

The Northwestern Lutheran

Jan 33
Rev C Buenger
5026 19th Ave

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, January 15, 1933.

No. 2.

THE CHRIST-CHILD IN THE TEMPLE

A festal throng doth wend its way,
From earthly toil released,
To worship God in Temple halls,
At His passover feast.

Thou followest the pious throng,
Dear Child of twelve, to pay
Thy homage sweet to Israel's God,
And in His courts to pray.

The scenes of dear Jerusalem,
Now fall upon Thy sight,
And sojourn in Thy Father's house,
Fills Thee with pure delight.

Thy knowledge, tender Child, exceeds
The learning of the wise;
O Son of God, Thy lips o'erflow
With wisdom from the skies.

Humbly, dear Child, didst Thou obey
Thy earthly parent's call,
Subject to worldly rule art Thou,
Though King and Lord of all.

Dear Child, let us increase like Thee,
In wisdom, truth, and grace;
Grant that with humble, contrite hearts
Thy teachings we embrace.

Born 'neath the Law, Thou hast fulfilled
For us its hard demands,
Thy perfect righteousness, dear Lord,
Now as our ransom stands.

Thy Father's house, Thy Father's work,
Shall be our heart's delight;
We'll throng His earthly courts, until
We reach His realms of light.

Thou Carpenter of Nazareth,
Haste to prepare a place,
Where all Thy blood-bought throng may dwell,
And see Thee face to face.

O haste the day, when in the courts
Of Paradise we'll sing
Songs of eternal praise to Thee,
Thou Lord of Lords, our King.

Anna Hoppe.

THE THIRD PSALM

"Lord, how are they increased that trouble me!
many are they that rise up against me.

"Many there be which say of my soul, There is no
help for him in God. Selah.

'But thou, O Lord, art a shield for me; my glory,
and the lifter up of mine head.

"I cried unto the Lord with my voice, and he
heard me out of his holy hill. Selah.

"I laid me down and slept; I awaked; for the
Lord sustained me.

"I will not be afraid of ten thousands of people,
that have set themselves against me round about.

"Arise, O Lord; save me, O my God: for thou hast
smitten all mine enemies upon the cheek bone; thou
hast broken the teeth of the ungodly.

"Salvation belongeth unto the Lord; thy blessing
is upon thy people. Selah."

The third, fourth and fifth Psalm, which we shall treat
in succession, form a series of morning and evening
prayers. This we find alluded to in the following verses:
"I laid me down and slept, I awaked; for the Lord sus-
tained me," Ps. 3:5; "I will both lay me down in peace,
and sleep: for thou, Lord, only makest me dwell in
safety," Ps. 4:8; "My voice shalt thou hear in the morn-
ing, O Lord; in the morning will I direct my prayer unto
thee, and will look up," Ps. 5:3.

From the inscription of the Psalm before us we learn
under what circumstances it was composed. It was
written by David when he fled from his son Absalom.
It has been urged, indeed, against this view, that there
is in the Psalm no express mention of Absalom, and that
the language used here is of the same general kind as
employed in other Psalms where the writer is surrounded
by enemies. But the same remark may be made of nearly
all the Psalms. With the exception of a few we rarely
find in any of them a clearly defined statement of time and
personalities which lead us to connect it with one event
rather than another. We need not, therefore, assume
on the ground of the absence of all allusion to Absalom
in the Psalm that its inscription is false. On the con-
trary, the contents of this sacred song and the very
thoughts expressed in it would indicate that it applies to
none other but the sad event of David's flight from his
son Absalom who sought to dethrone and kill his father.
It was to David the great trial of his life, and we need
not wonder that he cried to God in language as is found
in the Psalm.

Regarding the inscriptions of the Psalms in general,
we would remark, by the way, though they are not divinely
inspired, yet, unless there be anything in the language of
a Psalm which directly contravenes them, they may at
least claim a genuine ancient tradition, and as such have
some value as to the subject matter of a Psalm, or the

occasion on which it was composed. So here, "A Psalm of David, when he fled from Absalom his son."

It is not of any consequence, we believe, to know whether David composed the Psalm in the midst of his flight, or whether he wrote it some time afterward. Yet to us it appears to be suggestive of thought, at least, to note what Luther says concerning the matter. We quote in substance from his commentary on this Psalm. "It is not probable," he says, "that David should have composed it at the time of his flight from Absalom, when he was burdened with grief, and encumbered by fear and distress. For the Holy Spirit will have a calm, happy, cheerful, select instrument, whether for preaching or for singing. In the conflict, also, man has not understanding, but becomes capable of this only after the conflict is over — reflects then aright upon what has occurred to him under it. Therefore it is most likely that David composed this Psalm long after, when he came to quiet reflection, and obtained an understanding of his life and history, which had variously happened to him."

From these remarks of Luther we may justly infer that even under the inspiration of the Holy Spirit a calm repose was necessary for the saints of old to reflect understandingly on their life's problems and experiences in order to record the latter in accordance to the divine will for profitable purposes.

An Emphatic Prayer

But to return to the Psalm. From verse 5 we gather that it is, as stated above, a morning prayer; but it is a morning prayer in times of deepest agony. With returning day there comes back on David's heart the recollection of an event which to him was the saddest in his official career — the severest trial of his life. He does not seek to hide it from himself. On the contrary, in the face of it he cries out, "Lord, how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. Selah."

The king of Israel, of course, here speaks of his enemies. At first they seemed to be comparatively few in number, so as to cause but little alarm. What mighty and prosperous king should feel alarmed because of a few disaffected subjects of his kingdom? But now they had so increased in numbers as to be disregarded no longer; they had become a grave danger to his crown and life.

We have already indicated above the national uprising against King David under the leadership of his son Absalom. At first the number of those who joined the ranks of this rebellious son was not so great as to excite much alarm; but by the plotting of a demagogue who had sowed the seed of sedition throughout the country by complaining of the existing government at Jerusalem and by promising redress of all public wrongs and the advantages that might be expected from his reign, he won the

hearts of the people and gathered so many under his standard, that the situation became alarming in the extreme. In striking words the sacred historian relates, "So Absalom stole the hearts of the men of Israel" — stole the hearts that belonged to his father. And thus, when all appeared ripe for action, Absalom caused himself to be proclaimed king by sound of trumpet in various parts of Israel at once, marching later on at the head of well armed troops into Jerusalem, and taking possession of the royal palace and the treasures of the crown.

Imagine the forlorn anxiety and distress of the king. Confounded and dismayed at the suddenness of the outbreak, and apparently wide disaffection to his government and person which its extent implied, with Absalom proclaimed king, he felt as if all the people were falling away from him. Surrounded by enemies innumerable, who spurned him saying, "There is no help for him in God," his cause is one which has fallen to oblivion; he has no power of defending himself, and no hope of escaping from us now, God Himself has forsaken him in not interposing and delivering him, David departed from Jerusalem as a dethroned king. No wonder that he departed as a mourner — "David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered," 2 Sam. 15:30; no wonder that in recollection of this event he cries out, "Lord, how are they increased that trouble me! Selah, — Think of that! How should I ever forget that most disastrous instance in my life?"

What humiliation for David, the king! And what unutterable grief must have filled his heart at such treatment on the part of his own people who owed him so much, and above all of his dear son whom he loved so well!

Yet, is David crushed? Is his confidence in God failing him? No one in his place would feel surprised if that should have been the case with David. But no, he is not crushed, he is not despairing. Listen to his prayer in the midst of the most excruciating trial of his life.

"But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah."

Though "ten thousands of the people have set themselves against me," v. 6, David says, he is not afraid. There is One Friend who cannot fail him, and to Him he turns with a confidence and affection which lift him above all his fears. If there be enemies thick as the leaves of the forest, threatening his throne and his life, the Lord God is his shield, his mighty protection. If scoffers like Shimei turn his glory into shame throwing stones at David, as he crossed the brook Kidron, cursing him saying, "Come out, come out, thou bloody man, and thou man of Belial," Jehovah is his glory, his honor, or the source of his honor. That is, the glorious God bestows upon him all the honor he has, and it is his glory that he may put his trust in Him. If they sought to re-

vile and degrade him, if in consequence thereof his head was bowed down, overpowered with the weight of affliction, God was the Lifter-up of his head, that is, He will so entirely take away his present griefs that press him, as to reinstate him in his former happy and honorable condition.

Nor does David only meditate on and weigh these things in his heart. "I cried unto the Lord with my voice," he continues. Not merely mentally, not only with mental communion with God does he state the substance of his prayer, but he gives utterance to the deep anguish of his soul in most emphatic words. "Arise, O Lord; save me, O my God!" he cries, that is, do thou interpose in my behalf and save me. By this very act of giving utterance to the deep feelings of his soul he found relief. "He heard me out of his holy hill. Selah." Though now on his flight from Jerusalem he had become separate from the holy hill, yet he knew that the Lord could still hear him from "His holy mountain," could still lift up the light of His countenance upon him and bless him.

Such was the emphatic prayer of David in the days of his greatest trial. Nor was it offered in vain. His prayer was answered to the full extent of its petitions. "Thou hast smitten all mine enemies upon the cheek bone; Thou hast broken the teeth of the ungodly," v. 7. We know when these words came true, and when the power of David's enemies was broken. God had not only brought their conspiracy against David's throne to light, and not only restrained their malice, but wrought terrific confusion in their ranks. Absalom's forces were scattered, and he, the rebel himself, had met a fearful death.

Absalom is dead. David is victorious. What more has the king to do but to march back to Jerusalem, and take possession of his throne! In due time David was reinstated on his throne, and all Israel again acknowledged him as their king.

Those were the Lord's doings. It was God who saved David. Recognizing this truth the king gives all glory to God, exclaiming, "Salvation belongeth unto the Lord," invoking at the same time the Lord's blessing upon his people, "thy blessing is upon thy people. Selah."

Thus sustained by the Lord, David had laid himself down and slept in safety. "I laid me down and slept; I awaked; for the Lord sustained me." He arose again in the morning, refreshed and invigorated by the rest of the night. With the bright light of a new morning he looked with more cheerful views and hopes on the things around him, and felt new strength to meet life and its problems.

Whether this Psalm is a morning prayer, as some regard it, or an evening prayer, as others would have it, matters little. At any rate, it is an emphatic prayer, a prayer of deep feelings, and entreaties directed to God. It is, however, not only David's prayer, but also

A Prayer of the Church and its Adherents

David was a child of God, a member of God's people or His Church. Proceeding from this angle, the prayer of our Psalm is applicable to those only who are within the pale of Christianity or the Christian Church. It does not apply to such as do not profess the Christian religion. Many kings, princes, and potentates may have experienced similar assaults on their character and official career on the part of their subjects, as did the king of Israel, yet having nothing in common with his faith in Jehovah, the true God, whom he served, they do not concern us here. But we do include in this prayer of David all Christian people who, though they may not make the same excruciating experiences as expressed here, yet are, under the dispensation of God, subject to various trials and sufferings of life.

Many indeed are the trials of a Christian. All of us "must through much tribulation enter into the Kingdom of God." Acts 14:32. For brevity's sake we mention but one or two specific trials as indicated in the prayer of David. We, too, are surrounded by those who trouble us. It is not always and everywhere that a Christian enjoys the companionship of "faithful friends and good neighbors." There are also enemies he must contend with, enemies who are "cordially sincere in their enmity, and who would cut us to the hurt — personal enemies, enemies in society, in business, in profession, in politics, etc. It is the lot of every Christian in this world to be persecuted. We are told in Scriptures that "all that will live godly in Christ Jesus shall suffer persecution," 2 Tim. 3:12; and Christ says, "Ye shall be hated of all men for my name's sake," Matt. 10:22.

It is indeed not an easy matter to be persecuted or molested by enemies. Ofttimes it causes deep pain and anxiety and much commotion. But shall we retaliate such enmity, and take revenge? Not if we are conscious of our Christian standards. As did David in his prayer, so should we take our refuge to God and cry, "But thou, O Lord, art a shield for me, my glory, and the lifter up of mine head." A shield for me! That assures a mighty protection against all the power and cunning devices of enemies; a shield for me, which at the same time denotes the present benefit and advantage of that protection. "If God be for us, who can be against us?" And what matters it, if the world and its ilk scorns, slanders and defames? What if they would rob us of our good name and put us to shame and disgrace? "Thou, O Lord, art my glory." Knowing what blessings and glory have been bestowed upon us through faith in our Redeemer, we more than rejoice in the fact that the Lord is our glory, our honor, and the source of all honor before men and the angels in heaven. And what, if we are, in the worst of times, surrounded by afflictions, poverty, and distress unheard of? There is joy and deliverance ahead. "Thou, O Lord, art the lifter up of my head." God will lift up our heads out of all troubles, and reinstate us in

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.

our former happy and prosperous state of existence, in due time.

Truly, a prayer well adapted for the use of the Church and its adherents — this prayer of the third Psalm.

J. J.

COMMENTS

"Kaddish Prayer for Jesus" Under the heading, "Kaddish prayer for Jesus on his Jahrzeit," the Christian Standard tells the following story:

It was left to Rabbi F. M. Isserman, of Temple Israel, St. Louis, Mo., to say the Kaddish prayer for Him on the Jahrzeit (anniversary of the dead). In the sermon which followed, the rabbi presented six reasons why Jews should regard Jesus as a great teacher:

First. Because He lived as a Jew, mingled with Jews, and observed their festivals.

Second. He died as a Jewish patriot, for principles and convictions.

Third. His religion was the religion of the synagogue. He taught the Fatherhood of God and the brotherhood of man.

Fourth. Jesus was a Jew in His criticism of the Jews of His day.

Fifth. Jesus was a Jew in that He influenced the Jewish race by His personality. In other words, because Jesus was a kinsman of the Jews they became of world importance.

Sixth. Jesus was a Jew in His influence on the history of humanity. He introduced the ideas of Judea into the whole universe.

"By Jesus we Jews mean the man who spent His life among Jews, who toiled for His people, and who came to His death almost nineteen centuries ago. By Jesus we mean the Jesus who was born in the synagogue and never left it, the Jesus who came to fulfill its laws, the Jesus who sat at the feet of the rabbis, who learned from them the inimitable majesty of Jewish aspiration, the wide universalism in its teaching, the all-inclusiveness of its outlook, as well as the charm and poetry of its outlook."

The Standard regards this occurrence as "one of the 'straws in the wind' that points towards the time when the Jewish people shall acknowledge Jesus as Lord of all."

But it is a far cry from what this rabbi says of Jesus to the one and only confession of Jesus, that which Peter makes: "Thou art the Christ, the Son of the living God," Romans 11:25. 26, is often misinterpreted that the "blindness," hardening, of Israel is to continue for a definite season and that after the expiration of that season there will follow a general conversion of all Jews. Often this general conversion is thought as connected with the restoration of the temporal kingdom of Israel.

Romans eleven does not teach such a restoration and general conversion. Through all these centuries the doors of the Gospel have stood open for the Jews as well as for all other men and many have by the grace of God entered. And so it will continue unto the end of days. As little as Christian missionary work among Jews is futile now, so little have we a right to expect a general conversion of the Jews at a certain time. Now is the time to bring the Gospel to them and to pray for them, and now the call of God goes out to this people: "To-day if ye will hear his voice, harden not your hearts, as in the provocation," with the precious promise: "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

What a blessed thing it would be if the mention of Jesus in the synagogue would lead the hearers to go to the New Testament to learn of him what God would have them know!

J. B.

* * * *

The Lodges and the Lotteries The daily press has given quite a little space to the various troubles that the fraternal orders of the Moose and the Eagles have had over their officials who conducted lotteries for the benefit of these lodges. It seems that some of these officials profited unduly by these games of chance. As the Chicago Tribune reports, one Conrad H. Mann, president of the Kansas City Chamber of Commerce, high official of the Fraternal Order of Eagles; Frank E. Hering, Eagles' magazine editor and Trustee of Notre Dame University, and Bernard C. McGuire, New York promoter, were found guilty by a jury in Federal Court of violating the Federal Lottery Law. Louis Mead Treadwell, Assistant United States Attorney, will prepare to present for a second time his case against Senator James J. Davis of Pennsylvania for his connection with an alleged lottery conducted through the Loyal Order of Moose. The latter gentleman has been accused of pocketing an undue share of these lottery winnings. The Eagles' lottery is said to have netted \$1,750,000, of which Mann and McGuire received \$230,000 each — no mean sum, if it be true.

The eagle may be a predatory bird and the moose a powerful beast, foraging where it may, and both may be running true to form, but our interest is not pri-

marily with the poor dues of these harpy officials, rather are we concerned with the warning for us in this case. This warning we do not primarily apply to those contemplating joining one or the other of these Christless orders. Being bilked in this way is a chance that all must take who join these so-called benevolent societies, and is by no means the greatest loss they can sustain as compared to their loss of faith. The warning that we wish to sound is addressed to our own church members. The love of money, which St. Paul justly calls the root of all evil, 1 Tim. 6:10, is not confined to the children of the world and their benevolent societies, but can be found amongst us also. It is against the manner of raising money for church purposes that we wish to warn. Have we not seen at our church fairs, some valuable articles, not only sold to the highest bidder, which might be defended as an honest auction, although much out of place as a source of church income, but plain raffles were arranged, whereby some valuable piece of goods was awarded to the lucky owner of the winning ticket? This is lottery within the meaning of the Federal Law, and all concerned therein may be indicted under this law, prosecuted, convicted and fined or otherwise punished.

Nor is it the fine or punishment that should stop church societies from making use of this questionable manner of raising money for the kingdom of God. What the state in this case forbids as a dishonest way of getting your neighbor's money surely rests upon the divine injunction: Thou shalt not steal. We know it is an ugly word, but let us not mince matters. There may be no complaints from our easy-going church members who bought tickets for a raffle at a church fair, but is it an honest trade?

Because of these questionable practices at church sales some of our congregations and their church societies have gotten away from the holding of church fairs and sales altogether. For this they are to be commended. Money for the church should be a free-will offering out of a grateful heart for the Lord's gifts of grace.

Z.

THE DIVINE CALL OF AN EVANGELICAL LUTHERAN MINISTER, AND SOME OF ITS PRACTICAL FEATURES CONSIDERED IN THE LIGHT OF THE BIBLE

Paper Read at the Synodical Convention of the Michigan District

We are, as everyone who thinks and has an eye for keen observation knows living in a lawless age. We are worse than the heathen, because they are a law unto themselves. Principles are idly and with a ruthless shake of the head and hand tossed away as a burntout cigarette is tossed to the air. The question, "Why do the heathen rage and the people

imagine a vain thing?" can surely be asked by us, as often as the writer of the second psalm did. This question our age forces to our lips. The observation, "The kings of the earth set themselves and the rulers take counsel together against the Lord and against His anointed, saying, let us break their bands asunder, and cast their cords from us," this observation is ours also. We hear the slogans: Break away! Cast away! Be free! Do as you please! Listen to nobody! Down with every voice of authority! Either from heaven above or from God's messengers from beneath! Push, or pull with us, or get out of the way! We will make a new order and recreate the universe. Years ago one could see in front of churches and business places on the streets of our cities the old-fashioned hitching posts. To that point and post the horses were tied and anchored. We have pulled the posts, and now ride with wild abandon right past the new posts decorated with three lights! We have pulled the old posts of principles, brought in a lawless, reckless living in the world and in the church. This horrid and hideous world-condition has trickled through our church life and our synodical life.

We often admire the hierarchy of the Roman Catholic Church. It is a fine running machine, organized in full details. Some of this hierarchy would be a good gift of God, and the Holy Spirit expressly admonishes each church, "Let all things be done decently and in order." One can hear and see the ordered and trained ranks of the Roman soldier in the Greek word translated "order." Through Samuel God said to Saul: "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold! To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." That is applicable to the conditions among us also, who are workers in the church of our Redeemer.

To me is assigned an essay on the timely subject of the so serious matter, the divine call of a Pastor into the ministry. This matter is "zeitgemaess," and very timely. This great gift of the Church of our Lord is and has been growing excrescences. It is being covered with the soft moss of self-help and self-will. It is being vitiated. It is being, like so many other things in the church, commercialized, made profane and profitable by individuals. We have cheapened it. We have not spared it. Ministers giggle about the divine call! Some think there is no such thing. Some say what they think. Satan's philosophy is plainly voiced in the word, "If thou be the Son of God, help thyself." And men who call themselves Christ's ministers do help themselves to positions within the church unabashed and unashamed, and make merchandise of God's heritage, bought with

precious blood on that tree which stood a little higher in the midst of two thieves on Calvary. We have plenty of destructive criticism. It is high time to call for constructive criticism. We must destroy the bugs to save the rosebush. Let us repent and turn from our evil ways and live. May God the Holy Spirit guide all earnest and sincere discussions of this timely and touchy subject. If guilty against the divine call, let us repent. If in the ministry by the regular and right way, then let us like Paul exclaim, "And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me trustworthy, putting me into the ministry. I obtained Mercy! And the Grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus." The subject, which we herewith have led up to, and which will expose great and grievous sins is as follows: The Divine Call (vocatio divina) of an Evangelical Lutheran Pastor considered in a particular and practical way from the side of them who call and from the side of those who are called. Many practical features will be mentioned and plainly nominated in the bond.

Let us in the first place lay down the foundation. Let us then follow and on this foundation build gold, silver, precious stones, gathered from the Holy Scriptures. Then let us go on and look at the wood, hay and stubble, the work of man's hand, which is accumulating on the good foundation. It shall be revealed by fire, the fire of God's Holy Spirit shall test every man's work, what sort it is. Right here is where many ministers and church members shall lose their reward, though saved as by fire. "Every man shall receive his own reward according to his own labor. Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" 1 Cor. 3:8. 12. 16.

There is such a solemn and sacred thing as a Divine Call! Seeing it so often as a divine comedy, some sincere ministers doubt its existence. It is here. It is there — in the Bible as clearly visible as the mountain tops in the sunset! Here in God's own Book, every Christian's handbook, Word of Life, it is taught and treated. In all books printed and published as Pastoral theology this subject is the first treated, sometimes at great length. It is the door to a successful ministry. "He that entereth in by the door is the shepherd of the sheep. He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Jesus said this.

The Bible teaches us the absolute necessity of a divine call. To carry out and to carry on the ministry of reconciliation, to be able ministers of the New Testament, and to bring to sinful men the "ministration of righteousness, which exceeds in glory the ministration of death, written and engraven in stone, we

must have a call. St. Paul makes this point very plain in Romans 10:15, where he states "and how shall they preach, except they be sent, as it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." Again the Spirit speaks in Jeremiah 23:21, "I have not sent those prophets, yet they ran. I have not spoken to them, yet they prophesied." The holy Ghost speaks in Hebrews 5:4, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."

In Article 14 of the Augsburg Confession under the heading "Of ecclesiastical Order" we read this sentence, "Of ecclesiastical Order they teach that no one should publicly teach in the Church, or administer the Sacraments unless he be **regularly called.**"

Such a call received in a regular and right manner is **divine**. God calls the minister. We read in the book of Acts, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God." The Greek verb used means to lead into green pastures. For it is a church which He has purchased with His own blood. In Paul's letter to the Ephesians we read, "And He, Christ the ascended Lord, gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ. "Evangelists would find their equivalent to-day in our present missionaries, going about and around preaching and calling into existence new, local congregations. Pastors and teachers describing the regular organized ministry of the Word of reconciliation, which in all times has remained the same, publishing the Gospel and administering the holy Sacraments. It is Christ risen and crowned with many crowns whose gift to the church the minister is. Again we read in Cor. 12, 28, "And God hath set some in the church first Apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversity of tongues." All regular pastors and missionaries are gifts of Christ from above to His church to keep it alive and to take out of the world a people for His name. So Christ fulfills His great promise, "Lo, I am with you alway even unto the end of the world." The preparation for the ministry through college and seminary is not excluded. They who are willing to prepare are trained for the ministry and then called by and through the church, which is Christ's medium and method, placing twiceborn men everywhere as salt and light. Christ has endowed the church with the power and privilege to place and prepare his messengers. It is the ascended Christ who makes men willing workers for Him, who works in them, who gives blessing and benefit to all studies, supplying the necessary gifts of

the Spirit, adding to natural endowment spiritual endowment, opens unto them the sacred mysteries of the Kingdom and thus makes them all apt to teach; "Our sufficiency is of God." There are no auto-didactics in Christ's work and world, but they are, as He himself tells us in St. John 6, 45, "and they shall all be taught of God." Christ stands by all of them, He created them and preserves them, never lets them fall from His divine hands, equips them with gifts and graces of His Spirit and fills them with joy to minister in the Holy place of the New Testament, making them daily more and more efficient and sufficient to make full proof of their ministry. This is vividly seen from the Book of Revelation 1:16 and 29, where it is written: "And He, the risen and crowned Christ, had in His right hand seven stars." Christ explains to John, who saw this vision, "The mystery of the seven stars, which thou sawest in my right hand and the seven golden candlesticks, the seven stars are the angels, messengers, of the seven churches and the seven golden candlesticks, which thou sawest are the seven churches." In Psalm 68:12 again the Holy Ghost reminds us that preachers are God's gift to the ungodly world, when we read, "The Lord gave the Word! Great was the company of those that published it." "Thou, O Lord, hast prepared of thy goodness for the poor." Ezekiel 33:7 has a classic statement for this divine call. Here it is. "So thou, O son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the Word at my mouth, and warn them from me." The eloquent Isaiah wrote 41:27: "Behold! Behold them, the pastors, and I will give to Jerusalem one that bringeth good tidings." Matthew 9:38 the Master pleads, "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." The weeping prophet Jeremiah speaks God's Word about the divine call writing 23:4: "And I will set up shepherds over them, which shall feed them and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." 1 Cor. 3:5 Paul sets the preacher in his place when He writes, "Who then is Paul? And who is Apollo? But ministers by whom ye believed, even as the Lord gave to every man. For we are laborers together with God." From these few quotations, picked here and there from the garden of God's Word, we plainly see that the Lord calls the true minister and makes His messenger. We are God's voice in the wilderness. We dare and can say, "Thus saith the Lord." God put us here. I speak for God in this place. Pastors are God's ambassadors.

The divine Call emanating from the ascended Christ makes the minister. Christ from the right hand of God keeps the vineyard. He always will provide the church with pastors who are willing workers and bring God's message. He makes them all sufficient. "Who also hath made us able ministers of the

New Testament, not of the letter, but of the Spirit, for the letter killeth, but the spirit giveth life." Paul uses the word here in the Greek, which better translated means God qualifies us, makes us handy men, fit, measuring up to the standard, German "geschickt." Christ works in and with the minister. Mark 16:29 we read, "And they, the disciples, went forth and preached everywhere, the Lord working with them and confirming the word with signs following."

(To be continued)

GUSTAVUS ADOLPHUS OF SWEDEN

Christ calls His Church a "little flock" (Luke 12:32), notwithstanding the efforts of church politicians to make it a world kingdom; and Isaiah (1:8, 9) describes its condition thus, "The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Enemies without and enemies within, little faith, now as in the past; but in the four hundred years since Luther, our Church has seen its greatest tribulation during the Thirty Years' War (1618-1648). When some to-day find fault with our church, because it is not an imposing world power, they might consider it a miracle of God that the church of the Gospel is still here "about the Father's business"; furthermore, criticism is a fine thing when it comes from a charitable heart and with a helping hand.

Luther's Reformation did not start as a clean-up "campaign" according to a pre-arranged plan, worked out by a committee of experts, but by God's grace it just happened; God's seed, the Word of God, "fell on good ground, and sprang up, and bare fruit an hundredfold." "That (seed) on the ground are they, which in an honest and good heart, having heard the word, keep it and bring forth fruit with patience." (Luke 8:8, 11, 15.) But Christ warns us that "the kingdom is likened unto a man which sowed good seed in his field, but while men slept, his enemy came and sowed tares among the wheat, and went his way, "and the tares grew to the consternation of the servants. Christ, however, forbids the destruction of the infidels by force, promising, that he will dispose of the infidels on judgment day. (Matthew 13.) While Luther was engaged in reestablishing the Word of God as the sole authority in matters of faith and life, Zwingli and his helpers and successors tried to uproot the pure Gospel by making human reason the final judge of God's Word and what it works in man; the main tools of the false churches of all times have been and are good works and political power, and in this respect the Reformed Church, as the followers of Zwingli and Calvin are called, agrees with the Roman

Catholic Church. That means that we must fight against two fronts, Romanism and Calvinism.

One hundred years after Luther, Calvinism had made great inroads into the Lutheran Church, having succeeded in winning the Elector of Brandenburg (by a gain of territory, 1609) and almost Saxony, the cradle of the Reformation. Luther had always denounced the use of worldly power for the promotion of the Gospel; Calvinism specializes in it. Bohemia went to war against Austria (1618) and chose a Reformed prince king of Bohemia. Naturally the Lutheran states were unwilling to enter a war against the Empire in favor of Calvinism; but when their existence was threatened, they were compelled to fight, and for thirty years mainly the Lutheran parts of Germany experienced a cruel war of extermination. Christian IV of Denmark interfered but was decisively defeated and withdrew. Gustavus Adolphus, king of Sweden, came to the rescue in the nick of time in the year 1630. The Swedish king has been classed by Napoleon I among the eight greatest generals the world has ever seen. Few generals have accomplished more in so brief a time than he in his career of two years in Germany. Despite his speedy army he was not able to save Magdeburg, that great defiant stronghold of Protestantism which Tilly finally conquered. A fearful ordeal came upon this flourishing city. Nothing was sacred to the infuriated soldiers of Tilly as they rushed into the city. Womanhood, age and infancy appealed in vain for mercy. Practically the whole city was reduced to ashes.

Tilly then invaded the entire surrounding country and with his army lived on the fat of the land, burning, pillaging, and plundering and desecrating everything in every direction, since the emperor was not forthcoming with money to pay the troops. Gustavus Adolphus followed at his heels, but this was an orderly army. Tilly was finally engaged in battle by the Swedish king at Breitenfeld, and completely routed. This changed the entire situation of the war to the advantage of the Protestants who now rallied to the ranks of Gustavus. Wallenstein, too, went down in ignominious defeat in the battle of Luetzen on November 16, 1632, before the Swedish forces which gained a complete victory over him, but sustained the irreparable loss of their brilliant leader, Gustavus Adolphus.

After his death the war turned into a brutal affair, until after five years of wrangling the Peace of Westphalia in the year 1648 ended the horrible bloodshed and plunder. Germany had lost territorially, but had at least retained its religious liberty.

We are still enjoying this liberty in our United States, although the same old foe is at work trying to destroy our liberty. Shall we bow under Calvinism and adopt its rationalism? its legalism for the Gospel? its righteousness of works instead of faith? shall we become indifferent to both truth and false

teaching? shall we proclaim a "consent of teaching" which does not exist? Our Savior did not compromise, nor did his disciple Luther at Worms fighting single-handed. Let us remember the great and faithful witnesses of our Church who, like Gustavus Adolphus, were ready to lay down their lives for their brethren. In its doctrine, confessions, devotional books, hymns, liturgy our Church is so rich because it is built upon the rock of the Gospel. We have no reason to surrender all this for the Calvinistic fatamorgana of a kingdom of this world. However, let us not sit still, bemoaning the evil days; there is much work to be done, blessed work, the same old work of preaching the Gospel, and it is a wise Christian who will adapt himself to present day methods in bringing the Gospel of salvation to a lost world.

— F. Soll in *The Evangelist*.

ALL FLESH SHALL SEE THE SALVATION OF GOD

Isaiah 40: 3-5

Isaiah is justly called the Evangelist of the Old Dispensation; and the fortieth chapter is a pearl in his gospel. Although he died long ago, his voice is still speaking in the written word. We can feel his great love for all those who are afar from the Lord, who either knew Him and strayed from Him, or who never knew Him; we notice his burning desire to see the people turning from their evil ways, and to see them returning to their Lord, the Good Shepherd, and more than good, powerful and glorious beyond all imagination; nothing can stand up against Him; nothing can stop Him from helping His children. As an ambassador for Christ, Isaiah offers a full pardon, comfort, peace, eternal glory. Why did Israel hesitate? Why did they look for permanent peace and prosperity to a league of nations (chapter 8, 9-13) and not to the Lord of hosts? Because the nation in its majority had long ago forsaken the faith of Abraham, Moses and David; the nation had become obsessed with the lust for worldly things, power, wealth. The old religion had become an empty form, a set of time-honored usages and ceremonies; but materialism, veiled and open, even to the extent of atheism, had become the ideal, the religion of head and heart.

Such people Isaiah was calling to repentance; was it not a hopeless task? Might not many Canaanites have listened to God's prophet, sooner than such apostate people? Foreign Mission often is more promising than Home Mission among those who wilfully have deserted the Lord. When Christ witnessed the faith of the centurion at Capernaum, we read in the Gospel (Matt. 8:10), "When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel." When, likewise, St. Paul encountered the open hostility of the Jewish church, he said repeatedly and emphatically, "It was

necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:46; 18:6).

Yet, "the Son of man is come to save that which was lost." St. Paul writes, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1), and "I say the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:1-3). That is the spirit of the Gospel at all times, the spirit of Christ; and he hath put his mind into his word and into the hearts of his true followers. Thus Isaiah believes, feels and speaks like the rest of God's children.

"The voice of him that crieth in the wilderness." Who? John the Baptist, the divinely appointed forerunner of our Savior. Our names are not lost when they are recorded in the book of life; but at present the world needs only one name, the name of Jesus; "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). That name must be made known, that Gospel preached, but the names of the preachers, Abraham, Moses, Isaiah, John the Baptist, Peter, John, Paul, Luther, are not essential; for a fact, many of the blessed witnesses of God are forgotten, but their Gospel message is still working like a powerful leaven. A pastor is foolish when he wishes to acquire lasting fame through his ministry; a professor of theology is a fool when he wishes to establish a "school" of followers. No matter how beautiful are the by-products of our ministry, many fine books in print, well planned church buildings, strong organizations, the only lasting thing is the name and memory of Jesus, Isaiah and John the Baptist are satisfied to become submerged in the grace and church of their Lord; the rest does not matter.

There is work to be done, and the motto, as in a well-ordered business, is, Do it now! "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." (Compare Luke 3:4-6!) A poet has said, If you will understand the poet, you must go to the poet's country. Jesus' home country, Palestine, was a mountainous and hilly country from end to end, cut up by ranges and ridges running in all directions, a surveyor's and roadbuilder's paradise, if plenty of real work is looked for. People living in a flat, level country can hardly understand what such work means; if a road is wanted, just run it along the section line or lines, and you have it. However, if you are living in a country like Palestine, as the western part of our United States and some of the East, you will have it

before your eyes what it means to build a first class highway, and what such improvement means to the territory, sometimes hundreds of miles distant. Then it happens what Isaiah describes, the surveyor will lay out a fine grade where the layman only saw a barrier; mountainsides of solid rock will be blasted away, "every valley shall be exalted," that is, low places shall be raised by filling in; "the crooked shall be made straight, and the rough places plain." Communities, not far apart, "as the crow flies," but separated by mountain ranges, are brought into close and happy neighborhood.

Isaiah does not intend to entertain his readers with a description of road-building, but uses it as an illustration of the work of the Gospel. By sin man's soul has become a wilderness, desolate, forbidding. Into this wilderness God sends His men to prepare a way for Him, that he may enter and stay. Everything blocking his entrance must be removed; where Jesus shall enter, sin must go. That means a radical change of man's whole being, and not only of some cherished views and customs. As the surveyor runs his line for a permanent highway, so God has established his line by his holy Law, the Ten Commandments; and they stand, notwithstanding man's inability to do them. "And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? . . . And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?" (Luke 10:25-29.) The lawyer felt compelled to acknowledge his own inability before God's eternal Law; but it was a pity, he did not see that Jesus was laboring on him to prepare him for the kingdom of God. His mind was occupied with his own problems, efforts for self-improvement; for Jesus' loving call he had only arguments; and, like the rest of his learned set, he missed the main point, he met Jesus, but with a blind heart and dead in trespasses and sins; he missed what Isaiah announced long before, "the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

That lawyer has many followers. The glory of the Lord has been revealed at Bethlehem when the Christ-child was born, not so much at the angels' appearance and heavenly song, as at the manger where the greatest mystery under heaven was made manifest, and "the Word was made flesh," Jesus, the Son of God, became a man, who "was in all points tempted like as we are, yet without sin" (Hebrews 4:15). It was given to Isaiah to see the life course of Jesus from his virgin birth to his death on the cross and beyond, his resurrection, ascension and heavenly glory. God has given us the grace that we can look back, seeing how all promises so far have been fulfilled and being assured that God will not weaken for the rest. Yet from the start people have been divided regarding Christ: His little flock has an unshaken faith

in Him, and the unbeliever is dead set against Him; between these two groups we have the drifter, the doubter, who, in the end, would like to receive eternal life, if there be such, but who prefers to put his depraved reason against and above God's sure Word of prophecy.

No finer example of a blessed faith can be had than that of the shepherds after they had received the announcement of Christ's birth. Sheep, sleep, labor and prosperity, everything had to give way before the wonderful tidings; "and it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." (Luke 2:15-17. 20.) Exactly as Isaiah 40:5 has described it; as we are going to experience if we have the simple faith of the shepherds. The Lord is not failing, but we are men of little faith, and that constitutes our unhappiness. Yet, when all is said and done, we are going to come into situations where we are asked to help those we are loving, and where we must admit and confess that we cannot help. Blessed are those who call on us if from the fullness of our heart we can give the advice, Ask Jesus, he can, he will help.

Why should we try to substitute the law for the Gospel? Why should we be content to dwell on man's sinfulness when we have the means of grace to reveal to him the glory of the Lord, to show him Jesus and His salvation. To the professional preacher of the law we will say with St. Paul (Galatians 5:4), "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace!" "Receive with meekness the engrafted Word, which is able to save your souls!" (James 1:21.) Worshiping the Christ-child in the manger at Bethlehem, we realize that in Him there is real peace, and we say, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). — F. Soll in The Pacific Northwest Evangelist.

FROM OUR CHURCH CIRCLES

Winnebago Pastoral Conference

The Winnebago Pastoral Conference will meet on January 24 and 25, 1933, at Kewaskum, Wis., Rev. G. Kaniess. First session begins 9:30 A. M., last session closes 5 P. M.

Papers: E. Reim, Psalm 22; H. Brandt, Rev. 20; J. Schulz, Moses as representative or spokesman of God, and Moses as mediator between God and His

people; Im. Uetzmann, Exegesis on Titus 1, 1ff; For all members of Conference, Luther's Exegesis of the Epistle to the Galatians.

Sermon: E. Benj. Schlueter (M. Hensel), German.
Confessional: F. Schroeder (E. Behm), German.
Remarks: Early announcements are requested!
F. C. Weyland, Sec'y.

Fox River Valley Conference

The Fox River Valley Conference will meet on January 17 and 18, 1933, 10 A. M., in Appleton, Wis., St. Paul's Church, Rev. T. J. Sauer, Rev. F. Brandt.

Papers: E. Redlin, Ex. Hom. work on Rom. 8:24-30; W. Gieschen, Ex. work on Exodus 34:29-35; C. Auerswald, Ex. work on Matt. 12:31f; W. Zink, How shall we deal with indifferent church members?; F. C. Uetzmann, The Russellite doctrine of the devil and hell; Th. Brenner, The doctrine of election by grace. Confession sermon in the English language by E. C. Hinnenthal (W. A. Kuether).

Please announce! F. A. Reier, Sec'y.

Mississippi Valley Conference

The Mississippi Valley Conference will meet on January 25, 1933, at Winona, Rev. Paul Froehlke.

Papers: H. Kuckhahn, a Catechesis of the First Article to be practiced on the audience; E. H. Palechek, Exegesis of Hebrew, chapter 3; Jul. Gamm, The Gospel of St. John, isagogical; Rich. Mueller, "The Antichrist of 2 Thess. 2."

Sermon: Ehlert (Fischer).
Confessional: Mueller (Mueller).
Both sermons in English.
Please announce your coming. A. Werr, Sec'y.

Milwaukee City Pastoral Conference

The Milwaukee City Pastoral Conference will meet on January 24 and 25, in Grace Church, Rev. Wm. Sauer, pastor. Opening at 9 A. M.

Papers: Prof. A. Pieper, The Glory of the Lord (continuation); W. Hoenecke, 1 Cor. 8:11 (continuation); Wm. Schaefer, Modernism; R. Huth, Pilgrim's Club; J. Jenny, Office and Duties of the Visiting Elders.

Confessional address: J. Helmes, W. Heidtke.
Wm. F. Pankow, Sec'y.

Southeastern Michigan Pastoral Conference

The Southeastern Michigan Pastoral Conference will meet on January 17 and 18, 1933, in St. John's Church, Wayne, Mich. Opening Tuesday 9:30 A. M.

Papers: R. Koch, Chapter 1; H. Richter, Titus, Chapter 2; F. Stern, Holy Baptism.
Sermon: R. Timmel, H. Heyn.
Confession: P. Schulz, F. Stern.

Please register early with Rev. O. Peters, 3626 Elizabeth St., Wayne, Mich. R. C. Timmel, Sec'y.

Board of Trustees Meeting

A meeting of the Board of Trustees of Synod will be held beginning on Tuesday, January 24, 1933, at 10:00 A. M., at our Seminary in Thiensville.
Paul Pieper, Chairman.

Notice

The Auditing Committee of the Minnesota District of the Wisconsin Synod, have this day, December 19, 1932, audited the books of our District Treasurer, and have found them in perfect order. Thanks be to God.
Rev. W. G. Voigt.
Mr. Gustav Kurth.
Teacher H. J. Karth, Sec'y.

Legacy for the Joint Synod

Mr. John Helmke, former member of the Ev. Luth. Zion's Congregation at Clatonia, Nebr., died on March 7, 1932.
In his will he bequeathed to our Joint Synod the sum of \$500.00. According to his expressed wish this sum is to be divided as follows: Poor Students Fund, \$200.00; Invalids and Widow's Fund, \$100.00; General Mission Fund, \$200.00. E. C. Monhardt.

Correction

In the Every-Member Canvass list of Treasurer H. Koch it should read: Pastor Lorenz from G. T., Oconomowoc, \$10.00, not Watertown; Pastor R. C. Hillemann, Immanuel's, Plum City, \$111.00, Personal Contribution, \$25.00. R. Siegler.

Memorial Wreaths

In memory of Dr. O. J. Wolfgram, who died December 15, 1932, at Milwaukee, Robert F. F. Wolff and wife and daughter Mildred, donated for Indian Mission \$1.00.

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In memory of Mrs. William Gerstner, who died December 30, 1932, at Lake Mills, the sum of \$1.00 was send to our treasurer for Apache Indian Mission by Alma Wolff and Robert F. F. Wolff.

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In memory of Teacher Albert Manthey, who died December 20, 1932, at Kenosha, Wis., the Rev. Theo. Eggers of New Lebanon, Wis., donated \$2.00 for Northwestern College. J. Klingmann.

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In memory of Herman Meifert, who died November 6, 1932, at Goodhue, Minn., the St. Peter's Ladies' Aid donated the sum of \$3.00 for General Missions. T. E. Kock.

MISSION FESTIVAL

Twenty-fifth Sunday after Trinity

Eagle River, Wis., Christ Church, Jos. D. Krubsack, pastor. Speaker: G. Fierke, English and German. Offering: \$54.70.

BOOK REVIEW

Beginning at Jerusalem. By Wm. H. Lehmann, D.D. The Lutheran Book Concern, Columbus, Ohio. 44 pages. Price, 25 cents.

A treatise on home missions written especially for the American Lutheran Church, offering the members of that body information on their work. But its treatment of the subject is of general interest and will be read with profit.

Winning the Outsider. By Wm. E. Schramm. The Lutheran Book Concern, Columbus, Ohio. 96 pages. Price, 50c. Two parts. The first, a survey of the motives: The love of God; compassion for unsaved souls; the saving Gospel; the futility of other religions; our own welfare.

The second part offers a study of methods. Chapter IX, Children as subjects for missionary effort, we would like to see the Christian day schools included as a most efficient means. Unchurched parents will often be found willing to send their children to our schools.

Books of this kind are needed. A church that has lost the missionary spirit is a dying church. To further discussion, both booklets offer a set of questions after every chapter. J. B.

God and the Cosmos. A Critical Analysis of Atheism by Theodore Graebner, D.D., Professor of Philosophy in Concordia Theological Seminary, St. Louis, Mo. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, \$3.00.

Dr. Graebner intends this to be "a treatise written in the support of a belief in God, the existence of the soul, and creation as distinguished from evolution," as he says in the foreword. It is not theology, although the work of a theologian. It is designed to combat the modern idol of materialistic evolution by purely logical arguments drawn from the actual facts found by present day science. The author quotes liberally from scientific authorities to prove that true science, when humbly applied, is not antagonistic to a belief in God. The atheism which warps the findings of science into a materialistic view is especially the point of attack of our author. The book is divided into three parts, headed respectively: Atheism, Materialism, Evolution. Under these headings the reader will find a wide discussion of all the claims made by the unbelieving scientists as well as the views of those scientists who are not in sympathy with them. The book of some 350 pages is well gotten up, with a very readable type. It should prove of value to all readers who wish to inform themselves on the false claims of the present day scientists and the arguments in rebuttal. The non-professional students will find the glossary of scientific terms a great help. Z.

A Summary of the Gospels. By Loraine Boettner, Professor of Bible, Pikeville College, Pikeville, Ky. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, 75c.

This summary, bound in paper, aims "to weave together in chronological order and in one continuous account all of the material which is found in the four Gospels of Matthew, Mark, Luke and John." Full Scripture references are given, usually by means of footnotes. It is a purely scriptural account and not a harmony of the Gospels. For Bible classes in which the four Gospels are studied together this arrangement ought to be of great value, and may be recommended. A helpful Scripture index is added. Z.

MINNESOTA DISTRICT

October, 1932

Rev. W. G. Voigt, Acoma, E. M. C.	\$ 5.00
Rev. W. G. Voigt, Acoma, Indian Mission \$40.00, Negro Mission \$40.00, Home Mission (Minne- sota District) \$100.00, Poland Mission \$10.00, Madison Student Mission \$16.06; total	206.06
Rev. W. G. Voigt, Acoma, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$15.27, Michigan Seminary \$10.00, Dakota-Montana Academy \$10.00; total	55.27
Rev. R. Heidmann, Arlington, Indian Mission \$40.00, Negro Mission \$40.00, Home Mission \$40.00; total	120.00
Rev. J. R. Baumann, Bay City, Wis., Home Mission	8.25
Rev. Wm. Franzmann, Baytown, Mission \$8.30, Church Extension Operation \$4.00; total	12.30
Rev. Theo. Haar, Bear Valley, Educational Institu- tions \$10.00, Missions \$11.00; total	21.00
Rev. C. F. Kock, Belle Plaine, E. M. C.	34.00
Rev. W. P. Sauer, Crawford Lake, Indian Mission \$15.00, Home Mission \$26.50, Negro Mission \$15.00; total	56.50
Rev. J. C. A. Gehm, Darfur, Home Mission	10.20
Rev. C. J. Schrader, Echo, Minn., Lutheran Seminary	12.00
Rev. H. A. Scherf, Eden, Home for Aged \$25.00, Student Support \$75.00, E. M. C. \$100.00; total	200.00
Rev. M. Schuetze, Ellsworth, General Institutions \$10.00, General Support \$16.00; total	26.00
Rev. Carl C. Kuske, Emmet, Northwestern College ..	8.88
Rev. Im. F. Albrecht, Fairfax, General Institutions \$100.00, Indian Mission \$25.00, Home Mission \$50.00, Negro Mission \$25.00, Poland Mission \$12.00, Student Support \$9.50; total	321.50
Rev. Im. F. Albrecht, Fairfax, E. M. C.	3.50
Rev. Carl C. Kuske, Flora, Northwestern College ..	4.25
Rev. Hy. Boettcher, Gibbon, Synodic Administration \$75.00, Educational Institutions \$200.00, Indian Mission \$100.00, Home Mission \$100.00, Negro Mission \$70.00, Poland Mission \$10.00, Student Support \$10.00, General Support \$10.00, To Re- tire Bonds \$1.50; total	576.50
Rev. T. E. Kock, Goodhue, E. M. C.	27.00
Rev. F. W. Weindorf, Grace, Goodhue, General Mis- sions \$18.70, E. M. C. \$42.50; total	61.20
Rev. F. W. Weindorf, St. John's, Goodhue, General Missions	26.53
Rev. A. Jul. Dysterheft, Helen, General Support (Minnesota District) \$32.00, E. M. C. \$20.00; total	52.00
Rev. W. J. Schulze, Hutchinson, General Mission \$200.00, Indian Mission \$300.00, Negro Mission \$126.51, Home Mission (Minnesota District) \$400.00, Poland Mission \$25.00, Madison Student Mission \$25.00; total	1,076.51
Rev. M. J. Wehausen, Johnson, Negro Mission \$28.75, General Support \$3.00; total	31.75
Rev. Paul W. Spaude, Lake Benton, General Admin- istration	7.75
Rev. T. H. Albrecht, Lake City, General Administra- tion \$100.00, General Institutions \$100.00, Indian Mission \$75.00, Negro Mission \$75.00, Home Mission \$67.89; total	417.89
Rev. Karl J. Plocher, Litchfield, Synodic Administra- tion \$14.13, E. M. C. \$26.00; total	40.13
Rev. W. P. Haar, Loretto, E. M. C.	250.00
Rev. J. Weiss, Lynn, General Institutions \$10.00, Michigan Lutheran Seminary \$5.00, Indian Mis- sion \$5.00, Home Mission \$6.21; total	26.21
Rev. Theo. Haar, Mazeppa, Educational Institutions \$20.00, Missions \$22.00	42.00
Rev. Theo. Haar, Mazeppa, E. M. C.	75.00
Rev. Paul T. Bast, Minneapolis, General Missions ..	50.00
Rev. Paul C. Dowidat, Minneapolis, E. M. C. \$400.00, General Institutions \$200.00; total	600.00
Rev. T. E. Kock, Minneola, General Missions	26.51
Rev. T. E. Kock, Minneola, E. M. C.	1.00
Rev. W. Frank, Morgan, General Missions	11.18
Rev. F. Koehler, Nicollet, Dr. Martin Luther College \$77.87, Indian Mission \$50.00, Home Mission \$50.00, Negro Mission \$52.23; total	230.10
Rev. A. Eickmann, Nodine, General Missions \$66.00, E. M. C. \$17.50; total	83.50

Rev. R. C. Ave Lallemand, North St. Paul, Home Mission	190.85
Rev. A. Langendorff, Osceola, Wis., Home Mission.	34.73
Rev. W. C. Nickels, Pelican Lake, General Institu- tions \$17.40, E. M. C. \$10.00; total	27.40
Rev. J. R. Baumann, Red Wing, Theological Semi- nary \$25.00, Northwestern College \$50.00, Dr. Martin Luther College \$25.00, Home Mission \$69.45; total	169.45
Rev. Edw. A. Birkholz, Redwood Falls, Synodic Ad- ministration	29.63
Rev. C. P. Kock, Mt. Olive, St. Paul, E. M. C.	200.00
Rev. A. C. Haase, St. Paul, General Administration \$125.00, Indian Mission \$60.00, Home Mission \$125.00, Negro Mission \$30.59, Twin City Mission from Ladies' Aid \$5.00; total	345.59
Rev. G. Theo. Albrecht, St. Peter, Educational Insti- tutions \$41.62, Indian Mission \$10.00, Negro Mission \$15.00, Home Mission \$25.00, Poland Mission \$10.00, Madison Student \$5.00, E. M. C. \$7.00; total	113.62
Rev. R. Schierenbeck, Sanborn, Home for Aged \$22.00, General Missions \$50.00, Indian Mission \$50.00, Home Mission \$50.00, Negro Mission \$50.00, Poland Mission \$50.00, Madison Student \$25.00, Student Support \$25.00, General Support \$25.00, To Retire Bonds \$3.00; total	350.00
Rev. A. Martens, Tyler, General Missions \$10.00, In- dian Mission \$10.00, Home Mission 10.00, Poland Mission \$5.65; total	35.65
Rev. A. Martens, Tyler, General Missions	4.00
Rev. Paul W. Spaude, Verdi, General Administration	8.50
Rev. A. W. Saremba, Weston, E. M. C.	13.00
Rev. Aug. Sauer, Winfield, Ladies' Aid for Indian Boy	25.00
Rev. H. E. Lietzau, Woodbury, Dr. Martin Luther College \$30.00, Indian Mission \$20.00, Home Mission \$60.00, Negro Mission \$11.00; total	121.00
Rev. Paul E. Horn, Zumbrota, Educational Institu- tions \$100.00, Missions \$54.92, Indian Table from Ladies' Aid \$35.00, Negro Mission \$25.50, E. M. C. \$15.00, To Retire Bonds \$5.00; total	235.42
Total	\$6,621.31
Budgetary	\$5,368.31
Every-Member Canvass	1,248.00
Non-Budgetary	5.00
Total	\$6,621.31

H. R. KURTH,
District Treasurer.

NORTH WISCONSIN DISTRICT

November, 1932

Rev. Paul G. Bergmann, Rhinelander	638.29
Rev. G. E. Boettcher, Hortonville	77.81
Rev. I. O. Boettcher, Sugar Bush	35.50
Rev. Theo. Brenner, Freedom	104.67
Rev. Paul C. Eggert, Abrams	5.75
Rev. Paul C. Eggert, Brookside	1.50
Rev. A. Froehle, Neenah	96.00
Rev. W. G. Fuhlbrigge, Coleman	56.54
Rev. W. G. Fuhlbrigge, Beaver	11.31
Rev. A. A. Gentz, Marinette	65.70
Rev. Walter Gieschen, Green Bay,	227.05
Rev. Walter Gieschen, Pine Grove	40.44
Rev. Br. Gladusch, Greenleaf	137.27
Rev. Roy B. Gose, Jacksonport	17.80
Rev. A. Habermann, Hartland	14.00
Rev. A. Habermann, Angelica	11.68
Rev. Wm. J. Hartwig, Montello	150.09
Rev. Wm. J. Hartwig, Mecan	108.58
Rev. Carl C. Henning, Grover	27.23
Rev. M. Hensel, Weyauwega	120.61
Rev. E. C. Hinenthal, Forestville	96.18
Rev. A. G. Hoyer, Princeton	63.52
Rev. O. T. Hoyer, Winneconne	16.05
Rev. O. T. Hoyer, Zion	9.10
Rev. G. Kaniess, Kewaskum	54.40
Rev. L. Kaspar, Greenville	66.70
Rev. L. Kaspar, Clayton	16.41
Rev. E. Kionka, Newton, St. John's Congregation	94.06

Rev. E. Kionka, Newton, St. Paul's Congregation....	9.16
Rev. Paul J. Kionka, Maribel	97.22
Rev. Harold O. Kleinhaus, Oshkosh	96.16
Rev. Harold O. Kleinhaus, Mears Corners	28.52
Rev. Geo. Kobs, Markesan	338.50
Rev. H. Koch, Reedsville	110.41
Rev. L. H. Koeninger, Manitowoc	320.00
Rev. Jos. D. Krubsack, Eagle River	10.25
Rev. H. A. Kuether, T. Herman	96.44
Rev. Carl Lawrenz, North Fond du Lac	24.00
Rev. R. Lederer, Green Bay	78.00
Rev. Wm. F. Lutz, Escanaba, Mich.	60.00
Rev. John Masch, Black Creek	42.42
Rev. Paul Th. Oehlert, Kaukauna	68.01
Rev. E. P. Pankow, Green Lake	57.27
Rev. W. E. Pankow, New London	207.25
Rev. J. G. Pohley, Menasha	93.73
Rev. E. Redlin, Ellington	66.50
Rev. E. Redlin, Stephenville	17.50
Rev. T. W. Redlin, Kingston	15.95
Rev. T. W. Redlin, German Settlement	18.90
Rev. F. A. Reier, Lanark	2.00
Rev. Edm. C. Reim, T. Fond du Lac, St. Paul's Congregation	119.06
Rev. Edm. C. Reim, T. Fond du Lac, St. John's Congregation	19.54
Rev. Joh. Reuschel, Dundas	18.00
Rev. Wm. Roepke, Bruce's Crossing	15.56
Rev. M. F. Sauer, Brillion	75.05
Revs. T. J. Sauer, F. M. Brandt, Appleton	450.00
Rev. Wm. Schlei, Collins	97.75
Rev. A. E. Schneider, Fremont	29.35
Rev. Fred. A. Schroeder, Berlin	41.66
Rev. J. Schulz, Vandyne	49.35
Rev. V. J. Siegler, Sawyer	15.20
Rev. Ph. Sprengling, Cleveland	53.01
(E. M. C. J. Lutze, \$5, L. Sachse, \$5, Rev. Ph. Sprengling, \$10)	
Rev. Theo. Thurow, Menominee Mich.	292.79
Rev. Karl F. Toepel, Algoma	280.00
Rev. F. C. Uetzmann, Wrightstown	294.71
Rev. Th. Uetzmann, Manitowoc	75.00
Rev. A. W. Voigt, Depere	20.00
Rev. Wm. Wadzinski, Manchester	27.05
Rev. Wm. Wadzinski, Marquette	8.34
Rev. A. H. J. Werner, Center	34.95
Rev. F. C. Weyland, Caledonia	21.58
Rev. Wm. A. Wojahn, Eldorado, St. Paul's Congregation	67.37
Rev. Wm. A. Wojahn, Eldorado, St. Peter's Congregation	34.77
Rev. Ed. Zell, Mishicott	117.80
Rev. R. E. Ziesemer, Appleton	157.97
Rev. W. F. Zink, Dale	58.23

\$6,708.86

Budget	\$6,594.60
Non-Budget	114.26

\$6,708.86

Every-Member Canvass, November 30, 1932\$62,191.33

ALBERT VOECKS, Treasurer,
Appleton, Wis.

SOUTH EAST WISCONSIN DISTRICT

Rev. A. C. Bartz, Immanuel's Congregation, Waukegan, Collection during October for General Institution	23.35
Rev. Carl Bast, St. John's Congregation, Good Hope, Mission Festival Offering for General Mission \$76.50; Collection for E. M. C. \$9.00; total	85.50
Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Mission Festival Offering for General Mission	286.43
Rev. E. R. Blakewell, Epiphany Congregation, Racine, Mission Festival Offering for General Mission \$50.66; Collection for E. M. C. (fifth installment) \$38.00; total	88.66
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during October for General Fund \$27.50, General Mission \$421.24, Lutheran High School \$15.75, Lutheran Children's Home \$31.50; total	495.99

Rev. R. O. Buerger, Gethsemane Congregation, Milwaukee, Collection for Every Member Canvass second installment)	88.05
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Collection during October for General Institutions \$120.12, Lutheran City Mission \$5.78; total	125.90
Rev. Herman W. Cares, Emanuel Congregation, Tp. Herman, Reformation Festival Offering for General Fund \$20.25, General Mission \$2.00; Zion Congregation, Tp. Theresa, Reformation Festival Offering for General Fund \$12.35; Collection during October for E. M. C. \$5.00; total	39.60
Rev. E. Ph. Dornfeld, St. Markus Congregation, Milwaukee, Mission Festival Offering for General Mission	773.86
Rev. E. Ph. Ebert, Pentecostal Congregation, Whitefish Bay, Mission Festival Offering for Home Missions \$32.67; Collection during October for Home Mission \$15.32; E. M. C. \$22.00; total	69.99
Rev. Wm. G. A. Essig, St. Paul's Congregation, Stevensville, Collection for General Fund \$50.00, E. M. C. \$11.00, General Mission \$100.00, Negro Mission \$38.53; total	199.53
Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Mission Festival Offering for General Mission \$100.00, Indian Mission \$100.00, Negro Mission \$54.20, Home Mission \$200.00; Collection for E. M. C. \$20.00; Collection for Lutheran City Mission \$26.72; total	500.92
Rev. Frank G. Gundlach, Salem's Congregation, W. Granville, Collection for E. M. C.	35.00
Rev. Ph. H. Hartwig, Christ Congregation, Pewaukee, Reformation Festival Offering for General Mission \$5.25; Zion Congregation, Hartland, Collection for General Institutions \$20.00, General Mission \$25.00; total	50.25
Rev. O. Heidtke, Jerusalem's Congregation, Morton Grove, Gift from H. Eckhardt for General Mission	5.00
Rev. W. A. Hoenecke, Bethel Congregation, Milwaukee, Mission Festival Offering for General Institutions \$60.00, Home for Aged, Belle Plaine, \$22.35, General Support \$10.00, Lutheran City Mission \$10.00; Collection for E. M. C. \$95.50; total	197.85
Rev. Edwin Jaster, Zion's Congregation, Bristol, Reformation Festival Offering for Theological Seminary	19.66
Rev. Walter Keibel, Nain Congregation, West Allis, Collection during October for Lutheran High School \$4.43, Lutheran Children's Home \$2.00; Collection for E. M. C. (fifth installment) \$22.87; total	29.30
Rev. Herm. C. Klingbiel, St. John's Congregation, West Bend, Reformation Festival Offering for General Institutions \$10.00, Theological Seminary \$30.00, Northwestern College \$30.00, Martin Luther College \$37.03, General Support \$30.00; Collection for E. M. C. \$6.00; total	143.03
Rev. P. W. Kneiske, St. John's Congregation, Lannon, Mission Festival Offering for Indian Mission \$15.00, Negro Mission \$9.37, Home Mission \$15.00; total	39.37
Rev. H. F. Knuth and V. Brohm, Bethesda Congregation, Milwaukee, Collection for Indian Mission \$13.00; Collection for E. M. C. \$59.00; total	72.00
Rev. Ph. H. Koehler, St. Lukas Congregation, Milwaukee, Collection for E. M. C. (third installment) \$327.25; General Mission \$439.55, Lutheran High School \$48.83; total	815.63
Rev. A. Koelpin, Fairview Congregation, Milwaukee, Mission Festival Offering for Home Mission...	50.92
Rev. Henry Lange, Nathanael Congregation, Milwaukee, Collection for E. M. C. (fifth installment) \$9.50; Synodical Reports \$1.50; Mission Festival Offering for General Fund \$30.69; total	41.69
Rev. Kurt A. Lescow, St. John's Congregation, Mequon, Mission Festival Offering for General Institutions \$33.19, Indian Mission \$25.00, Negro Mission \$10.00, Home Mission \$25.00; total ...	93.19

Rev. Ph. Martin, St. Luke's Congregation, Knowles, Reformation Festival Offering for General Institutions \$2.08; Mission Festival Offering for General Mission \$14.35; St. Paul's Congregation, Brownsville, Reformation Festival Offering for General Institutions \$18.70; Mission Festival Offering for General Mission \$59.50; total	94.63
Rev. H. Monhardt, St. Paul's Congregation, Tp. Franklin, Reformation Festival Offering for General Support	23.05
Rev. Paul G. Naumann, St. Jacobi Congregation, Milwaukee, Collection for General Mission \$344.01, E. M. C. \$57.85, Lutheran High School \$9.14; total	410.00
Rev. O. B. Nommensen, Zion's Congregation, South Milwaukee, Mission Festival Offering for General Fund \$139.89; Collection during October for for E. M. C. \$15.00; total	154.89
Rev. E. C. Pankow, Garden Homes Congregation, Milwaukee, Collection for General Mission \$69.00, E. M. C. \$12.00; total	81.00
Rev. Wm. F. Pankow, Ephrata Congregation, Milwaukee, Collection for General Fund \$117.20, Lutheran City Mission \$10.00; total	127.20
Rev. A. Petermann, St. John's Congregation, Newburg, Reformation Festival Offering for Home Mission \$32.61; Collection for E. M. C. \$101.00; total	133.61
Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Collection during October for General Fund \$438.42, E. M. C. (10th installment) \$267.74, Lutheran High School \$29.25, Lutheran City Mission \$8.34, W. T. M. J. \$8.34; total	752.09
Rev. Rud. F. W. Pietz, St. John's Congregation, Lomira, Reformation Festival Offering for General Mission \$1.00, General Support \$12.30; total	13.30
Rev. W. K. Pifer, Bethany Congregation, Kenosha, Mission Festival Offering for General Mission \$40.00; Collection for E. M. C. \$24.80; total	64.80
Rev. M. F. Plass, St. John's Congregation, Oakwood, Reformation Festival Offering for General Fund \$32.04; Collection for E. M. C. \$40.00; total	72.04
Rev. W. Reinemann, Friedens Congregation, Elkhorn, Mission Festival Offering for General Institution \$33.04, Indian Mission \$25.00, Home Mission \$25.00, Negro Mission \$10.00, Poland Mission \$10.00; total	103.04
Rev. M. F. Rische, David's Stern, Kirchhayn, Collection during October for Home Mission	39.55
Rev. Ad. von Rohr, Peace Congregation, Hartford, Mission Festival Offering for General Institutions \$57.11, General Mission \$100.00; Reformation Festival Offering for General Fund \$51.50; total	208.61
Rev. Wm. Sauer, Grace Congregation, Milwaukee, Collection for E. M. C. (8th installment) \$50.00, (9th installment) \$30.00; total	80.00
Rev. J. E. Schaefer, Trinity Congregation, West Mequon, Reformation Festival Offering for Synodical Reports \$4.40, Negro Mission \$12.00; Gift from Y. P. S. for Lutheran High School \$10.00; Gift from Ladies' Aid for Lutheran Children's Home \$15.00; total	41.40
Rev. Gust. E. Schmidt, St. Paul's Congregation, East Troy, Mission Festival Offering for General Fund \$15.00, Theological Seminary \$15.00, Northwestern College \$15.00, Martin Luther College \$10.00, Indian Mission \$2.30, Home Mission \$10.00; total	67.30
Rev. Arnold Schultz, Trinity Congregation, North Milwaukee, Collection for E. M. C.	6.00
Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, Mission Festival Offering for General Mission	56.20
Rev. T. C. Voges, Trinity Congregation, Huilsburg, Reformation Festival Offering for General Institutions	21.27
Rev. Theo. Volkert, First Ev. Luth. Congregation, Racine, Mission Festival Offering for Indian Mission \$39.38, Negro Mission \$39.37, Home Mission \$39.37; total	118.12
Rev. Arthur P. Voss, St. James Congregation, Milwaukee, Collection during August, September	

and October for Home Mission \$187.13; Collection for E. M. C. \$1.00; Gift from school girls for Negro Mission \$2.55; total	190.68
Rev. L. M. Voss, Good Shepherd Congregation, Tp. Wauwatosa, Mission Festival Offering for General Fund	38.62
Rev. S. Westendorf, Calvary Congregation, Thiensville, Collection during October for General Fund \$31.70; for E. M. C. \$10.00; total	41.70
Salem's Congregation, Milwaukee, by Mr. Howard F. Ilgner, Collection for E. M. C.	468.04
	<u>\$7,778.81</u>

SUMMARY

Budgetary	\$5,711.13
Every-Member Canvass	1,832.60
Non-Budgetary	235.08
Total	<u>\$7,778.81</u>
Every-Member Canvass up to November 21 including the above	<u>\$71,974.83</u>
Milwaukee, November 21, 1932.	

CHAS. H. WERNER,
Treasurer.

TREASURER'S STATEMENTS

November 30, 1932 — 5 Months

Receipts and Allotments

	Collections	Allotments	Arrears
Pacific Northwest	\$ 196.01	\$ 830.40	\$ 634.39
Nebraska	3,733.65	3,819.50	85.85
Michigan	9,676.02	12,877.75	3,201.73
Dakota-Montana	3,420.85	4,664.95	1,244.10
Minnesota	21,370.33	26,480.10	5,109.77
North Wisconsin	22,671.60	33,137.90	10,466.30
West Wisconsin	19,673.75	32,337.75	12,664.00
Southeast Wisconsin	16,540.87	36,821.60	20,280.73
Total Coll. Dists.	<u>\$ 97,283.08</u>	<u>\$150,969.95</u>	<u>\$ 53,686.87</u>
From direct sources	877.84		877.84
From Poland Mission ...	34.37		34.37
	<u>\$ 98,195.20</u>		<u>\$ 52,774.66</u>
From Rev. Brenner	559.65		559.65
	<u>\$ 98,754.94</u>		<u>\$ 52,215.01</u>
Revenues	17,773.97	33,333.32	15,559.35
	<u>\$116,528.91</u>	<u>\$184,303.27</u>	<u>\$ 67,774.36</u>
Disbursements	165,468.65	165,468.65	*18,834.62
Deficit	\$ 48,939.74		\$ 48,939.74
Unappropriated		18,834.62	

* Below Budget.

Every-Member Canvass

	Total
June 30, 1932	\$175,021.93
July	\$ 32,844.79
August	16,601.74
September	6,751.63
October	8,097.85
November	5,607.52
Every - Member Canvass Collection to November 30, 1932	752,649.69
Debt on December 31, 1931	612,997.05
Debt on November 30, 1932	
	<u>139,652.64</u>
1931-1932 Deficit paid ...	40,187.63
July to November 30	
Deficit paid	48,939.74
	<u>89,127.37</u>
Every - Member Canvass cash on hand	\$ 16,161.65

Cash Balance July 1, 1932 17,247.15
 Total cash on hand November 30, 1932 \$ 33,408.80

THEO. H. BUUCK,
 Treasurer.

TREASURER'S STATEMENTS

November 30, 1932 — 5 Months

Cash Account

Accretions

Cash Balance July 1, 1932\$ 17,683.31
 Coll. for Budget (regular) 98,195.29
 Coll. for Budget (Brenner) 559.65
 Coll. for Budget (E. M. C.) 69,919.73
 Revenues 17,773.97

 Church Ext. Accts. paid\$ 1,512.03
 Church Ext. Revenues 82.00
 Trust Funds previously rep. 1,784.00
 Memorial Wreaths 14.00
 Seminary Bldg. Com. 779.59
 Accts. Receivable paid 20.00

 Total Accretions \$208,323.57

Liabilities
 Accts. Payable made\$ 24,980.31
 Accts. Payable paid 10,000.00

 Plus 14,980.31
 Notes Payable made 6,658.07
 Notes Payable paid 25,800.00

 Minus *19,141.93
 Non-Budgetary Coll. 645.14
 Non-Budgetary paid 235.29

 Plus 409.85

 \$204,571.80

Disbursed Therefrom

Budget Disbursements\$165,468.65
 Church Extension Loans 3,508.85
 Church Ext. Expense
 Annuities paid 250.00
 Cash Advances 800.00
 Notes Receivable 939.50
 Ackermann Bonds 196.00

 \$171,163.00
 Cash on hand on November 30, 1932 \$ 33,408.80

THEO. H. BUUCK, Treasurer.

TREASURER'S REPORT

November 30, 1932 — 5 Months

Receipts and Disbursements

	Receipts	Disbursed	Capital Invsts.	Operation	Maintenance
General Administration	\$ 23,464.20	\$ 8,039.52		\$ 8,039.52	
Educational Institutions	11,457.26				
Theological Seminary	1,442.83	8,077.97		7,977.02	100.95
Northwestern College	2,089.34	21,173.64		18,442.28	2,731.36
Dr. Martin Luther College	1,537.18	18,428.90	1,467.35	16,279.94	681.61
Michigan Lutheran Seminary	720.47	5,248.08	37.71	5,021.46	188.91
Northwestern Academy	199.21	3,114.04	7.90	3,064.73	41.41
Home for Aged	771.48	2,386.53		2,292.28	94.25
Missions, General	25,372.25	793.22		793.22	
Indian Mission	5,795.75	10,837.68		10,416.74	420.94
Negro Mission	4,220.20	31,084.06		31,084.06	
Home Mission	13,775.86	41,353.66		41,353.66	
Poland Mission	2,245.58	3,669.10		3,669.10	
Madison Student Mission	255.86	1,410.50		1,410.50	
General Support	2,941.54	8,322.00		8,322.00	
Indigent Students	1,028.27	1,529.75		1,529.75	
Church Extension	629.81				
To Retire Debts	248.20				
Total Collection	\$ 98,195.29	\$165,468.65	\$ 1,512.96	\$159,696.26	\$ 4,259.43
Coll. Rev. Brenner	559.65				
Revenues	\$ 98,754.94				
	17,773.97				
	\$116,528.91				
Every-Member Canvass	69,919.73				
	\$186,448.64				
Less Every-Member Canvass	69,919.73				
	\$116,528.91	116,528.91			
Deficit		*\$48,939.74			

Debts

July 1, 1932\$612,799.82
 Debts made since 32,283.52

 Debts paid \$645,083.34

 Debts on November 30, 1932\$609,048.05
 Decrease \$ 3,751.77

THEO. H. BUUCK, Treasurer.

Christlicher Hauskalender für 1933
Abreißkalender für das christliche Haus.
(Importierte Original-Ausgabe.)

DAY BY DAY WITH JESUS FOR 1933
A Calendar for Family and Private Devotions
Edited by PROF. W. H. T. DAU, D. D.



Der beliebte Abreißkalender mit einem Blatt für jeden Tag im Jahr. Außer Datum und Zeitangaben auf der Vorderseite eines jeden Blattes eine schöne Andacht, auf der Rückseite eine kurze erbauende Geschichte oder ein Gedicht. Auf der lithographierten Rückwand eine vielfarbige Reproduktion des Gemäldes von Steinhausen: „Kommet her zu mir alle, die ihr mühselig und beladen seid; Ich will euch erquicken.“

Preis: 60c.

To those unfamiliar with this Calendar we offer a brief description of it. The pad or block has 365 sheets, printed on both sides, 730 printed pages in all. Larger than many books. Each sheet contains a brief meditation, based on a carefully chosen Bible text with appropriate prayer or Hymn Verse and suggested Bible Readings for every morning and every evening of the year.

Price: 60c.

Announcing Lutheran Edition — 1933 Scripture Text Calendar



Every home needs this attractive, inspirational calendar. Avail yourselves of this opportunity to do a good deed by selling the LUTHERAN EDITION Scripture Text Calendar, as well as making a substantial profit. Practically all you have to do is display it — it all but sells itself on sight.

Der Bibeltext-Kalender ist auch in Deutsch zu haben.

9 Special Features

1. A ready-made market created by National Advertising in the leading religious publications.
2. Inspiring Daily Scripture quotations.
3. 13 beautiful Biblical Paintings of suitable size for framing.
4. Brief story of each month's picture.
5. Inspirational monthly quotations from Martin Luther.
6. Flowers and Birthstones of the months.
7. Preceding and following month date pads, and other fine features.
8. Phases of the moon illustrated.
9. Fourteen pages — 9¼×15¼ inches — of usefulness and beauty.

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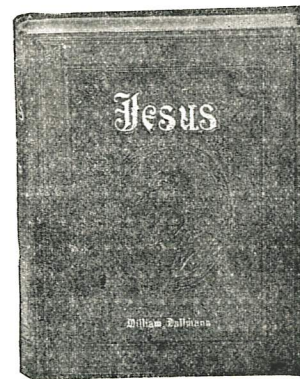
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