves to its teaching authority and rule." In other words, you must accept the pope as supreme ruler. The mention of Mary is a sample of what they must swallow who accept the gracious invitation extended. But we gave our Lutheran views on "private judgment" a short time ago in these columns; to-day we would like you to read what one says who is not a Lutheran, John Lord, in his "Beacon Lights of History." We find him quoted in a recent number of the *Lutheran Standard*.

The Roman Catholic position is tersely defined in the following:

We, too, accept the Scriptures; we even put them above Augustine and Thomas Aquinas and the councils. But who can interpret them? Can peasants and women, or even merchants and nobles? The Bible, though inspired, is full of difficulties; there are contradictory texts. It is a sealed book, except to the learned; only the Church can reconcile its difficulties. And what we mean by the Church is the clergy, acknowledging allegiance to their spiritual head, who in matters of faith is also infallible. We can accept nothing which is not indorsed by popes and councils. . . . The Bible is not a safe book for the people. We, the priests, will keep it out of their hands. They will get notions from it fatal to our authority; they will become fanatics; they will, in their conceit, defy us.

This was the answer Luther received when he appealed from the authority of popes and councils to that of the Scriptures in his historic disputation with Dr. Eck at Leipzig, 1519. The Roman Catholic church does not change, so that is her position to-day. It is of Luther's reaction to this statement that John Lord writes the following:

The Right of Private Judgment

"Thus was born the THIRD great idea of the Reformation, out of Luther's brain, a logical sequence from the first idea — THE RIGHT OF PRIVATE JUDGMENT, religious liberty, call it what you will; a great inspiration which in after times was destined to march triumphantly over battle-

fields, . . . planting England with Puritans, Scotland with heroes, France with martyrs, and North America with colonists."

"This idea of private judgment is what separates the Catholics from the Protestants; not most ostensibly, but most vitally. Many are the Catholics who would accept Luther's idea of grace, since it is the idea of Saint Augustine; and of the supreme authority of the Scriptures, since they were so highly valued by the Fathers; but few of the Catholic clergy have ever tolerated religious liberty — that is, the interpretation of the Scriptures by the people — for it is a vital blow to their supremacy, their hierarchy, and their institutions.

"They will no more readily accept it than William the Conqueror would have accepted the Magna Charta; for the free circulation and free interpretation of the Scriptures are the charter of human liberties fought for at Leipzig by Gustavus Adolphus, at Ivry by Henry IV. This right of worshiping God according to the dictates of conscience, enlightened by the free reading of the Scriptures, is just what the 'invincible armada' was sent by Philip II to crush; just what Alva, dictated by Rome, sought to crush in Holland; just what Louis XIV, instructed by the Jesuits, did crush out in France, by the revocation of the Edict of Nantes. The Satanic hatred of this right was the cause of most of the martyrdoms and persecutions of the sixteenth and seventeenth centuries. It was the declaration of this right which emancipated Europe from the dogmas of the Middle Ages, the thralldom of Rome, and the reign of priests.

"This is what made Luther the idol and oracle of Germany, the admiration of half Europe, the pride and boast of succeeding ages, the eternal hatred of Rome; not his religious experience, not his doctrine of justification by faith, but the emancipation he gave to the mind of the world. Why should not Protestants of every shade cherish and defend this sacred right?"

Here we have the opinion of a writer of history who cannot be accused of being a Lutheran bigot; yet his opinion of the great Reformer which he voices in concluding is, that since the time of St. Paul no man has rendered greater service to humanity than Dr. Luther. "The whole race should be proud that such a man has lived." G.

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Flaming Youth and the Church A rather brilliant sidelight on the efforts of churches to interest and hold young people in the church by means other than the Gospel and the inevitable fruits of such endeavor is thrown by the recent developments of a church scrap in Chicago.

As reported by the *Chicago Tribune* "One hundred boys, members of the Sunday school class of Dr. Howard Dabbs, a physician, in the Rogers Park Congregational church, Morse and Ashland avenues, voted unanimously to withdraw from the church, unless Dr. Dabbs is retained as their director."

"The vote was taken at the conclusion of the Easter services, which drew full attendance from the class. The action of the boys followed a recent announcement of church leaders that Dr. Dabbs had been asked to resign because of his overemphasis of athletic, dramatic, and social functions, including dancing."

Walter Gamage, president of the class, stated: "If they don't reinstate him, we'll do something else. Several churches in the neighborhood have asked us to come in. Anyhow, there's nothing to worry about. We can take care of our problems."

Dr. Dabbs, speaking in his own defense, denied that in his five years as director too great a stress had been placed on athletics and social life as against religion. He blamed the janitor, who objected to the extra cleaning and who claimed that there were too many cigarette stubs to be swept up and also complained of finding empty whiskey bottles.

At a subsequent committee meeting this decision of the boys was ratified, when the boys friendly to Dr. Dabbs walked out of the meeting. "You can't expect boys who've reached our age — I'm 18 — to be attracted by parlor games and that stuff," said Glenn Wilson during the discussion preceding the vote. "We'd rather go to taxi dances if it comes to that."

"It strikes me," said a gray-haired woman member of the committee, "that you boys are old enough to join the church and work for the church."

"We don't want to," said Glenn. "Sitting through church puts me to sleep."

Without going into the further developments of this sad case, let us observe that this was a Sunday School class, that they came to the church basement for all manner of bodily recreation, and that they cared little or nothing for the church as a spiritual force. As the sophisticated young man of 18 said: "Church puts me to sleep."

Whether or not this is an extreme case we are not prepared to say. But it starts us to thinking. What, if any, are the actual returns in membership and spiritual good, from the expense incurred by the Rogers Park Congregational Church? How much good is accomplished by any church that is eager to attract young people by providing amusements of some kinds, which must be not too mild, if it is to interest flaming youth of this age and generation? What is the net moral result gained by a church that provides all manner of physical exercise in athletics for the young, if these rising Christians never go to the church services for fear of "falling asleep"?

These seem to be most important questions for any church that is thus "attracting the young." And these questions press for an answer. Every reputable business man is concerned over the good accomplished by his advertising methods. Why not the church? How much of benefit for the soul shall be gained by Boy Scout and Girl Scout cross-country hikes? What gain shall result for Christian strength and fortitude to withstand the flesh, the world, the devil, by regularly exercising the leg muscles in dances arranged by the church? One answer to these questions is here.

Meanwhile Judge Shaughnessy of Milwaukee complained at a Knights of Columbus banquet in Milwaukee, as the same paper reports, that "Boys and girls brought into court to-day no longer show the shame and embarrassment of years back. Boldly, and in loud voice, they tell of the most sordid experiences, so that every one in the court-room is sure of hearing it. They seem to get a thrill out of it. Their stories show they act impulsively on all matters, without considering the consequences or morality. 'Obey that impulse' seems to be the motto of most of them."

We agree with the judge when he said that something must be wrong in the scheme of things. The judge knows and every discerning Christian knows what is wrong. It's the non-religious, irreligious training of the young. What hope is there for betterment in these deplorable conditions in Sunday schools of such churches who must "attract" the young by offering them amusements and athletics? But we have asked enough questions for one day. Let others answer if they can. Z.

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Ups and Downs Just now the betting in certain circles is favoring the "Oldoway Man." Lest any of our readers refer to their "Who's Who" and seek information in the classification which is adorned with such names as Jack Dempsey and The Powder Kid we immediately proceed to explain the Oldoway Man. That is the name they bestow upon a skeleton which, back in 1913, they dug up in Tanganyika, East Africa. The Tanganyika expedition is, according to Associated Press reports, still carrying on its investigations there and A. T. Hopwood of the London Museum of Natural History ventures to speak very favorably of our client's antecedents previous to the time of his recent discovery. "Tools and other objects found by the Tanganyika expedition," said he, "indicate that the Oldoway man equalled culturally the Heidelberg man."

There is, however, another point which will not escape the able referee's eye when adjudging the merits of the "men" which the explorer's spade from time to time turns up — the O. M.'s extreme age. Our authority concedes, "it would be impossible to date the Oldoway Man accurately; he might be 100,000 or 1,000,000 years old": yet he cheerfully commits himself to the assertion, "he is **infinitely older** than anything yet found." In order not to preclude all future possibilities the safe-guarding clause is added: although there have been older **fragments** of skeletons. So you see, science is with the most cheerful optimism going her self-appointed way and no doubt the time will come when she will demonstrate to an interested world than man, not God, is really eternal and that God is only the creature of man's brain. That is — if people would only stop throwing monkey-wrenches!

Just listen to this! Along comes the International News Service and in so many words says that a biologist of Smithsonian Institute has the saddest news for a nicely progressing world: he has accumulated enough evidence now to dispute seriously Darwin's theory that natural selection has caused the survival of the fittest species or types of life. We can easily conceive of science wringing her hands and exclaiming: Let's hope it isn't true! Still, it is no light matter, for it is Dr. W. L. McAtee of the United States Biological Survey who is speaking. He says he has tentative proof from observing the animal world that no amount of "fitness" can enable a species or stock to acquire and maintain a biological "supremacy" in life. No, on the contrary, according to him, the bigger and better they come, the harder they fall. The doctor cites numerous items "showing that insects, remarkably equipped for performing the chief joint functions of life — securing food and propagating themselves — invariably are checked along the road to supremacy by barriers of every sort." The doctor generalizes freely, saying that what applies to the insect world must also be true of the mammalian world, of which man is a biological part."

The church is often accused of lacking the spirit of unity and harmony, but how about science? Well, we can hardly help her in her ups and downs. Anyway, we have learned by experience that it is not good to meddle. Let us simple folk just sit back and let her wise men settle their own difficulties. Meanwhile, we might as well just hold a while longer to what God tells us in Genesis about the origin of man.

In this connection it is interesting to note what the president of Columbia University — Nicholas Murray Butler — said not so very long ago:

Man has become an egotist, denying God and thinking himself his own god, so that unrest, dissatisfaction and disorder have followed. It is time to abandon these new found, fallacious doctrines and get back to the observance of everlasting doctrines, and it is the duty of the schools and universities to lead the way back to sanity." G.

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Modern Universities Quoting from the daily press once more, the Chicago Tribune, to be exact, we read that in a political speech Mr. Harry Dahl, La Crosse, a graduate of the state University of Wisconsin, had this to say of his alma mater as it is at present. "The destruction of faith in age-old conventions and accepted religious beliefs," he said, "seems to be necessary to their program." He claims that the university is dominated by a small group of extremely modern intellectualists. "This ring fully conscious of its sheer intellectuality, brazenly teaches the boys and girls who come there in search of truth and knowledge that the so-called moralities and conventions of life are but the queer and eccentric and provincial customs of simple folks."

Much more has Mr. Dahl to say on this question. Needless to argue with him on the political causes of this condition. That it obtains in most of our institutions of higher learning seems to be an established fact. The remedy is not so easy to find. But it shows the great need for our student missions at the seats of learning. We wish them success. Z.

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"Do Mothers Want Mothers' Day?" "Do mothers want Mothers' Day?" Clara S. Lingle asks in The Presbyterian Advance.

There is no doubt as to her own attitude toward it. We make free to quote the following from her article:

Women as mothers do not like to be held up for admiration, adoration, or what amounts almost to worship in the services of the church in which they are members. Reasons? Well, women know only too well that among mothers there are good, bad, and indifferent, just as among any other set of people. We are not worthy of such adulation.

Every honest woman will tell you that she has been repaid in full every hour of her life for the so-called "price of motherhood." The obligation is all on the other side. How to pay the debt we owe to the young people who bring joy and hope into our lives is the mother's chief problem. Devote a Sunday a year to the study of child life and the responsibilities of parenthood, and we will be right with you.

We can readily understand the writer when she says:

There is a holy mystery about the beginnings of life, a privacy which even the creatures respect. The scientist loves to try to trace life back to its beginnings, but after he has found the simplest forms in which life appears on the earth, he can penetrate no further, he lays down his microscope, and looking up says reverently, "God." The mother smiles, for she has been there before the scientist, and has known a moment when God spake to her and linked her up in that great chain of phenomena which we call life, which throughout the ages flows like a stream from God through all the living universe back to God, its source and creator. There are still, thank heaven, a few events in life too sacred for the platform or even the pulpit. To one who has such a sacred experience, the sob-stuff often uttered by half-grown boys, or thundered forth by emotional orators, hurts worse than the imaginary experiences they delight to depict. Enough and more than enough of Mothers' Day!

We would add, some people find it simply impossible to parade their personal feelings before the public and to display them at a particular time fixed by some well-meaning enthusiast.

Finally, says the writer: "Mothers' Day has been commercialized until it is meaningless. She refers to "Flowers for Mothers' Day," "a box of candy for mother," give her gloves, a hat, a dress, a handkerchief for Mothers' Day," ready made telegraph messages, etc.

Viewed from another angle, that of the propriety of the many special days on the preaching program of the church, Mothers' Day fares no better.

J. B.

TRAVELS IN ITALY

Rome

It was on a Saturday afternoon at 3 o'clock we arrived at Rome; and if ever, on my European trip, I expected a thrill, it was when I first set my foot on the pavement of that city. "Here," I said, "I am on historic grounds."

Having found my lodging at a hotel on the beautiful Via Vittorio Veneto near the Porta Pinciana, I immediately set out for the Pincian Hill or Borghese Park near by, overlooking the city from a high and conspicuous point. How I stood on those terraces sunk in meditation over the past! Events were recalled to my mind which were of far reaching moment in history. Here Caesar Augustus once issued that most momentous decree that all the world should be taxed, when Christ was born at Bethlehem in Judaea. Here was the place of that Christian congregation to whom St. Paul addressed his epistle to the Romans. Here, furthermore, the persecutions of the early Christians were executed in yonder Circus Maximus under Nero and other pagan Emperors. Here later on that poor and distressed monk Martin Luther ascended on bent knees the stairway of Pilate seeking peace for his soul so full of anguish, when the words of Scriptures flashed in on his mind, "The just live by faith." And as I was beholding Rome with mine own eyes, with St. Peter's Dome at a distance, another historic fact dawned on my mind — that from this center the Christian Church for a thousand years had been ruled by that hierarchical power which had deprived her of the saving blessings of the one and only Gospel of the Savior, and thus threatened her destiny. Yet this recollection was also accompanied by the ever memorable historic fact that four hundred years ago Martin Luther had as God's chosen herald sent forth the beaconlight of the saving Gospel to all the world, thus ushering in a new era for the whole of Christendom, the blessed era of the Reformation.

But I also visualized ancient Rome, Imperial Rome, the Rome of her gallant statesmen, of her orators, poets and artists, the Rome of Julius Caesar, of Cicero, of Vergil. You can imagine what mighty impressions prevailed on me, as I stood on the Pincian Hill with the panorama of the Eternal City before my eyes.

It was about 5 o'clock in the afternoon, and having become tired I traced my way back to the hotel, passing along streets where every footstep was a reminder of Rome's former greatness. The day following being Sunday, and having noticed from the church bulletin at the hotel, to my agreeable surprise, that there is a German Lutheran church in Rome for the German colony there, I immediately set out to look up the church and to attend its services. The interior of the church is quite pretentious, marble columns supporting the nave and the ceilings and walls decorated with

fine mosaic. On attending the service I was surprised that the opening hymn was: "Wer weiss, wie nahe mir mein Ende," thinking that this might be a funeral service. It being the last Sunday in the church year, however, which is generally observed as the so-called "Todestag" according to the custom of the Evangelical Church in Germany, my inquisitive surprise was answered. I do not recollect the text of the sermon, but the preacher held a seriously minded sermon on the occasion, dwelling on the universality of death, its cause and its terror, and while he did point to Christ as the One who has overcome death for us, yet I failed to hear how Christ has overcome death for us through his suffering and death whereby He has merited forgiveness of sin, the only consolation in death. I had the impression that the preacher was rather dwelling too much on the problem of death, without laying stress on the true comfort in death. Still, there was the closing stanza of the opening hymn, "Mein Gott, ich bitt' durch Christi Blut, mach's nur mit meinem Ende gut," sung by the congregation, and judging from a conversation I had overheard outside the church after services I noticed that the latter had not been without serious impressions on some.

On Sunday afternoon at about 5 o'clock I attended a concert of the Symphony Orchestra of Rome under the leadership of the famous conductor Molinaris. And where do you think the concert was given? It was given in the Augusteum, so called because it was the Mausoleum which Caesar Augustus built for himself and his successors in the year 27 B. C. but which now is transformed into a concert hall, with a seating capacity of from 2,500 to 3,000 people. The hall was crowded, and I had difficulty in obtaining a seat; it was only on the rear end of the stage above the Orchestra I found room with others. The concert itself was brilliant, the program played presenting compositions of such masters as Rossini, Bach, and Beethoven, and a contemporaneous Italian composer. I was surprised at the mighty applause given by the audience to the rendering of Bach and Beethoven, showing how well the Italians appreciate the highest grade of music. But that was the elite of Roman society.

The following days were given entirely to sight-seeing of the city on the Seven Hills by means of a motor-coach with a competent guide. And what marvellous sights we did witness on these days! It appeared to me, as if what I saw in Rome was the climax of all I have seen during my European travels. Rome is indeed a wonderful city, a city as you find nowhere else. It is impossible to attempt to tell of her wonders. We can only scan them. Notably, of course, is the **Coliseum**, the greatest of Roman ruins. Built in the year 72 A. D., it stands forever the living emblem of Rome's glory and her shame. The structure is four stories high all of solid masonry. It once

had room for 80,000 people all seated in galleries, three in a terrace-like manner encircling the amphitheatre with a circumference of about 1,100 feet. It was the place where the gladiatorial fights with wild beasts took place, as well as the persecutions of the early Christians under the pagan Emperors.

Not far from the Coliseum is the **Roman Forum**. This was the most celebrated place of ancient Rome. It was the center of her intellectual and political life, the place where the Roman statesmen and orators discussed matters of state and politics. It is an immense place covering acres of land, and large columns of marble, Corinthian Capitals, and ruins of temples are still standing all around together with the tomb of Julius Caesar, the most historic spot in the Forum, and the Arch of Titus, which once served as entrance to this most famous center of ancient Rome.

We pass through the **Arch of Titus** which commemorates the triumph of Titus, when he had returned from his siege of Jerusalem in the year 70 after Christ carrying with him the treasures of the Temple of Salomon which he had destroyed. The relief of these spoils of victory is distinctly retained in the arch. The arch itself spans the Via Sacra, which was once the most famous street in Rome. On it passed many a triumph, for it was the ceremonial way for every emperor who was accorded the greatest of Roman honors.

Another arch of historic interest, especially to the Christian world in that it recalls to mind the espousal of the Christian faith by the first Christian emperor, is the **Arch of Constantine** still to be seen among the ruins of Rome.

Then there is the famous **Appian Way** or military road on which once marched the Roman soldiers to the battle scenes. Paved with stone four feet deep it is the oldest and most renowned of ancient highways extending 300 miles from Rome clear to the Mediterranean Sea.

There is a new Appian Way on which we drove by motorcoach to the surroundings of Rome, passing the ruins of the Aqueducts and Roman Walls way out to the **Catacombs**. On this way we were shown the stone bearing the inscription: *Quo Vadis?* erected in memory of the legend, Peter fleeing from Rome met by Christ who asked him: "*Quo Vadis?*" "*Whence goest thou?*" Whereupon Peter immediately returned to Rome. The Catacombs themselves are underground burial places under the Campagna near Rome. They are built in long galleries, one rising above the other, some places as deep as seventy feet from the surface, branching out in all directions. Originally they were used as secret places of worship by the Christians during the Roman persecutions. Later their bodies were buried in the sides of these galleries up to the very arches, tier upon tier, and the symbols of the Christian's faith as well

as signal inscriptions are carved upon the walls and sepulchres. Many a once prominent member of the early church lies buried here, and the history of these catacombs furnishes material for extensive study.

But where shall we end even of only mentioning not to say describing the marvellous sights of ancient Rome, of its antique structures, its many most interesting museums containing originals of Greek and Roman sculptures? We shall only make mention of one or two more ruins of historic interest.

For one there are the **Baths of Caracalla**. These *thermae* were built in 216 A. D. by Septimius Severus, and were finished under Alexander Severus. They were frequented until the fourth century, but afterwards they were gradually abandoned and finally fell into ruin. These Caracalla Baths served not only for public baths — there were 14 large and 800 smaller baths — but also for public entertainments, concerts, reading and lecture rooms, and for theatrical displays. They are stupendous structures; we have nothing to compare with them to-day. Walking through them with the walls towering high above on every side one is simply amazed at their magnificence; and everywhere there are mosaics, fragments of marble columns, and ruins of majestic arches still to be seen.

The other is the **Palatine**. This is one of the seven hills of Rome, and it is also the most interesting of them, being the one which reminds more than the others of the ancient history of the city. Buildings dedicated to divinities were constructed on it, and several emperors took up their abode there, as well as many famous men, namely Catiline, Hortensius, Cicero, Sulla, etc.

It was also on the Palatine that Augustus was born, and when an emperor, he wanted to rebuild his house on the same spot. It later on became the Imperial residence, and the people began to see in it the very image of the empire. Only the foundations of the Palatine buildings remain, covering an immense space of ground, and on top of these foundations were built seven stories. From the Imperial palaces built here the emperors enjoyed a full view of the Roman Forum, and adjacent to them was the famous Circus Maximus, the largest amphitheatre in the world, holding as many as 400,000 people.

In passing we finally make mention of the **Capitoline Museum** in whose Hall of the Philosophers we notice busts of Greek and Roman writers of ancient time, of Homer, Sophocles, Plato, Cicero, Vergil, Livius, Herodotus and many, many others; or of the Palace of the Conservatori, which contains statues of Julius Caesar and Augustus, of Marcus Aurelius, and all the other emperors; also the list of the Roman consuls who were elected as well as the ones of consuls and generals who, during the republican period, obtained the honors of triumph.

St. Peter's and the Vatican

A visit to Rome would be incomplete without seeing St. Peter's and the Vatican City. Not that we were overenthusiastic about seeing these two monuments of modern Rome considering that they are the seat of that hierarchial power indicated above, but from a viewpoint of one of Rome's chief attractions which no tourist neglects to see we, too, have visited them.

St. Peter's Cathedral is the largest and without doubt the most magnificent church in the world. Several artists, the most famous of the epoch in which it was constructed worked at it, notably among them Michelangelo and Raffael.

The large and beautiful staircase which leads up to the vestibule, has on either side the statues of St. Paul and St. Peter. The facade, gigantic in its style, is 158 yards long and 132 feet high. Over the large frame supported by a number of marble columns and pillars is the balustrade decorated with the statues of the Savior, John the Baptist and the apostles, with the exception of St. Peter. Five entrances lead to the portico, which has in its turn five doors that give entrance to the basilica. The Porta Santa to the right on which is a cross is opened only once in twenty-five years with a solemn ceremonial by the pope at the opening of the so-called Holy Year. Above this door is an artistic bas relief by Bernini representing Jesus committing to St. Peter the Christian flock.

The inside of the church, shaped as a Latin cross, has a nave 608 feet long, 93 feet wide and 145 feet high, with two aisles, a transept and many chapels. Above the spot where the nave intersects with the transept is the huge and stately dome 405 feet high, a conception of Michelangelo. On the frieze we read in Latin the words that Jesus said to St. Peter, "Tu es Petrus — "Thou art Peter, and on this rock I will build my church." In the center of the rotunda is the papal altar, built over the tomb of St. Peter with the baldachin 95 feet high, made of precious marble.

Standing here, in the middle of the apse, we can admire the Tribune of the Cathedral, St. Peter's chair or papal seat; supported by four huge statues representing the famous saints called the Fathers of the Church: St. Ambrose, St. Athanasius, St. Augustine and St. John Chrysostom.

On the walls of the Tribune we can read the Proclamation of the Dogma of the Immaculate Conception of the Virgin Mary issued by Pope Pius IX on December 10, 1854.

On the right and left of the nave are numerous tombs of popes constructed of the finest bronze or marble and the various chapels, the Chapel of the Baptismal Font, the font itself being wrought with gilt metal, and the mosaic representing the Baptism of Christ, of the Centurion Cornelius, and of some

saints; furthermore, the Chapel of the Presentation so called because of the large mosaic which reproduces the Presentation of the Virgin in the Temple, by Romanelli.

Near-by is the Chapel Sixtine, or the choir, the stuccoes of the ceiling representing stories of the Old and New Testament. There are three rows of carved walls in this chapel which are reserved to the Canons and Beneficiaries. It is in this chapel that every day the religious functions are generally held.

I will only make mention of other chapels, the Gregorian Chapel, designed by Michelangelo, the Chapel of the Sacrament, the Chapel of the Crucifixion, the Sacristy of the Beneficatis, on whose altar is a picture in mosaic "Jesus giving the Keys to St. Peter."

Finally, there is the transept where the Vatican Council was held in 1870, at which the supremacy and infallibility of the pope was proclaimed as a dogma of the Roman Church.

All told, St. Peter's Cathedral is a wonderful structure with walls beautifully decorated and floors of exquisitely designed mosaics, and an edifice of immense proportions. One entering this edifice stands with amazement at its immensity.

Adjoining St. Peter's is the Vatican. This is the palace of the pope at Rome, situated on the Vatican Hill, on the right bank of the Tiber. It consists of various large buildings and courtyards covering an area of thirteen and a half acres. To describe the Vatican in a few words is impossible. Its treasures of art, of sculpture, of paintings, of literature, of history are of such magnitude as to defy any attempt at depicting them.

It took us almost half a day to go through some of the principal departments under the direction of a guide, as the seven **Halls of the Picture Gallery**, containing masterpieces of ancient and modern artists; the **Vatican Library** with its numerous cases of works of literature and ancient manuscripts, and valuable treasures donated to the popes by emperors, kings, princes, etc. Strange enough, one of the cases contains an autographic letter of Martin Luther addressed to Pope Leo X, another, the oldest bulla ever issued, that of Pope Boniface V., 610 A. D.

Then there is the **Vatican Museum**, which is said not to have its equal in the world, with its hall of the Greek Cross, the Rotonda, the hall of Muses, the gallery of the Busts, the Court of the Apollo Belvedere, the Cabinet of the Laocoon; furthermore, the Egyptian Museum, the Etruscan Museum, the Gallery of the Tapestries, Gallery of Geographical Maps, and above all, the **Sixtine Chapel**, the papal conclave, where the cardinals meet to choose a pope, whenever such election becomes necessary, in which apartment also the pope celebrates the Holy Week, and to which he bids farewell in death. It is a remarkable chapel, decorated with beautiful frescoes, especially with the

famous **Last Judgment**, which was begun in 1536 and finished in 1541 by Michelangelo.

More about the Vatican we cannot say, excepting, of course, that no one will fail to see the body of Swiss guards on duty in the court before the papal palace.

Other Churches

There are about 400 Catholic churches in Rome, some of them built from pagan temples, like the Pantheon, which was built by Agrippa, 29 B. C., but transformed into a Christian temple by the Emperor Phocas in 600 A. D.. All of them have an historic background or are famous for some sacred relic they supposedly contain. Chief among them is St. John's Lateran Church, founded by Emperor Constantine. The large statues in the niches represent the twelve apostles, while the altar is said to contain the heads of Peter and Paul. Among the most remarkable things in this church is the table on which the Lord is supposed to have served the Last Supper to His disciples — in that "upper room" at Jerusalem.

The most beautiful church next to St. Peter's is the Basilica of St. Paul. Four rows of Monolith columns of Baren granite divide the interior into a nave and four aisles. The mosaics that are seen on both sides represent Jesus amongst the twenty Elders of the Apocalypse, the evangelist's symbols, and below, St. Peter and St. Paul. Around the church and above the arches are 266 medallions in mosaic representing the popes from St. Peter to Benedict XV. The pavement of the whole church is of beautiful varied marbles, on which the granite columns reflect themselves, making the inside of the Cathedral look like a stately and fantastical aula of mirrors. In the rear of the Basilica is the romantic cloister of the monastery surrounded by most beautiful flower beds.

There are many more places of interest we have seen during our stay at Rome, and routes we have made, as the route on the New Appian Way into the environs of the city, passing the tomb of Cecilie Metello and along the ancient Roman walls, but space does not permit to dwell on them at any length.

Such is Rome, the historic city of the past, and the present seat of papal rule.

Did I see the pope? No, but I saw his external splendor, fully conscious, however, that "the Kingdom of God cometh not by outward observation," but solely through the preaching of the Gospel of Jesus Christ, whereby alone we are saved. All the splendor of Rome will vanish, but the Gospel of Christ will remain forever.

Naples

For lack of space we can only touch upon the rest of our itinerary through Italy, ending with a visit to Naples with its neighboring places of interest, like Mt. Vesuvius, Pompeii, the Island of Capri, and the

hill towns of Amalfi and Sorrento, so well known for the beautiful sceneries they present, and finally with a visit to Genoa, the last stopping place of our travels in Italy.

The city of Naples in southern Italy is the largest in the Kingdom, numbering over a million inhabitants, and is situated on the northern shore of the Bay of Naples on the Mediteranean Sea, about 120 miles southeast of Rome. Next to that of Constantinople its location, it is said, presents the most picturesque sight in the world. Built in part on the shores of the beautiful bay, in part climbing the amphitheatre of hills almost as high as mountains, with the massive Vesuvius looming in gloom and grandeur in the distance — it is a view which constantly draws one's attention while in Naples. The older part of the city is traversed by narrow and crowded streets, where the true Neapolitan life in all its noisy aspect can be seen, while to the west the streets are wide and clean, lined with beautiful palm trees and large modern buildings.

Of much interest to me was a visit to Pompeii, thirteen miles southeast of Naples — the ancient Roman city which had been destroyed by an eruption of Vesuvius, in 79 A. D., and which has largely been laid bare by modern excavations. With the aid of a competent guide I walked through the remains of this city which once had a population of 20,000 inhabitants, for about three hours, viewing the streets crossing one another at right angles and paved with hard basaltic lava, its many private dwelling places with their courts and gardens which formerly were the homes of Roman aristocrats, furthermore, portions of the forum — the center of life in the city, and other public places, including Roman temples, baths, the gladiator's barracks, and two large amphitheatres.

I also climbed Mt. Vesuvius which is about 4,000 feet above the sea level, ten miles southeast of Naples adjoining the bay, moving the greater part by auto to the observatory, and the latter about 700 feet on foot, descending way into the crater which embraces an immense area. A weird sight, with nothing but hard lava in view, and the volcano in action at a distance. For miles and miles the country surrounding the Vesuvius is completely covered with black lava often consisting of huge rocks piled upon one another.

Of surpassing beauty finally was a trip to Capri and its famous blue grotto, and above all, the auto drive from Amalfi to Sorrento, along the mountain slopes and the blue waters of the sea coast, one of the grandest drives in the world. A visit to Genoa with its large seaport and busy traffic, the birthplace of Christopher Columbus, needs only mentioning. It is picturesquely situated on the coast of the Mediterranean at the foot of the Ligurian Alps. While there we visited the house of Christopher Columbus, the Municipal Palace which holds the shrine of Paganini's

violin, which violin is always used by Kreisler whenever he gives a concert at Genoa; furthermore, the Cathedral which holds the pew of Paganini, the famous cemetery Santa Campa in the midst of the hills surrounding the city with its marvellous tombs of Italian marble, and other public places. J. J.

WHY DO YOU GO?

Some go to church just for a walk,
Some go there just to laugh and talk,
Some go there the time to spend,
Some go there to meet a friend,
Some go there for speculation,
Some go there for observation,
Some go there to doze and nod,
Some —how few — to worship God.

Reader, do you belong to the last named class?
Examine yourself. —H. J. W.

WHICH WAS THE WISER?

"Two years ago," said a clergyman, "I conducted the funeral services of one of my parishioners. He had been a farmer. Forty years ago he commenced work with one hundred acres of land, and he ended with the same hundred. He was a skillful, industrious workman, but he had laid by no money in the bank. I understood the reason as I listened to the comments of his neighbors.

"'It was always a hospitable house,' said one. 'The poor man was never turned away. His sons and daughters received the best education which his means could command, and all are leading useful and happy lives.'

"Said another: 'Those children sitting there weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. The young fellow who is weeping so bitterly was a waif that he rescued from the slums of the city.'

"And so the story went on — not of a miser who had heaped riches together, but of a servant of God who had helped many lives, and had lifted many of them out of misery and ignorance.

"On my way home from the funeral I stopped at the house of another farmer, who said to me in a shrill, rasping tone:

"'So poor Gould is dead! He left a poor account — not a penny more than he got from his father; now I started with nothing; and look here,' pointing to his broad fields, 'own down to the stream.'

"And on the thin, hard lips was a wretched attempt to laugh. The house was bare and comfortless; his wife, worn out with work, had long ago gone to her

grave. Of his children, one daughter was still drudging in the kitchen; one son had taken to drink and died in prison. The other, a harder miser than his father, remained at home to fight with him over every penny wrung out of their fertile fields.

"And yesterday I buried this man," continued the clergyman. "Neither neighbor, nor friend, son nor daughter shed a tear over him. His children were eager to begin the quarrel for his ground he had sacrificed his life to earn. Of it all he had now only enough to cover his decaying body.

"Economy to a noble purpose is a virtue, but miserliness devours intelligence, religion, hope and life itself." — Selected.

WHAT DOES IT MEAN?

When members of a church threaten, upon the slightest, even mere imaginary provocation, to "leave the church," to "go somewhere else," or at least to "cut down on their dues," what does it mean? Is it possible for persons who are true members of any particular church to make such threats at will? It certainly is only too common a thing to hear such expressions: If the minister does not do exactly what some people think he ought to do, if a fellow-member has given offense in word or deed; if the choir-master does not select such anthems as appeal to their taste; if the congregation does not make such improvement in the church property as they have advocated — straightway is heard the threat, "I won't come anymore; I'll leave the church!"

Does it not simply mean this, that such persons are not true members of the church at all, are not members from conviction; that they do not even know what church membership is? Does it not mean that they care only for themselves and their own wishes and notions and not a particle for the church? That they do not feel the need of being members of the body of Christ, but think Christ's cause needs them and ought to feel highly honored by their condescending to grant it their important presence? Does it not mean that such persons are utterly selfish and un-Christlike and have not yet learned the meaning of the Savior's words: "If any man will come after Me, let him deny himself and take up his cross and follow Me,"; nor of the charity which "doth not behave itself unseemly, seeketh not her own, is not easily provoked?"

What does it mean if not this? —G. in L. W.

— Bring ye the whole tithe unto the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. — Mal. 3:10.

FROM OUR CHURCH CIRCLES

Central Conference

The Central Conference will meet April 26 and 27 at Ixonia with Rev. J. B. Bernthal.

Papers: P. Janke, The Mission Activity in the Home Church; E. Fredrich, Exeg. on Epistle to Titus; R. Wolff, The Relation of a Congregation to Synod; G. Fischer, Exeg. on Psalm 110 (continued).

Confessional Address: W. Keturakat, A. Menicke.

Sermon: M. Hillemann, Prof. Schumann.

Please, announce intended presence or absence in due time, also whether night's lodging or meals only is requested. Announcements on the day of conference will be too late for consideration.

Directions to church: Take Highway No. 19 east from Watertown to Beacon Light, then north $\frac{3}{4}$ mile.
H. Geiger, Sec'y.

Minnesota Pastoral Conference

The Minnesota Pastoral Conference meets at Town Woodbury (P. O. Newport, Minn.), April 26-28.

Papers: The Ministry, Rev. R. Ave-Lallement; Lessons which might be drawn from the references of Christ to the Old Testament, Rev. Henry Albrecht; Exegesis: The Letter to Philemon, Rev. Hy. Boettcher; Christian Tact as an Expression of Christian Love in Pastoral-fellowship, Rev. I. C. Kock.

Sermon: Rev. Wehausen (Rev. Nitz).

Confessional Address: Rev. Eickmann (Rev. Horn).

The Conference opens at 10:00 A. M.

Please register with the undersigned.

H. E. Lietzau, Sec'y.

Southeastern Michigan Pastoral Conference

The spring meeting of this conference will be held, s. D. v., Toledo, Ohio (George Luedtke, pastor), on the 26th and 27th of April. The opening session is to begin at ten o'clock. The host expects the courtesy of an announcement from you, so kindly oblige.

The following essays have been assigned: "The Decorum of the Pastor in Public Worship" to R. Timmel; "The Epistle to Titus" to H. C. Richter; "The Epistle to Philemon" to H. Allwardt; and "God was in Christ, reconciling the world unto Himself" to some big-hearted volunteer.

The sermon is to be delivered by the undersigned, H. Allwardt, substitute.

The confessional sermon by A. Wacker, R. Rock, substitute.
E. Hoenecke, Sec'y.

Western Teachers' Conference

The Western Teachers' Conference will meet at La Crosse, Wis., Rev. J. W. Bergholz, on May 6 (Friday after Ascension Day), at 9:00 A. M.

Announcements should be made to Rev. J. W. Bergholz, 1128 Avon St., La Crosse, Wis., on or before May 1.
Otto F. Boerneke, Sec'y.

Joint Committee

The Joint Committee will meet May 24, 1932, at 2:00 P. M. in St. John's School.

Directly following this meeting the Committee on Assignment of Calls will take up its work.

G. E. Bergemann, President.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet May 17 and 18, 1932, at Des Plaines, Illinois (Rev. J. Toepel).

Sermon: Rev. A. C. Bartz (Rev. E. Blakewell).

Confessional Address: Rev. W. Pifer (Rev. M. Plass).

Old Papers: O. Nommensen, E. Blakewell, L. Baganz, and E. Hillmer.

New Papers: H. J. Diehl: "Exegesis on 1 Timothy"; M. Buenger: "The Comparative Danger of Catholicism and Modernism."

Let us all please announce to the local pastor.

Edmund Sponholz, Sec'y.

North Wisconsin District

The same will convene, if God be willing, at Green Bay, Wis., from June 21 to 24 a. c. June 21 and 22 sessions will be held at First Lutheran Church (Rev. R. Lederer, pastor); June 23 and 24 sessions will take place at St. Paul's (Rev. Walter Gieschen, pastor).

First Session: Tuesday morning at 10 o'clock.

Opening Services: Monday evening in First Lutheran Church.

Communion Services: Wednesday evening.

Closing Services: Thursday evening.

The delegates are kindly requested to hand their credentials to the secretary immediately after the opening services Monday evening. These credentials must bear the signature of the chairman and secretary of their congregation.

All memorials to the Synod must be in the hands of the district president, the Rev. E. Benj. Schlueter, by June 1.

All requests for quarters must be sent to the Rev. Walter Gieschen, 226 S. Madison St., Green Bay, Wis., by June 1. All those coming later can not be considered. Meals will be served by above mentioned congregations at reasonable prices.

G. E. Boettcher, Sec'y.

Hortonville, Wis., April 15, 1932.

Eastern Delegate Conference

The Eastern Delegate Conference will convene June 12, 1932, at Good Hope, St. John's Church, the Rev. C. Bast.

Essay: A Lecture of our Work at Saginaw, Michigan. M. F. Rische, Sec'y.

Acknowledgement and Thanks

From H. J. Lemke for the Theological Seminary: Crandon, \$25.00; Monico, \$3.81; Enterprise, \$12.16; Argonne, \$6.00. H. J. Lemke, Crandon, Wis.

Memorial Wreath

In memory of Mrs. Dorothea Osenroth, died April 15, 1932, the Societies of St. Paul's Lutheran Church, Wonewoc, Wis., the Ladies Aid \$5.00 and the Sewing Circle \$5.00 dedicated these sums for Home Missions. M. Glaeser.

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In memory of Mr. August Berns a friend dedicated \$5.00 for the Church Extension Fund. G. Ehnis.

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In memory of Mrs. Fredericka Geske, who departed this life on March 30, at the age of ninety years, the sum of ten dollars from her grandchildren has been forwarded to Synod's Treasurer for Home Missions. W. W. G.

ITEMS OF INTEREST

"CARDINAL RED" FURNISHED BY LUTHERANS

Evidently Ripley has not learned of the irony of circumstances by which papal prelates are compelled to go to Lutherans for the "cardinal red," which is used in making robes and gowns for the papal curia, for, to the best of our knowledge this strange coincidence has never appeared in "Believe it or not." It is reported by a dispatch from Paris to "The Fellowship Forum" that a famous family of cloth merchants at Burtschied near Paris enjoys a monopoly of the manufacture of "cardinal red," the secret of which they alone possess. The probable appointment of several new cardinals by the Pope is therefore awaited with great interest by this Lutheran family.

THE BIBLE IN GREAT DEMAND

It is nothing unusual to read that the Bible continues to be the world's best seller and leads all other books in the number of volumes distributed. When, however, a leading religious journal and a well known New York newspaper and a news exchange from Germany contemporaneously comment on the unusual demand for the Book of Books, it is worthy of special notice. In six weeks, Selfridge & Company, Ltd., London, sold 10,000 Bibles and then placed an order for 110,000 Bibles. The manager of the Selfridge firm remarked: "There is only one book in the world of which any business firm would dare order 100,000 copies." It is estimated by the American Bible Society that 34,000,000 Bibles were sold or distributed in 1930 in every part of the world. Parts or all of it have been printed in over 925 languages and dialects, including those which are now obsolete.

There are said to be forty-one original Gutenberg Bibles in existence, one of which was recently sold by a London dealer to a Swiss collector for 3,000,000 French Franc. In 1926 an American library paid \$106,000 for a copy of the Gutenberg Bible to the Austrian Monastery at Melk.

POPULATION OF THE WORLD

According to the estimates given by the New York Times, the world's population has steadily increased during the last century. Here are the figures:

1830	847,000,000	1890	1,488,000,000
1840	950,000,000	1900	1,543,000,000
1850	1,075,000,000	1910	1,616,000,000
1860	1,205,000,000	1920	1,830,000,000
1870	1,310,000,000	1930	1,992,500,000
1880	1,439,000,000		

This represents an increase of 135% during the century of the world. In the United States the growth of population has been about 900% since 1830. There are about forty-one persons to the square mile in the United States, as compared to 197 in France and 685 in Great Britain. During the past century the center of population in the United States has gradually marched westward, from Virginia in 1820 to the state line between Indiana and Illinois at the present time.

BOOK REVIEW

The Lutheran World Almanac and Encyclopedia 1931—1933.

Compiled by O. M. Norlie and G. L. Kieffer. Published and Copyrighted by The National Lutheran Council, 39 East 35th St., New York. Price, \$2.00.

The book is truly a great storehouse of information pertaining to things Lutheran and probably contains the answer to the many questions which during our reading and by our contacts with others arise and confront us during a short year of ministerial activity. The editors tell us that the cost of production, printing and advertising the book is about \$2.50; nor does this include the time devoted to its preparation by the regular staff of the National Lutheran Council. The price asked is therefore very low. G.

MINNESOTA DISTRICT

March, 1932

Rev. W. G. Voigt, Acoma, Indian Mission	\$30.00,	
Negro Mission	\$15.00,	Home Mission \$40.00,
Poland Mission	\$14.95; total.....	\$ 99.95
Rev. R. Heidmann, Arlington, Negro Mission	\$27.00,	
Student Support	\$26.00; total.....	53.00
Rev. R. Heidmann, Arlington, General Mission	\$25.00,	
Twin City Mission	\$15.00; total.....	40.00
Rev. J. E. Bade, Balaton, Student Support	\$41.25,	
Church Extension Operation	\$13.40; total.....	54.65
Rev. Wm. Franzmann, Baytown, Synodic Administration	\$8.73,	Educational Institutions \$15.20;
total		23.93
Rev. Wm. Franzmann, Baytown, Educational Institutions	\$29.43,	Missions \$29.84; total.....
		59.27
Rev. Theo. Haar, Bear Valley, Educational Institutions		27.00
Rev. Theo. Haar, Bear Valley, Educational Institutions		15.00
Rev. C. F. Kock, Belle Plaine, General Administration		34.72
Rev. C. F. Kock, Belle Plaine, General Administration	\$30.00,	General Missions \$10.00,
Poland Mission	\$5.00,	General Support \$13.83; total....
		58.83
Rev. H. Am End, Brighton, Indian Mission.....		10.82
Rev. W. P. Sauer, Buffalo, General Missions.....		23.04
Rev. W. P. Sauer, Buffalo, General Missions.....		69.56
Rev. R. Jeske, Caledonia, General Institutions.....		101.45
Rev. Otto E. Klett, Centuria, To Retire Bonds.....		22.50
Rev. W. P. Sauer, Crawford's Lake, General Missions		24.50
Rev. W. P. Sauer, Crawford's Lake, General Missions		21.30
Rev. A. W. Blauert, Danube, General Institutions	\$26.57,	Lutheran Children's Friend Society from
K. and H. Voelz, 50c; total.....		27.07
Rev. A. W. Blauert, Danube, Home Mission	\$38.67,	Student Support \$10.00,
General Support \$10.00;		total
		58.67

Rev. J. C. A. Gehm, Darfur, General Institutions....	11.30	Rev. Jos. Weiss, Lynn, General Fund \$5.00, Indian Mission \$5.00, Home Mission \$2.00, Negro Mission \$2.70; total.....	14.70
Rev. E. H. Bruns, Delano, Memorial Wreaths, Melvin Schilling for General Mission \$16.00, Lutheran Children's Friend Society \$10.00; total.....	26.00	Rev. O. K. Netzke, Madison Lake, General Support.	4.30
Rev. R. F. Schroeder, Dexter, Finance.....	18.15	Rev. M. J. Wehausen, Malta, Dr. Martin Luther College.....	4.86
Rev. L. W. Meyer, E. Farmington, General Missions	17.50	Rev. A. Ackermann, Mankato, Theological Seminary \$7.50, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$7.50, Dakota-Montana Academy \$5.00, Home for Aged \$5.00, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00, Student Support \$5.00, General Support \$8.87; total	88.87
Rev. C. J. Schrader, Echo, Theological Seminary....	9.00	Rev. A. Ackermann, Mankato, Memory Wreath for Mrs. J. G. Gross from Otto Wels for Negro Mission \$2.00, from Grades 6-8 Lutheran School for General Institutions \$2.12, Friends from New Ulm for Indian Mission \$5.00, Lutheran Parent-Teacher Association for General Support \$5.00; total.....	14.12
Rev. C. J. Schrader, Echo, Dr. Martin Luther College	32.50	Rev. Theo. Haar, Mazeppa, Educational Institutions.	27.00
Rev. M. Schuetze, Ellsworth, Dr. Martin Luther College.....	20.00	Rev. Theo. Haar, Mazeppa, Educational Institutions.	26.00
Rev. Carl C. Kuske, Emmet, Theological Seminary..	18.54	Rev. T. E. Kock, Minneola, General Missions.....	29.78
Rev. Carl C. Kuske, Emmet, Northwestern College..	20.94	Rev. T. E. Kock, Minneola, General Missions.....	6.75
Rev. P. Gedicke, Essig, Dr. Martin Luther College \$6.00, Home Mission \$4.55; Student Support \$3.40, General Support \$4.00; total.....	17.95	Rev. Gustave C. Haase, Monticello, Synodic Administration.....	9.00
Rev. Im. F. Albrecht, Fairfax, Memorial Wreath for O. Schiffmann by Wiehr Family for Church Extension Fund.....	9.00	Rev. W. Frank, Morgan, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Home for Aged \$4.00, Indian Mission \$16.18, Student Support \$5.00, General Support \$5.00; total.....	45.18
Rev. Carl C. Kuske, Flora, Theological Seminary....	9.97	Rev. J. Carl Bast, Morton, Synod Relief from Lutheran Art Club.....	50.00
Rev. Carl C. Kuske, Flora, Northwestern College....	4.60	Rev. G. Hinnenthal, New Ulm, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$50.00, Michigan Lutheran Seminary \$25.00, Dakota-Montana Academy \$15.00, Home for Aged \$10.00, General Missions \$50.00, Indian Mission \$50.00, Home Mission \$50.00, Negro Mission \$10.00, Student Support \$10.00, General Support \$10.00; total.....	330.00
Rev. Karl A. Nolting, Frontenac, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00; total from Mr. Charles Luth.....	30.00	Rev. F. Koehler, Nicollet, Negro Mission.....	34.05
Rev. Hy. Boettcher, Gibbon, General Institutions \$15.00, Home for Aged \$10.00, Indian Mission \$11.14, Home Mission \$25.00, Negro Mission \$10.00, Student Support \$10.00, General Support \$10.00; total.....	91.14	Rev. F. Koehler, Nicollet, Dr. Martin Luther College \$61.15, Church Extension \$46.18, Home Mission \$10.00; total.....	167.33
Rev. T. E. Kock, Goodhue, Memorial Wreath for Mrs. A. M. Buchholtz from Ladies' Aid for Home for Aged, Belle Plaine.....	3.00	Rev. A. Eickmann, Nodine, General Missions.....	62.00
Rev. T. E. Kock, Goodhue, Memorial Wreath for Mrs. A. M. Buchholtz from Mr. and Mrs. Henry Holst, Mr. and Mrs. Henry Ahrens, Mr. and Mrs. Edw. Schliep, and Mrs. Metta Ahrens for General Support.....	4.00	Rev. A. Eickmann, Nodine, General Missions.....	70.00
Rev. T. E. Kock, Goodhue, Memorial Wreath for Mrs. A. M. Buchholtz from Mr. and Mrs. R. Sturz, Mr. and Mrs. B. Steckmann, Mr. and Mrs. Henry G. Barritt and Family, Mr. and Mrs. Ed. J. Dierks and Family, Mr. and Mrs. Fred C. Steege and Family, Mr. and Mrs. Walter J. Barritt and Family for Church Extension Operation.....	3.00	Mr. Oscar W. Krueger, North Mankato, Theological Seminary \$25.00, Home Mission \$25.00; total..	50.00
Rev. F. W. Weindorf, Grace, Goodhue, General Missions.....	20.32	Rev. A. W. Blauert, Olivia, Home Mission.....	22.06
Rev. F. W. Weindorf, St. John's, Goodhue, General Missions.....	38.74	Rev. A. W. Blauert, Olivia, General Institutions \$20.84, General Support \$6.61, Memorial Wreath Mrs. Wilhelmina Pankow for Student Support \$5.00; total.....	32.45
Rev. Wm. Franzmann, Grant, Educational Institutions \$20.00, Missions \$15.20; total.....	35.20	Rev. Henry Albrecht, Omro, Dr. Martin Luther College \$23.00, Home Missions \$29.00, Memorial Wreath for Mrs. Wilhelmine Jaeck from friends in Clarkfield, Minn., for Indian Mission \$2.25 total.....	54.25
Rev. A. H. Baer, Hastings, Finance.....	9.55	Rev. Henry Albrecht, Omro, Home Mission \$43.75, Every Member Canvass \$5.00; total.....	\$48.75
Rev. A. Jul. Dysterheft, Helen, General Institutions \$75.00, Memory Wreath for Henry F. Luehrs from Mrs. Henry F. Luehrs for General Support \$25.00, Memory Wreath for Henry F. Luehrs from Mr. and Mrs. Henry Gruenhagen for General Support \$2.00; total.....	102.00	Rev. M. C. Kunde, Oronoco, Student Support \$3.22; General Support \$3.62; total.....	6.84
Rev. E. G. Hertler, Hokah, Home Mission.....	6.75	Rev. M. C. Kunde, Pine Island, Student Support....	3.65
Rev. W. J. Schulze, Hutchinson, Educational Institutions.....	55.98	Rev. Aug. Sauer, Renville, General Missions.....	90.00
Rev. W. J. Schulze, Hutchinson, Negro Mission....	65.32	Rev. Otto E. Klett, St. Croix Falls, To Retire Bonds	13.00
Rev. A. Martens, Island Lake, Home Mission.....	3.35	Rev. H. C. Nitz, Indian Mission \$20.00, Poland Mission \$50.00, Student Support \$21.33; total.....	91.33
Rev. A. Martens, Island Lake, General Administration	6.20	Rev. J. Plocher, St. Paul, Student Support.....	50.00
Rev. M. J. Wehausen, Johnson, Synodic Administration \$7.05, Theological Seminary \$10.35, Northwestern College \$46.55, Dr. Martin Luther College \$55.35, General Mission \$10.00; total.....	129.30	Rev. J. Plocher, St. Paul, Lutheran Children's Friend Society.....	19.95
Rev. L. F. Brandes, Jordan, General Institutions \$39.00, General Missions \$40.00, Twin City Mission from L. A. \$18.00, Lutheran Children's Friend Society from L. A. \$18.00, Lutheran Children's Friend Society from Mrs. F. Jaenike \$1.00; total.....	116.00	Rev. R. Schierenbeck, Sanborn, Theological Seminary \$30.00, Northwestern College \$30.00, Dr. Martin Luther College \$32.00, Michigan Lutheran Seminary \$30.00, Dakota-Montana Academy \$30.00; total.....	152.00
Rev. E. G. Hertler, La Crescent, Indian Mission \$13.25, Negro Mission \$10.00, Home Mission \$15.00; total.....	38.25	Rev. G. Schuetze, Seaforth, Home Mission.....	11.50
Rev. T. H. Albrecht, Lake City, General Administration \$50.00, Educational Institutions \$57.70, Missions \$50.00; total.....	157.70	Rev. G. Schuetze, Sheridan, Dr. Martin Luther College.....	18.20
Rev. H. E. Kelm, Lanesburg, Indian Mission.....	32.84	Rev. G. Schuetze, Sheridan, Indian Mission \$10.00, Negro Mission \$10.00, Home Mission \$10.50; total	30.50
Rev. H. E. Kelm, Lanesburg, Negro Mission.....	33.80	Rev. Wm. C. Albrecht, Sleepy Eye, General Administration \$40.00, Indian Mission \$35.00, Negro	
Rev. Karl J. Plocher, Litchfield, Educational Institutions.....	20.63		

Mission \$52.50, Home Mission \$80.00, Student Support \$30.25, General Support \$50.00; total...	287.75
Rev. O. K. Netze, Smith's Mill, Student Support...	17.55
Rev. J. W. F. Pieper, Stillwater, General Administration \$72.28, General Institutions \$36.00; total...	108.28
Rev. Henry Albrecht, Taunton, Poland Mission.....	3.50
Rev. Henry Albrecht, Taunton, Home Mission.....	5.00
Rev. A. Martens, Tyler, Home Mission.....	2.70
Rev. A. Martens, Tyler, General Administration.....	13.45
Rev. R. Jeske, Union, General Institutions.....	26.00
Rev. E. G. Fritz, Wellington, Indian Mission \$10.00, Home Mission \$50.00; total.....	60.00
Rev. Aug. Sauer, Winfield, Synodic Administration..	18.60
Rev. C. W. A. Kuehner, Winthrop, General Missions	24.81
Rev. Carl G. Schmidt, Wood Lake, Home Mission..	38.88
Rev. M. C. Michaels, Woodville, Wis., General Institutions	32.00
Mr. Clifford Holt, Treas., Minnesota District Walther League, Apache Mission Orphanage.....	93.23
Total Budgetary	\$4,404.50
Non-Budgetary	49.45
Total	\$4,453.95

H. R. KURTH,
District Treasurer.

NEBRASKA DISTRICT

Second Report for April

Rev. M. A. Braun, Herrick, General Administration \$6.06, General Missions \$5.00; total.....	\$ 11.06
Rev. Im. P. Frey, Hoskins, Negro Mission.....	13.29
Rev. E. J. Hahn, Naper, General Administration....	15.62
Rev. R. C. Horlamus, Merna, New Ulm.....	6.15
Rev. E. A. Klaus, Stanton, General Institutions.....	82.67
Rev. W. A. Krenke, Grafton, Indian \$4.88, Negroes \$5.82, Home Mission \$6.20; total.....	16.90
Rev. E. F. Hy. Lehmann, Firth, General Administration	37.25
Rev. G. L. Press, Sioux City, Synodic Administration \$5.00, General Institutions \$10.00, General Missions \$11.72; total.....	26.72
Rev. J. Witt, Norfolk, from Ladies' Aid for Indian Child	25.00
	\$ 234.66
General Administration	\$ 58.93
Synodic Administration	5.00
General Institutions	92.67
New Ulm	6.15
Indian Mission	4.88
Indian Child	25.00
Home Mission	6.20
General Mission	16.72
Negro Mission	19.11
	\$ 234.66

Rev. G. L. Press, Sioux City, Every-Member Canvass..	\$ 80.00
Rev. E. F. Hy. Lehman, Firth, Every-Member Canvass	316.00
Rev. Im. P. Frey, Hoskins, Every-Member Canvass.	293.50
Rev. R. F. Bittorf, McNeely, Every-Member Canvass	37.30
Rev. Wm. P. Holzhausen, Every-Member Canvass..	33.15
	\$ 759.95

April 13, 1932. DR. W. H. SAEGER, Norfolk, Nebr.

NORTH WISCONSIN DISTRICT

March, 1932

Rev. Th. Brenner, Freedom	\$ 12.20
Rev. G. E. Boettcher, Hortonville	17.75
Rev. Paul C. Eggert, Abrams	22.27
Rev. Paul C. Eggert, Brookside	25.65
Rev. Paul C. Eggert, Little Suamico.....	1.29
Rev. A. Froehlike, Neenah	167.90

Rev. Ph. Froehlike, Appleton	121.06
Rev. Walter A. Gieschen, Green Bay	411.77
Rev. Walter A. Gieschen, Pine Grove	26.75
Rev. A. Habermann, Hartland	14.70
Rev. A. Habermann, Angelica	14.00
Rev. Wm. J. Hartwig, Montello	260.32
Rev. Wm. J. Hartwig, Mecan	166.91
Rev. Carl C. Henning, T. Grover	42.00
Rev. M. Hensel, Weyauwega	193.53
Rev. Henry Hopp, Daggett, Mich.	17.33
Rev. Henry Hopp, Carbondale	8.78
Rev. A. G. Hoyer, Princeton	140.14
Rev. O. T. Hoyer, Winneconne	14.48
Rev. O. T. Hoyer, Zion	3.05
Rev. H. A. Kahrs, Ford River	13.55
Rev. L. Kaspar, Greenville	63.90
Rev. L. Kaspar, Clayton	24.10
Rev. H. Koch, Reedsville	226.30
Rev. L. H. Koeninger, Manitowoc	300.00
Rev. R. Lederer, Green Bay	100.00
Rev. H. J. Lemke, Crandon	25.00
Rev. H. J. Lemke, Enterprise	12.16
Rev. H. J. Lemke, Monico	3.81
Rev. Wm. F. Lutz, Escanaba, Mich.	75.00
Rev. John Masch, Black Creek	83.05
Rev. Paul Th. Oehlert, Kaukauna	229.27
Rev. E. P. Pankow, Green Lake	90.00
Rev. Gerhard Pieper, Fond du Lac	107.60
Rev. J. G. Pohley, Menasha	148.37
Rev. F. W. Raetz, Wabeno	25.00
Rev. Emil Redlin, Ellington	89.50
Rev. T. W. Redlin, Kingston	39.47
Rev. T. W. Redlin, German Settlement	38.61
Rev. Edm. C. Reim, T. Forest, St. Paul's Congregation	77.51
Rev. M. F. Sauer, Brillion	91.56
Rev. T. J. Sauer, Appleton	700.00
Rev. E. B. Schlueter, Oshkosh	165.00
Rev. A. E. Schneider, Fremont	45.90
Rev. J. Schulz, Vandyne	110.15
Rev. Fr. Schumann, Sawyer	36.50
Rev. V. J. Siegler, Sawyer	60.70
Rev. Ph. Sprengling, Parochie Centerville	105.72
Rev. Theo. Thurow, Menominee, Mich.	116.42
Rev. Kurt A. Timmel, North Fond du Lac	198.75
Rev. Karl F. Toepel, Algoma	552.50
Rev. F. C. Uetzmann, Wrightstown	30.51
Rev. A. W. Voigt, Shirley	36.00
Rev. A. H. J. Werner, Center	81.19
Rev. Ed. Zell, Mishicott	68.00
Rev. R. E. Ziesemer, Appleton	222.68
Rev. W. F. Zink, Dale	80.50

Budget

(Including \$156.00 for Every Member Canvass)

Correction: In the receipts for the month of October, 1931, the following item was omitted:

Rev. Kurt R. F. Geyer, Peshtigo	\$ 125.16
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ALBERT VOECKS, Treas.
Appleton, Wis.

SOUTHEAST WISCONSIN DISTRICT

Rev. A. C. Bartz, Immanuel's Congregation, Waukegan, Collection during February for General Mission \$7.82; Collection during March for General Institutions \$10.00, General Mission \$10.00, Indian Mission \$10.65; total	38.47
Rev. Carl Bast, St. John's Congregation, Good Hope, Sunday and Easter Offering for Synodical Reports \$8.70, Seminary Thiensville \$43.64; total	52.34
Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection during February for General Institutions \$70.00, General Support \$28.73, during March for General Institutions \$106.02; total	204.75
Rev. G. Bradtke, Zum Kripplein Christi Congregation, Tp. Herman, Lenten and Easter Offering for Seminary Thiensville \$25.00, Northwestern College \$50.00, General Mission \$25.00, General Support \$16.37; total	116.37
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during February for General Fund \$22.00, General Institutions \$100.00, Home for Aged, Belle Plaine, \$20.00, Indian Mission \$25.00, Church Exten-	

701.00	sion \$100.00, Lutheran High School \$75.50, Bethesda Home \$55.00, Lutheran Children's Home \$53.50, Deaconess Society \$25.00, Lutheran City Mission \$225.00; total	
493.65	Rev. Carl H. Buenger, Friedens Congregation, Kenosha, Collection during January, February, and March for General Fund	
104.45	Rev. P. Burkholz, Sr., Dreieinigkeits Congregation, Mequon, Easter Offering for General Fund \$52.25; St. John's Congregation, Mequon, Easter Offering for General Fund \$52.20; total	
133.84	Rev. H. W. Cares, Emanuel Congregation, Tp. Herman, Lenten and Good Friday Offerings for General Fund \$68.25; Easter Offering for Seminary Thiensville \$10.00, Northwestern College \$10.00, Michigan Seminary \$4.86; Zions Congregation, Lenten and Good Friday Offerings for General Fund \$27.01, Easter Offering for Martin Luther College \$10.00, Dakota Montana Academy \$3.72; total	
461.65	Rev. E. Ph. Dornfeld, St. Marcus Congregation, Milwaukee, Collection during February for General Fund \$307.92; Collection during March for General Fund \$144.68, Lutheran City Mission \$9.05; total	
23.90	Rev. E. Ph. Ebert, Pentecostal Congregation, Whitefish Bay, Collection during January for Home Mission \$14.95; Christmas Offering for Home Mission \$8.95; total	
285.97	Rev. Henry Gieschen, Jerusalem Congregation, Milwaukee, Collection during February for General Institutions \$65.34, General Missions \$200.00, Indian Mission \$5.50, Lutheran City Mission \$15.13; total ...	
41.10	Rev. O. Hagedorn, Salem's Congregation, Milwaukee, Collection from July to January for General Fund \$39.10, Radio Fund \$2.00; total	
170.71	Rev. A. F. Halboth, St. Matthew's Congregation, Milwaukee, Collection for Lutheran City Mission ...	
6.75	Rev. Ph. H. Hartwig, Christ Congregation, Pewaukee, Easter Offering for General Mission	
47.35	Rev. E. W. Hillmer, St. Luke's Congregation, Kenosha, Christmas Offering for General Fund \$1.30, Seminary Thiensville \$10.00, Home Mission \$10.00; Collection during January for Bethesda Home \$26.05; total	
39.85	Rev. Gerald Hoenecke, St. Paul's Congregation, Cudahy, Collection during February for General Fund \$16.35; Collection during March for General Institutions \$23.50; total	
65.44	Rev. Raym. W. Huth, Messiah Congregation, Milwaukee, Collection during January and February for General Fund \$5.44, General Institutions \$30.00, General Mission \$30.00; total	
106.71	Rev. Edwin Jaster, Zion's Congregation, Bristol, Lenten and Easter Offering for General Fund \$50.00, General Institutions \$25.00, General Missions \$31.71; total	
146.42	Rev. S. A. Jedele, Peace Congregation, Wilmot, Collection for General Fund \$30.00, General Institutions \$45.00, Home for Aged, Belle Plaine, \$10.00, General Missions \$45.00, General Support \$16.42; total ...	
300.00	Rev. J. G. Jeske, Divine Charity Congregation, Milwaukee, Collection during January, February, and March for Seminary Thiensville \$25.00, Northwestern College \$50.00, Martin Luther College \$25.00, Indian Mission \$25.00, Negro Mission \$25.00, Home Mission \$150.00; total	
482.81	Rev. Herm. C. Klingbiel, St. John's Congregation, West Bend, Lenten and Easter Offering for General Fund \$82.81, General Institutions \$50.00, Seminary Thiensville \$50.00, Northwestern College \$50.00, Martin Luther College \$50.00, General Mission \$43.75, Indian Mission \$43.75, Home Mission \$43.75, Negro Mission \$43.75, General Support \$25.00; total ...	
62.37	Rev. P. W. Kneiske, St. John's Congregation, Lannon, Lenten Offering for General Fund \$28.65; Easter Offering for General Fund \$33.72; total	
852.50	Revs. H. Knuth and V. Brohm, Bethesda Congregation, Milwaukee, Easter Offering for General Fund ...	
74.66	Rev. A. Koelpin, Fairview Congregation, Milwaukee, Christmas Offering (second payment) for Home Mission \$15.35; Easter Offering for Home Mission \$59.31; total	
51.60	Rev. Henry Lange, Nathanael Congregation, Milwaukee, Easter Offering for Home Mission	
	Rev. C. Lescow, St. John's Congregation, Woodland, Lenten and Palm Sunday Offering for General Fund	
	\$59.45; Easter Offering for General Institutions 12.80; total	72.25
	Rev. H. Monhardt, St. Paul's Congregation, Tp. Franklin, Lenten and Easter Offering for General Fund ...	102.39
	Rev. O. B. Nommensen, Zion's Congregation, South Milwaukee, Collection during February for General Fund \$23.41; Collection during March for General Fund \$23.81; total	47.22
	Rev. Wm. F. Pankow, Ephrata Congregation, Milwaukee, Collection for General Institutions	83.94
	Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Collection during February for General Fund \$156.13, Lutheran High School \$29.25, Lutheran City Mission \$8.33, Milwaukee Radio (WTMJ) \$8.33; Collection for Every-Member Canvass (1st Installment) \$450.00; total	652.04
	Rev. Rud. F. W. Pietz, St. John's Congregation, Lomira, Collection during Lent and Easter for General Fund \$16.77, General Institutions \$73.17, Northwestern College \$15.60, General Mission \$9.14; total	114.68
	Rev. W. Reinemann, Friedens Congregation, Elkhorn, Collection during January and February for General Fund	26.30
	Rev. M. F. Rische, Davids-Stern Congregation, Kirchhayn, Collection during February for Martin Luther College	53.95
	Rev. Ad. von Rohr, Friedens Congregation, Hartford, Lenten and Easter Offering for General Fund \$100.00, General Institutions \$100.00, General Missions \$85.59; total	285.59
	Rev. J. E. Schaefer, Trinity Congregation, Thiensville, Easter Offering for Heathen Mission	22.50
	Rev. W. J. Schaefer, Church of the Atonement, Milwaukee, Collection during February for General Fund	13.88
	Rev. E. C. Schroeder, Garden Homes Church, Milwaukee, Collection during January and February for General Fund \$20.00, General Institutions \$15.00, General Mission \$20.00; total	55.00
	Rev. Harry Shiley, St. Peter's Congregation, Tp. Greenfield, Easter Offering for General Fund \$7.55; Woodlawn Congregation, West Allis, Easter Offering for General Fund \$20.84; total	28.39
	Rev. Ed. Sponholz, St. John's Congregation, Slades Corners, Lenten Offering for General Mission	105.95
	Rev. M. F. Stern, St. Paul's Congregation, Neosho, Collection during February for General Fund \$15.20, General Institutions \$11.10, Indian Mission \$7.15; Collection during March for General Fund \$42.87; total	76.32
	Rev. T. C. Voges, Trinity Congregation, Huilsburg, Mission Festival Offering for General Mission \$138.12; Reformation Festival Offering for General Institutions \$32.88; Thanksgiving Offering for General Support \$30.85; New Year's Offering for General Fund \$31.16; Easter Offering for General Missions \$31.25; total	264.26
	Rev. Theo. Volkert, First Ev. Luth. Congregation, Racine, Balance of Christmas Offering for General Support \$9.65; from the Ladies' Mission Society for Mohammedan Mission \$77.35, Indian Mission \$75.00, Negro Mission \$75.00, Home Mission \$75.00, China Mission \$75.00; total	387.00
	Rev. Luther M. Voss, Good Shepherd's Congregation, Tp. Wauwatosa, Collection during January for Home Mission \$6.55; Collection during February for Home Mission \$9.55; total	16.10
	Rev. Siegh. Westendorf, Calvary Church, Thiensville, Collection during January, February, and March for General Fund	51.05
	Rev. H. Wolter, St. Paul's Congregation, Tp. Lomira, Lenten and Easter Offering for Budget \$94.79; St. Petri Congregation, Tp. Theresa, Lenten and Easter Offering for Budget \$43.02; total	137.81
	Rev. R. Bergfeld and children, Slinger, Wis., Gift for General Fund	5.00
		<u>\$7,666.28</u>
	Budgetary	\$6,338.58
	Every-Member Canvass	450.00
	Non-Budgetary	<u>877.70</u>
	Dated, April 5, 1932.	\$7,666.28
	CHAS. E. WERNER, Treasurer.	