

The Northwestern Lutheran

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

Vol. 20.

Milwaukee, Wisconsin, February 26, 1933.

No. 5.

UNDERTAKE FOR ME

"O Lord, I am oppressed; undertake for me"

Isaiah 38:14

Beloved Lord, when pilgrim-days are dark,
When tossed by storms, no haven I can see,
Thy mighty Arm can steer life's fragile barque, —
O faithful Pilot, undertake for me.

Beloved Lord, without Thy guiding hand
Temptation's snares I fail to shun and flee.
Lest I sink down beneath the shifting sand,
O watchful Guardian, undertake for me.

Beloved Lord, Thou art the living Bread,
Grant me a firm, unfalt'ring faith in Thee.
E'en in the wilderness I can be fed.
O blest Provider, undertake for me.

Beloved Lord, when burdened down with care,
When doubts and fears assail, my Refuge be.
When sorrows press, when agonies I bear,
Divine Physician, undertake for me.

Beloved Lord, when gladness floods the heart,
Its every wish supplied abundantly, —
Lest I in self-will from Thy side depart, —
Divine Companion, undertake for me.

Beloved Lord, safe in Thy shelt'ring fold,
Thy treasured flock can rest contentedly.
If I should stray, and growling wolves behold,
O tender Shepherd, undertake for me.

Beloved Lord, washed in Thy precious blood,
From stain of sin, from penalty I'm free.
When saved by grace I cross the Jordan flood,
O sinless Surety, undertake for me.

Beloved Lord, Thou Bridegroom of my soul,
When I shall stand beside the crystal sea,
My songs shall praise, while endless ages roll
The love that thus could undertake for me.

Anna Hoppe.

THE FOURTH PSALM

(Continued)

Verses 4—8

David's Treaty to His Enemies

"Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah."

We find no difficulty with reference to the version of our English Bible relating to the clause, "Stand in awe and sin not." Indeed, considering that David is addressing "the sons of men," his enemies, and is entreating them to return to God in true repentance, as

we have seen in our foregoing meditation, we find the version wholly compatible with the sentiment of the Psalmist.

The difficulty seems to arise in taking into consideration the words of St. Paul who appears to refer to this clause of the Psalm in saying, Eph. 4:26: "Be ye angry and sin not," though without introducing these words as a formal quotation. We further find that the Septuagint or Greek translation of the Old Testament gives the version: "Be ye angry and sin not," while Luther, in his German Bible, translates, "Zuernet ihr, so suendiget nicht." Now we admit, both versions are permissible here without contradicting the essential meaning of the clause in question, that of St. Paul, the Septuagint and Luther as well as that of our English Bible, inasmuch as the Hebrew word in the original text entertains both meanings, to be angry and to stand in awe or tremble. The verb expresses any sort of disquietude, or strong emotion, the agitation of anger as well as fear and trembling. In the first case it would imply, Be angry, if you please, but do not go so far as to let your anger become sinful, or, Do not suffer yourselves to sin in your anger. This would give expression to the following sentiment of David, as speaking to his enemies: "I would indeed permit your anger as if the only effect were the injury which might thereby alight upon me, but since you cannot be angry without sinning, I must warn you to abstain from it." Even as Paul's admonition to the Christians implies, "If you have a just occasion to be angry at any time, see that it be without sin; and therefore take heed of excess in your anger."

But, it must be admitted that, notwithstanding that both versions as stated are permissible here, the version of the English Bible, "Stand in awe and sin not," is more suitable to our passage. It makes the exhortation more pertinent to the matter in question. It invites an urgent call to seriousness, solemnity and repentance. Surely men who love vanity and seek lies, as David has been describing them in our Psalm, need in the most solemn and earnest manner to be called to trembling, like the Jailor (Acts 16:29) who is said to have "come trembling, and fell down before Paul and Silas, and said, "Sirs, what must I do to be saved?" Nor are such outrageous sinners as David's enemies likely to be arrested and turn from their sins but in some way suited to produce violent commotion in their feelings. And thus David calls unto his ene-

Rev. C. Buenger
5026 19th Ave
Jan 34

mies: "Stand in awe, tremble before God, beware of angering the holy and righteous God in your sins, and return unto Him."

And in order further to warn and invite his enemies to repentance, David admonishes them, "Commune with your own heart upon your bed, and be still." There was good ground for such admonition. The enemies of the King of Israel were far from being considerate and reflective. They would not consider the gravity of their sinful endeavors and their guilt, but rather follow their own evil inclinations. And so the Psalmist entreats them to commune, to consult their own heart on the matter, to ask their conscience if they were doing right. Do not, he would say, take counsel of, or be influenced by, your own reasoning which is fallible, your will which is perverted, your passions which are full of hatred and malice, nor of your evil advisers and counsellors; but consult your human feelings, even though they are only based on natural law, your sense of right, your conscience, and that, too, in the silence of the night, in solitary musings on your bed, when your mind is withdrawn from the world, and the promptings of passion and ambition. Thus David would bring his enemies to calm, serious, silent reflection, for the purpose of calling them to repentance.

Serious Reflections

"Selah!" says the Psalmist at this juncture. We pause for a moment, and make some serious reflections on David's entreaty to his enemies.

"Stand in awe and sin not." "Ye sons of men," ye children of the dust, ye sinful men of high rank, ye rulers of nations, to whom is entrusted the guidance and welfare of the people, ye people and subjects as well, whose obligation to obey the powers that be is no less binding, ye citizens of our own country, whether high or low, rich or poor, cultured or non-cultured — ye sons of men, all of you — tremble before God and sin not against Him. Beware of angering the holy and righteous God, Him who punishes the transgressors of His sacred and inviolate law with wrath and displeasure, with temporal death, and eternal damnation. God's threat from Sinai still holds good: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Exodus 20:6.

Let those who incline to the theory that God may make threats to scare men into being good, but that He cannot as the kind and merciful Father carry out these threats — let them ponder carefully, prayerfully, the grave injunction of the Psalmist: "Stand in awe and sin not."

If there is one thing which our present generation needs it is to heed this injunction. People realize neither the terrible evil of sin nor its severe punishment. With incredible carelessness and security of

mind they pass through life disregarding the threats of God against sin. They affect to think that it does not become a being as God to punish sin. A false optimistic hope has blinded the eyes of many to this truth. Yet if men would only open their eyes, they could not help seeing that all history, secular as well as sacred, teaches that sin is punished. Violation of God's commandments cannot go unpunished. It will bring its own punishment; and no man violating the divine precepts, no matter who he may be, can escape such punishment. Try what he will no power can stay it. "Though hand join in hand, the wicked shall not be unpunished" (Prov. 11:21).

This holds good not only in the life of the individual, but also in communal and national life. What is the present depression our nation and people are suffering under but a visitation of God for the heinous sins we as a nation have committed in the past and are still committing? In other words, what is our present national suffering and distress but a punishment for our national sins — the sins of ingratitude towards God for His bountiful gifts, sins of greed and mammon, of luxury and extravagance, of graft and fraud, reeking immorality and licentiousness, of lying and deceit, of open and flagrant transgressions of the divine law, above all, the sins of false worship and idolatry, of self glorification, of general apostasy from God and His Word? It is for the national sins of ours that God's judgments have come upon our people. It is so even now, as the Lord Jehovah spoke to His people of old: "Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be ye astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." Jer. 2:11-13.

"Stand in awe, and sin not." Tremble, "ye sons of men," ye people, ye citizens of our own country, ye, ye members of the Christian Church, tremble before the holy and righteous God, provoke not His wrath and punishment with your sins! Are we not justified in calling our people, yea, ourselves, who are in no wise free from the cause of our national distress, but who are participants in the same, to trembling and repentance? Surely, we need in the most solemn and earnest manner to be called to such trembling. It is the primary call to repentance. There was much trembling among those who turned unto God at the call to repentance on the day of Pentecost, crying to the apostles: "Men and brethren, what shall we do?"

As a preparatory means of arriving at a holy awe and trembling before God the Psalmist urges us to commune with our own hearts. "Commune with your own heart upon your bed, and be silent." It goes without saying that a thinking and considerate man is

in a fair way to become wise. The great difficulty with most people is that they will not consider, not consider the things which make for peace of soul. This is the complaint the Lord often makes against them. The import of the sacred poet's plea is therefore not to be underestimated. He would have us and all men, even those who as yet are far from God, to commune with their own heart, to examine themselves by serious self-reflection, to search their innermost thoughts respecting God and their future life, to solemnly ask their conscience what it has to tell them, what witness it bears them, its reproofs and warnings, its promptings as to what course to take in matters of justice and right, above all to harken submissively to its conviction of sins. It is well for such reflection to chose a solitary time, like the silence of the night when one's mind is withdrawn from the clamorous world, and thus to compose oneself into a serious frame of mind. "Be still," says the sacred writer. Such practice of self-reflection will surely prove beneficial.

But however beneficial such communing with one's own heart proves to be, it only serves as preparatory to turning unto God. There is only one efficient way for such return to God.

Which Is It?

It is significant that the sacred poet makes the statement in our Psalm. "There be many that say, Who will show us any good?" Doubtless the matter involved primarily has reference to material happiness or the best means of sustaining life. It involves the question which has always been asked by the masses, and which has lost none of its interest to those to this day — the old-time and never ceasing question asked by mankind: Where shall happiness be found? In what does it consist? How is it to be attained? What will contribute to it? And, of course, the answers to this question are endless. There be many that put this question, the Psalmist indicates, and there are as many answers given to the same, each one differing from the other, even contradicting one another. Do we not hear of countless discussions on the present world crisis in the press, magazines, and over the radio, with as many solutions of the distressing social, economic and financial problems offered? A veritable confusion of tongues reigns over the earth on this subject. The whole unbelieving world is on this matter a Babel. Nor are men becoming any wiser as the world advances in science and inventions, except as God's revelation in His Word gives them understanding.

Such is the case with the problems of material happiness. But has the Psalmist only material happiness in mind? Has he not rather in mind what constitutes true happiness, namely, favor and friendship of God, in other words, returning unto God and becoming reconciled with Him? There can be no doubt

as to this view of the matter. Hence, we may well put the question asked by many in this wise: "Who shall show us the true good? that is, who shall show us true happiness, the happiness which consists in returning unto God? In other words, the great problem for the solution of which all mankind is crying ever since the fall of man, is this: Whence shall we be reconciled unto God? How attain His favor?"

But alas, how many solutions are offered by man! There are ever so many religions in the world each one of which offers a solution. And what is the solution offered? It is in a word sacrifices, man-made sacrifices which would gain the favor of God by doing the works of the Law in every form imaginable. But all the sacrifices offered by man and religions are in vain; they cannot reconcile God, nor can man return unto God by offering them.

There is only one religion which teaches the true reconciliation of man with God the holy and righteous One and the way to return to Him. It is the religion revealed in the Bible, the Christian religion. That teaches according to the words of the Psalmist, verse 5. "Offer the sacrifices of righteousness; and put your trust in the Lord." Offer sacrifices, indeed, but not the self-constituted sacrifices of men, not the sacrifices of works demanded by the Law, but the sacrifices of **righteousness**, the righteousness which is able to blot out the guilt of sin and to justify us in the sight of God. It is the righteousness which Jesus Christ the Son of our Savior has purchased for us through His victorious sacrifice, and by which God has become reconciled to sinners.

This righteousness is granted us as a free gift of God, appropriated to us through faith in our Redeemer. "Put your trust in the Lord." This trust in the Lord excludes reliance on all other things and resources; it relies wholly and exclusively on divine grace, and, of course, is paramount with renouncing all sin and evil lusts, presenting him who thus returns unto God through faith as a living sacrifice to Him, and his members as instruments of righteousness, leading a life of sanctification and in the fear of the Lord. (Rom. 6:13 and 12:1.)

That such a life offers true happiness both in this earthly abode and the life to come, is vouched by the glorious promises given in our Psalm: "Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased."

In the light of the countenance of the gracious Lord shedding all His blessings upon us, putting joy and gladness into our heart, giving us a degree of happiness which nowhere else may be found, not even in the most prosperous worldly condition — how calmly and cheerfully can we lay ourselves down to rest, voicing the words of the Psalmist. "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety."

J. J.

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.

COMMENTS

A Christian Political Party A Christian political party? It seems that there have been some such suggestions even in England. In our own country many entertain the thought and express it more or less directly. People are beginning to realize that nothing but religion can save our civilization from collapse, and now some believe that Christianity can be best applied to the needs of humanity by organizing a Christian political party.

The stand of our church on this question is well known, but it might interest our readers to hear also the opinion of others. A friend recently sent us a clipping from the Manchester Guardian, an article by a writer who signs himself Artifex. It is written in reply to a friend's suggestion of a Christian political party.

The writer opposes this thought first on historical grounds. He points to the Holy Alliance and the various clerical and Catholic parties on the continent and declares: "Few would maintain either that they were conspicuously more altruistic or more high-principled than rival parties or that they possessed a monopoly of truly religious people among their members and supporters. History, it seems to me, is against my correspondent's idea."

Then he in a very interesting manner shows what obstacles would present themselves to an effort to found such a party and what the results would be if such an attempt would prove successful, arriving at a conclusion to which we can well subscribe.

But I do not want to rest on the witness of history. After all, one has the perfectly obvious fact that not all sincerely religious men agree on matters of politics. Take, for instance, the question of Protection and Free Trade. Though I know all the economic arguments for Free Trade I should myself be quite content to rest a case for it on the ethical arguments alone. It seems plain to me not merely that in practice Protection always opens the door for all kinds of corruption but that in theory it is quite incapable of being reconciled with the principles of the Gospel. Yet many men whose religion it would be absurd to question hold exactly the opposite opinion. So I have no desire to see Free Trade made a condition of membership of the Church

of England. (I am, of course, aware that my correspondent did not suggest anything of the kind.) But still less have I any desire to see a political party, claiming exclusive right to the title of Christian, committed to a full Protectionist program. And on what subjects would all Christian people be agreed? Obviously on those alone on which there is no disagreement among men and women at all, and on which therefore no political party is called on to make any decisions. Of course, on matters where there was disagreement among the members it would be possible for the Christian party to adopt the new political principle of agreeing to differ. But I do not know that I have much use for that principle in parties, and even its most ardent advocate would probably admit that there is a limit to its application and that the greater the number of subjects to which it is applied the less the effectiveness of the party. Then, again, if one party arrogates to itself the title of Christian it, by implication, dubs all other parties antichristian. Well, we have, thank heaven, never had a strongly anti-religious party in England. Even anti-clericalism is bad enough in politics. Antichristian politics would be, I hold, a national misfortune. For it is really quite impossible to trace lines in ethical and political matters with the ruler of religious belief. The man with whom on purely ethical matters I most often find myself in complete agreement is a professed agnostic, and the person to whom, I think, I come nearest on religious and theological beliefs (the two things are not the same, though, of course, closely allied) is one whose political views I am far from sharing. Nor can I imagine anything likely to do more harm to religion than dragging it into the political arena.

Do I therefore hold, as my correspondent indignantly suggests, that religion should be a wholly private and personal matter and that the sphere of politics is one in which religion has, and always should have, no influence? Not at all. Very far from it. But I want religion to influence all men and all parties and not the members of one party only. I want Conservatives to be better men because of their religion, and Liberals to be better men because of theirs, and Labor men the same. The idea that a man cannot be deeply and sincerely religious merely because he does not share my political views is obviously absurd. The idea that he will not be a better man, no matter what his views may be, if he tries to attain his ends by such means as a sincere Christian ought to do seems to me no less absurd. What I want is not a Christian party but Christian politics. I feel I ought to apologise to many of my readers for discussing a point so obvious and for uttering so many truisms. But, as I have said, the proposal was bound to come sooner or later.

J. B.

* * * * *

The Tower of Babel We are often reminded of this story of the building of the tower of Babel, as related in Genesis 11, when we regard our present-day civilization. Just as Nimrod, the son of Cush and "a mighty hunter before the Lord" gathered about him his followers to build a mighty city with a heaven-kissing tower, "to make us a name, lest we be scattered abroad upon the face of the whole earth," Gen. 11:4, so do the mighty ones of the earth today. The same spirit of pride and rebellion against God, the same self-exaltation is rampant even in this day of confusion inflicted by the Lord.

An interview given by the Egyptologist Dr. Breasted recently, as published in the Chicago Tribune, brings this characteristic of the unbelievers into mind. Dr. Breasted has repeatedly maintained that the cradle of mankind stood in Egypt, that in the course of evolution the dwell-

ers along the Nile awoke suddenly to the thought that the real purpose of life was not to labor for the needs of the body alone, but that man should pursue higher things. At that moment, says Dr. Breasted, the human soul was born in man, and he began the formation of character as the highest purpose of human life. From that time his progress has been constant and fast. Man pulled himself out of the existence of a mere brute to become an intelligent moral character and develop a soul.

Thus man is invincible. He can do any thing and everything that he sets out to do. Reverses cannot stop him. As a cure for our present day depression Dr. Breasted urges a greater confidence in man. Man has always progressed to greater, higher things, and so shall he progress in the future. Nothing can stop him except the loss of his own belief in himself. Of course, man's efforts must be united efforts. The old fear, "lest we be scattered" still obsesses the ungodly, the deifiers of man. But what the ungodly fear often comes upon them, as it came upon the builders of the tower of Babel. See Psalm 2, verse 4.

Z.

* * * * *

Easter Collections In January Easter collections in January? An editorial in the "Kirchenblatt" gives us the solution, which we offer in a free translation:

We sometimes ask the finance department of our church (synod) about the condition of the treasury. We certainly were surprised this morning to hear that in these days (the first week in January) Easter collections were still coming in. Does any one happen to know the date of Easter in 1932? It was March 27! And the collections are sent in nine months, three quarters of a year later. Is this mere forgetfulness? Do you not know that the finance department is compelled to borrow the amounts that are not sent in from banks or elsewhere? And who pays the interest? The churches that have sent in their collections promptly, in the end, the various funds of the church, our missions, charitable institutions, etc. Congregations that wait till the end of the year before they send in their offerings should bear this in mind.

It should be the rule among us that the moneys are raised as quickly as possible and then sent in promptly.

A good rule, indeed. As soon as the individual Christian has given an offering for synodical purposes, the money no more belongs to him. It is God's. Nor does it belong to the congregation to which the giver belongs. The only function a congregation has in the matter of such collections is that of gathering in the individual offerings and sending them to the synodical treasurer. To use it, even temporarily, for home purposes, would be nothing short of the violation of a sacred trust towards God, the brethren in the synod and the man who gave for the purpose announced.

And how could one satisfactorily explain that such moneys are permitted to lie idle for a shorter or longer time when they are so sorely needed by the various missions and institutions and when they the meanwhile shrink by five or six per cent as the synodical treasurer is com-

pelled to pay interest to the banks on a corresponding amount?

We agree with the editorial from which we quote: "By all means congregations should see to it that the offerings gathered for benevolences are remitted promptly, if not monthly, then at least without delay." J. B.

* * * * *

Church Papers Church papers are having a hard time of it at the present. The Baptist recently was taken over by The Christian Century. "Owing to the inability of the trustees to continue publication of The Christian Register without further reductions of expense," the editor-in-chief, Dr. Albert C. Dieffenbach was retired. Other papers have been greatly reduced in size, and some have been changed from weekly to bi-weekly or monthly publications.

The Presbyterian quotes Dr. Dieffenbach on the cause of this condition:

The steady assault in the last twenty years on the various branches of the church by the anti-sectarian mind has had its effect on all phases of organized religious work, both at home and abroad, and it is an inescapable consequence that the organs which convey the news of this diminished life and labor should become less vital.

The Presbyterian Advance makes this comment:

The sentence just quoted is worthy of constant thought until its truth possesses the mind. Denominational papers, devoted primarily to the extension of the kingdom through organized activities of particular denominations, simply cannot be what they were because of "the anti-sectarian mind." This means that multitudes of men and women are growing out of, or have grown out of, a purely denominational loyalty. They are no longer inclined to do what their fathers did just in order to support the organized work of "our church." This accounts for diminished interest in all kinds of purely denominational agencies. It also accounts for the increased support of undenominational and interdenominational enterprise at home and abroad.

Shall we weep over this change? Why should we? Some of us have long urged that there are larger and deeper loyalties than the loyalty to a sect. Christ must be put first; not "our church."

But the editor is compelled to admit: "The difficulty lies here: Multitudes have grown out of the lesser loyalty without growing into the greater," though he still hopes that "in the end it will appear that the changes were in the interest of the advance of the kingdom of God."

A true Lutheran will hardly be able to follow this line of thought. He is a Lutheran because he is firmly convinced that the Lutheran Church teaches the full Gospel of Jesus Christ as it is revealed in the Scriptures. It is his loyalty to Christ that keeps him loyal to his church. He rejoices in the truth wherever he finds it, but loyalty to the Word of Christ compels him to testify against error to the extent of refusing to fellowship with those who teach it. That is the loyalty Christ demands: "If ye continue in my word, then are ye my disciples indeed." There is nothing like a deeper, higher, or more comprehensive, loyalty to Christ than such loyalty to His Word.

The Lutheran Christian demands that his church paper show this same loyalty to Christ and foster it in the hearts of the readers.

The "anti-sectarian mind" wants to see all denominational lines removed and all the churches united. It makes light of the existing doctrinal differences and reproves the churches that for reasons of confession refuse to join in the so-called bigger things.

When it succeeds in breaking down a denominational loyalty such as we have briefly described, it has made people careless of the Word and disobedient to Christ. No wonder that "multitudes have grown of the lesser loyalty without growing into the greater." The man who is indifferent in matters of doctrine is in the final analysis indifferent to Christ. And that is a change over which we should indeed weep.

Therefore the situation should arouse Lutherans to a deeper appreciation of their church papers as loyal witnesses of Christ and as a most valuable and effective means to combat the "anti-sectarian mind."

As Dr. Dieffenbach indicates, the circulation of our papers shows in what regard we hold them. There should be a church paper in every home. It should be read and studied and then handed to others.

In This Connection In this connection we call attention to an editorial of the Lutheran Sentinel:

Our church is often criticized for being "too strict" or too "narrow-minded," etc. It is interesting, however, that great statesmen, who are credited with possessing considerable intelligence and true broad-mindedness, are not likely to agree with such criticism. Thus Senator Moses of New Hampshire said recently: "If the church is to recapture the power it once had, which was committed to it by its founders, but has become diluted, it will have to return to that simplicity of utterance, that tyranny of doctrine, that strength of persuasion which the church alone can give to this country in its hour of need. If such a spirit of staunch religion had prevailed in this country during these last desperate years, the despair some of the present day problems have called forth would have been transformed into courage."

The Senator has undoubtedly pointed to one of the weak spots in American life. It is not more "broad-mindedness" in religion that is needed, but much of good, old-fashioned narrow-mindedness. A sword must be "narrow" or else it will be useless: "broaden" its cutting edge and it would become only a clumsy rod. Christian doctrine, if it is to be and do what the Lord intended, must be narrow as a sword, — "yes, quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." (Heb. 4, 12). Not less, but more of "that tyranny of doctrine" is the world's need to-day.

J. B.

* * * * *

Russia's Five-Year Plan Against God Details of such a plan have been revealed by Dr. Nicholas Murray Butler, president of the Carnegie Endowment for International Peace, according to a New York news dispatch in the Milwaukee Journal. The anti-religious decree, which is said to have 118 articles, plans measures to be taken for five years. During the first year steps

were to be taken to close all religious schools, academies, and Catholic seminaries and to discontinue the teaching of theology. During the second year the aim is that "from May 1, 1937, there shall not remain a single house of prayer in soviet territory. The very concept of "God" will be expelled from the soviet union as an instrument to oppress the working masses." By October, 1933, it is expected that all soviet institutions will be "purified" through the absence of persons holding religious beliefs. Special attention will be given to the inculcation of "intelligent irreligion into the psychology of the masses." And so on for the next three years, until in the fifth or final year all the previously achieved results will be consolidated.

This program has the merit of making clear the real aims of the soviet. Whether these aims can be realized, the goal of complete extinction of the "religious mentality" can be reached, is another matter. In the light of experience that the soviet has had with its industrial five-year plan, it may be doubted whether their religious drive succeeds. The concept of "God" is not easily erased from the heart and conscience of men. Romans 1: 19, 20. Man feels the need of a "God." If through ignorance he cannot find the true God, he immediately resorts to the making of idols. Of such idols the soviets has a plenty: Lenin, Stalin, etc. In fact, the god of the miscalled godless soviet is "man," just simply and plainly man, with his powers of intellect, of body and brawn, used for the exercise of an authority over the poor misguided and unhappy masses, in a manner more autocratic, cruel and tyrannical than was ever dreamed of by the Russian Czars. Thousands driven into exile, millions literally crying for bread, men driven to tasks to eke out a bare living, the fruits of their labor taken from them, with fear in their hearts, prisons filled with the innocent victims of espionage, grim hunger, want, and misery stalking all over one of the richest grain producing lands of the globe — this is but a pale picture of the results of soviet vanity and godlessness.

No human effort has ever succeeded in abolishing God, or the bare concept of "God." France tried it in the heyday of its revolution at the end of the eighteenth century and failed. Voltaire and Ingersoll, to mention no others, tried it and failed. And so shall the soviet fail. But in the meantime the untold human misery entailed by the effort must wring the heart of every right-thinking human being and animate the believing Christian to incessant prayer for the sufferers.

Meanwhile let us not forget that the Lord God placed the people or nations on earth for the purpose that "they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Acts 17: 26, 27. A nation or a people that does not make this its purpose, but persistently makes and follows other gods of earthly being and happiness, that in consequence abuses the gifts of God in the sinful worship of its idols,

shall meet the fate of the Canaanites, who were destroyed by the Lord through the Israelites. This pursuit of godliness must be nourished or kept up by us, who know and believe in the Lord God, the only Savior, even in a land and among a people so falsely secure in its outward confession of Christianity. 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

(Conclusion)

We believe that one of the grossest and greatest mis- and ab- uses of the divine call, which is always condemnable, and never condonable, is the condemnable action of busybodies, meddlers among pastors, who feel called upon to propose candidates for any and every vacancy. Refer the matter to the right and regular place, to the men, who have been called and chosen to handle this matter. It is just sordid and sinful to find yourself face to face with a congregation, who has already called so and so, because he or they said he is good and the man for the place. If the established order would be observed more religiously, the conscience of pastor and congregation would rest more easy and quietly. Then there would be less misfits in office, and more fine fits, more dynamite, where it is needed. Many would be spared the chastisements of God, errors and inconsistencies would be fully avoided. The divine call is also misused shamefully and most disgracefully, when a pastor uses a call received to force his congregation to raise his salary, threatening to leave, if this is not forthcoming, or intimating this most dramatically. Then the congregation most truthfully peddles it all over the town, our minister stayed, because we raised his salary, we bought him! Fine business! "Simon offered them money, saying give me also this power to give the Holy Ghost." But Peter said unto him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Acts 8:19, 20.

Who is to decide when the pastoral relations are to be terminated? Both pastor and people have a voice and a veto here. The pastor has no right to sever or end his relations with a church, whenever he pleases. Suddenly like a thunderbolt from a clear, blue sky announce after the benediction: You have heard me for the last time! I am through with you! I resign! This is not only rude, but ruthlessly pagan. Neither has the congregation the right to depose, or dismiss the pastor ad libitum, at pleasure, whenever whim or wrath chooses to do so. Such a relation is sacred and must be severed decently and in order. We can conceive of nothing more distasteful and un-

becoming to the church of God than an ouster order from the court. Imagine a sheriff putting the stubborn preacher out of the parsonage and parish! Police sent in and invited to keep order in a meeting! It happened in Corinth and Paul writes: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren?" 1 Cor. 6:18. Release from the call must come from the Lord through the same channel by which it came. How much expense could be saved in investigation and how much travel avoided and meetings omitted, if the latter principle would be carried out. Every call that a minister receives should be submitted to his people for deliberation and action, not to a few persons in the congregation, or council, but to the church assembly. There is an exception. Suppose the pastor has just accepted a call and is installed only a few months, or a year, a call to him would be unlikely to reach the church. Do not commercialize the received call. Some day they in your parish will say: Go! For we cannot and we will not vote any more salary. And then? Expose! Brethren! These things ought not to be.

In accepting and rejecting, or better returning a call, only God's Word and Holy Spirit filling the conscience must guard and guide against excess, or abuses will freely and fully follow. How can God's will be ascertained? His pleasure be discovered? This is mutual. It will come from the congregation and pastor. The weal and the woe of the kingdom of God will always be the deciding factor. Will the flock benefit by your leaving? Will it suffer? Am I a present impediment? A weight or a wing? Am I needed? The writer remembers a brilliant pastor, who was great in the pulpit and out of it, sermon-maker and a Seelsorger, who, as the years came and went, found out that he was unable to keep pace with rapidly developing English work in the parish, and he voluntarily stepped out and dropped the mantle on younger shoulders. He went to a smaller congregation. He did not say: "This is my cow and I am going to milk here until I, or she is dead. I'll dare anybody to put me out!" or similar horrid remarks often heard from the lips, which should have grace and preserve unimpeached the doctrine of sound words. "'Tis true, 'tis a pity! It's a pity, 'tis true!"

On the other hand a congregation will not feel insulted, or flattered, when he pastor receives a call. They will gather together with the pastor prayerfully considering the call from God's angle. Lay aside all selfishness. They will not say: "We have a good pastor and there is none such. Where will we get one just like him?" And then after he is gone throw mud instead of bouquets! Then say: Good thing he went, we have a better one. This new man beats him com-

pletely. Paul and Barnabas left Antioch, and did far more work for Christ in the broad field of missions! All gifts of the Holy Ghost are given to every man for the common good. Read 1 Cor. 12, verse 7. — When external reasons, such as a beautiful church building, parsonage and other things comfortable are allowed to give the deciding vote, then and from that moment the pastor has surrendered to the flesh and has become disobedient to the heavenly vision, immediately has conferred with flesh and blood. The ministry will be blamed, its glory spotted, in the eyes of the outsider and unbeliever, and the godless world, which sees the minister's work traded or treated as a job, where comfort, or money, or ease decides. Let every pastor solve or settle the final word of acceptance on his knees in the quiet chamber of prayer and with tears. After the decision has been reached and published let the fellow-ministers be silent and refrain from giving all kinds of self-made reasons, why he accepted and went, which is breaking the Eighth Commandment with their tongue and tattle, which advances wild and weird reasons, why the brother left and arrived. It is not right. That the ministry be not blamed. "Blessed are they that stick, for they shall succeed." — Blessed is the pastor, who is always ready to follow the Master. He will ever work with a good conscience, with comfort and with sweet confidence and great courage, that comes to him from the earnest conviction: I am here! By God's appointment. In His keeping, under His training. For His time.

Never range the ministry among the many other secular alternatives. Then you miss the appointed door. Your vision then is horizontal, like that of Lot "who lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere." Your outlook then is that of the man of the world. It is the Judas motive, "how much will you give me?" Let our vision be vertical. Like David, "I will lift up mine eyes unto the hills from whence cometh my help. Like Abraham, to whom God said, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward — I will give it unto thee. The assurance of being sent is the vital communion. The absence of the divine call eviscerates a man's responsibility, will tend to secularize his ministry, commercialize his calling from end to end, and make the ministry a fine place and profession, where he can hide and sleep and be lazy without getting caught. The ministry can cover a multitude of sins.

And now, brethren, in conclusion. One Roman senator used to close all his speeches in his senate with the words "ceterum censeo Carthaginem delendam esse," which words we will change to ceterum censeo vocationem divinam esse! — And we will repeat it on every occasion, and never talk sinfully and with a smile of the divine call. He who enters through the

door of the divine call and vocation into the ministry will surely apprehend "the Glory of his calling." He will be constantly wondering, and his wonder will be a moral antiseptic, that he has been appointed a servant in the treasuries of Grace to make known "the unsearchable riches of Christ." Study St. Paul's letters and you are impressed with this wonder, which Paul constantly wonders over. Next to the infinite, passionate love to his dear Savior, "who loved me and died for me," as he states, Paul's wonder is that he was made a minister of salvation and the grace of God! From the hour of Damascus, from the time he was called from the bright light, which blazoned around him on the dusty road unto the day of his martyr's death he is always wondering over his divine call! "Unto me! Who am less than the least of all saints is this grace given! That I should preach among the Gentiles the unsearchable riches of Christ. For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of grace of God, which is **given to me** you-ward! Whereunto I am ordained a preacher, and an apostle, a teacher of the Gentiles in faith and verity. The Gospel of the Blessed God, which was committed to **my trust** — and I thank Christ Jesus our Lord, who hath **called me** for that He enabled **me**, for that He counted **me** worthy, trustworthy, putting **me** into the ministry, who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy!" — Do you not from these quotations feel a sacred, burning wonder in all these ejaculations and exclamations? — He is proud of His office! Oh! The Head and the Heart of the Church, Jesus Christ our Lord keep the ministry unspotted from the world for you and me. "Be ye clean! Be ye clean! Ye that bear the vessels of the Lord!" Selah! Think it over! Amen.

THE RELATIVE PROPORTION OF LAW AND GOSPEL IN OUR CHURCH LIFE

Essay read by Wm. Lueckel at the
Convention of the Pacific Northwest District

(Conclusion)

Part V

Aside from the public application of the Word, almost countless opportunities are offered to apply the Word individually, both in the winning of new members for the church and in holding and edifying the old. This activity embraces the whole field of pastoral activity known as *Privatseelsorge*. Again the same fundamentals are involved, and the desired results will be achieved by the Gospel rather than by the Law. In the New Testament the ministry is described in part as a shepherding, as pastoral care. Paul says to the elders at Ephesus, "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church." Peter expresses the same thought, admon-

ishing the elders in the congregation to feed the flock of God in their midst.

This phase of the ministry has its prototype in the ministry of our Lord. On the one hand he was the greatest of prophets; He stands out publicly among the people of God as the final and greatest herald of God's salvation. His message is the most distinct and complete that the people of God have ever heard. It is the sum total of God's blessed revelation. God was speaking to man through His own Son. But Jesus also said that He is the good shepherd. He is not only concerned about the welfare of the flock as a whole, He singles out the individual lost sheep and brings it back to the fold; He tenderly leads the straying sheep back to the flock. We marvel at the tireless, tender, patient labor of the Lord in behalf of the individual. He who is the Messiah for a whole nation, for the whole world, takes time to search out and bring blessing to the humble individual. The man sick of the palsy has his health restored, but not until he has heard the blessed words, "Thy sins be forgiven thee." In the midst of a veritable mob Jesus singles out one man, Zacchaeus, in order that he might bring peace to the troubled heart of a poor sinner. He knows full well that Judas has planned to betray Him, yet how earnestly, how tactfully He deals with this erring disciple; how tenderly He warns the boasting Peter and what solicitude He shows for Him after the resurrection.

The Lord's great love for souls is well reflected in the labors of the apostles. They went out to preach the Gospel to the whole world. But they did not lose sight of the individual in the great mass of humanity. We see this especially in Paul's ministry. He taught publicly, and he went from house to house confirming the message. He stands as man to man before Felix and his courageous, sincere words make a deep impression upon that undecided character. He assures the Thessalonians that he has comforted and charged everyone of them as a father does his children. His epistles abound with individual instruction to wives, husbands, children, masters and servants.

In this field of his activity the pastor must above all show himself as a man of the Gospel. He must have a thorough knowledge of the Gospel, knowing how to adapt it to all problems and situations of life and he must have unlimited patience and the tact to say the right word at the right time. The most prominent apostles of the Lord were fishermen, and the Lord described the ministry of his followers as a fishing for men. Patience has always been associated with the true fisherman. He will cast his net again and again in the hope of ultimate success, even though he cannot see beneath the waters and has no guarantee that the particular waters in which he is fishing contain fish at all. Just so the Lord wants men in his work who will patiently continue to apply His Word, though they may see no results of their labors at all. He wants men who will stubbornly trust in His promise that the Word will achieve its purpose. It is the individual application of the Word which makes the ministry a dif-

ficult calling on the one hand; it is in this same field that the pastor finds his greatest satisfaction and joy.

The work of winning souls for the Lord is largely a matter of individual work, especially in mission fields as we have them in our District. A large established congregation enjoys a natural growth from within; one might almost say that children grow into the church of their fathers as a natural thing. But the missionary, wherever he may be, is largely dealing with people who are without church entirely or with people whose contact with the churches so far has only served to confuse their ideas of Jesus and the Gospel. Every possible type of sin and unbelief will be encountered. One will meet the smug pharisee, the scoffing infidel, the "hardboiled" coarse sinner, the terrified and tempted soul, the misguided zealot and the confused and bewildered man who is truly lost in the maze of religion which our modern world presents.

It is the business of the pastor to win these men for his Lord. To do so, he must first of all meet them on common ground as much as possible, without denying the Lord and His truth. Often it will be a case of man to man, regardless of their different stations in life, and the first step will be to win the other man's confidence. It will not do for the pastor to stand upon the official dignity of his office and demand respect and courtesy for his person. The Lord indeed calls a true pastor His ambassador, worthy of respect. But the pastor does best to let this respect come naturally, by honestly and faithfully fulfilling his office. We are fully aware of the fact that only the Gospel, not the personality of the pastor, can convince and win the sinner; it is none the less true that lack of patience and true Christian humility can hinder and spoil the effect of the Word.

Patient application of the Gospel cannot be emphasized too much. People simply are not in a position to understand and judge Christianity in general and our Lutheran church aright until they have become firmly founded in the Gospel. The lodge man simply does not see the idolatry of his religion until it becomes clear to him that there is no salvation and no worship of God without Jesus Christ. A man does not know and appreciate true Christian liberty unless he knows justification by faith in Christ Jesus. Only an understanding of the Gospel will make it plain to him that the real difference between Lutheranism and Catholicism is not a matter of the pastor's vestment, of bells and of candles on the altar. But it is useless to argue with people or to expect them to judge things in the light of God's Word until that Word has become part of their very life. Once the Gospel has gained entrance into a man's life, it will shed light into the darkened soul; the Word of Truth will make men free.

But the pastor will not only apply the word generally seeking to gain new followers for the Lord, a great part of his work in the congregation will be work with the individual. It has been said that a visiting pastor makes a church-going congregation. This is true if it applies

to those visits which the pastor pays his members in order to really know and understand them in their everyday life. A mere social visit will not accomplish this. A discussion of the political situation or of the weather does not tend to uplift spiritually. But neither does it show proper taste and tact to make pastoral visits distasteful to the parishioner by an overdone show of holiness. Opportunities to discuss the church and its work will, as a rule, present themselves quite naturally; sins and wrong impressions can be corrected and the Gospel can be presented in its natural relation to our whole church life.

Pastoral visits conscientiously made, bear blessed fruit. A live interest in the congregation and in its affairs will be created in the members of the church and the pastor will be in a position to bring live and practical sermons to his hearers. The needs and problems of the congregation will supply a live point of contact between the pastor and his people.

Aside from regular pastoral visits there will be many special cases of sickness, temptation and affliction which will demand the pastors individual attention. Sickness, even when it is not unto death, is a time of temptation for the child of God. Sickness is in itself a dread reminder of the curse of sin and as such is used by the old evil foe to shake the believer's faith in His Lord. It will not do to say that a Christian knows the Gospel and can comfort himself in the hour of his distress and temptation. These are times when Satan would above all make us doubt the grace of our Lord, make us believe that we are not worthy of His consideration. And in the hour of death he makes one final fierce assault upon the soul that is about to pass from this land of turmoil and strife into the realm of bliss. There is great comfort and strength for the Christian in the word of the Gospel spoken by a brother in faith.

Church discipline is a necessary part of sound congregational life. A pastor can educate his congregation in the exercise of true Christian discipline by his own example. The eighteenth chapter of Matthew is generally conceded to contain the Lord's instructions to the Christian who would admonish an erring brother. It is not, however, an outline of the procedure by which a member can be put out of the church in the shortest possible order. In it the Lord rather encourages his followers to do everything within their power to win a brother who has sinned. Only when he closes his heart to all brotherly admonition shall he be considered a heathen man and a publican. We should not lose sight of the fact that the Lord is not describing a formal case of excommunication from the church in Matthew eighteen. He is speaking to the individual Christian who is ready to stamp a sinning brother as a heathen and publican. The mere fact of sin does not give one the right to do that, the Lord would say. Let him be unto thee as a heathen man and a publican only when he has refused your brotherly admonition, and that before one or two witnesses and finally when he has refused to hear the church.

It should be selfevident that only actual sins can be the subject of brotherly admonition. The Lord is not referring to imaginary wrongs. Yet some are so zealous that they seek to admonish even where there is nothing in the brother's conduct to warrant admonition. Neither has the Lord appointed His Christians to watch each others conduct as spiritual policemen and detectives. But where actual sin has been committed, we owe it to our fellow-Christian to go to him as a brother. A legalistic, domineering, "better than thou" attitude will not accomplish the desired result. But there is a possibility of winning an erring brother, if we go to him in the spirit of Jesus and the Gospel. Then the brother will know that we have his welfare at heart, that we who pray "forgive us our trespasses," are ever ready to "forgive those who have trespassed against us."

Finally the pastor is going to apply the Word of God and especially the Gospel to his own private life and to the life of his family. For he who would take care of the church, must be able to rule his own house well, having his children in subjection with all gravity. Every Christian pastor wants his home to be under the influence of the Gospel. In his mind, therefore, he may be perfectly clear as to the freedom which is his as a matter of Christian liberty. Yet he will meet people who will attempt to restrict his and his family's liberty, without putting the same restrictions upon themselves. Now the Lord has not made the rules of conduct any different for the pastor than for his parishioners; if people want to make certain amusements and recreation a sin for the pastor, they should not ask freedom for themselves in the same things.

In meeting such a situation, however, the pastor will want to know if the spiritual welfare of a weak brother or only bigotry are involved. Against the latter he will defend and demand his Christian liberty, but he would give up all his freedom and liberty rather than see the faith of a weak brother destroyed. This is the spirit of the Gospel as expressed in the life of the Apostle Paul, who was ready to forego eating meat entirely if his eating of meat would cause his brother to lose his Christianity.

In conclusion suffice it to say that this essay has not exhausted the possibilities of applying the Word of God to our public and private life. Human life is capable of producing countless new situations and developments. Each succeeding generation has its own peculiar problems. But if human problems are seemingly endless, it will be found that the wisdom of God to understand and solve these problems is inexhaustible also. God always goes to the bottom of things and the foundation of our life always remains the same. Man will always remain a sinner as long as the world shall stand, and in the Gospel is found the grace of God greater than man's sin. Hence the work of the church, in so far as it touches the individual, the congregation and the Synod must prosper if we will only have the courageous faith to apply the Gospel rather than the Law as the working principle of our life.

YOU CAN'T HAVE IT BOTH WAYS

A lot of soft-hearted reformers are prone to protest against severe punishment of criminals on the ground that these murderers and thieves never had a chance; they are the victims of society; we are, it is said, the guilty ones, and we ought not to punish them.

This same sort of soft-hearted social reformer has had a chance to introduce his theories into the schools. He has taught the young people that they are the offspring of beasts and that morals are but the creation of men and that there are no final standards of right and wrong. Out of these schools are coming young folks who engage in crime, and other young folks who have very loose ideas of what is right and wrong.

If the reformer is asked about the criminal tendencies of these, his graduates, he disclaims responsibility. Yet the strange thing is they do appear to be the victims of society, of that part of society in which this reformer has been doing his work. The reformer certainly can not excuse the criminal who is produced by the slum without also claiming the criminal that it produced by the modern high school.

—The Christian Standard.

† MRS. HEDWIG CLARA ZINK †

Mrs. Hedwig Clara Zink, wife of the Rev. John Zink of Bay City, Mich., died on December 27, 1932. The burial services were held on December 30 in Green Ridge Cemetery of Bay City.

Hedwig Clara Kuehn was born on February 26, 1873, in Manebach, Saxony, Germany, a daughter of Reinhold Kuehn and his wife Bertha. Soon after her birth she was baptized in the name of the Triune God. In the year 1880 she came to America with her parents who made their home in Saginaw, Michigan. Here she attended the Christian dayschool of St. Paul's Church and was later confirmed by the Rev. C. Eberhardt. In the year 1898 she was married to the Rev. John Zink, then pastor of St. John's Church in Frankenmuth. God blessed this union with six children, one of which has preceded the mother into the eternal rest. In the year 1918 she came to Bay City when her husband accepted the call to Trinity Church here. Bay City was the place of her residence until her death. She was not in the best of health for the last ten years. Still, the news of her death came as a distinct shock and surprise to all that knew her. She is survived by her husband, the Rev. John Zink, five children: Mrs. Wm. Schutt, Bay City, Miss Esther Zink, Bay City, the Rev. W. Zink, Dale, Wis., the Rev. H. Zink, Bay City, Adalbert Zink, Bay City, and one foster daughter, Miss Rosa Kuehn, Bay City; one brother, Capt. Ernest Kuehn, Ft. Lewis, Wash.

May the eternal Lord of life comfort the bereaved with the sure hope of the resurrection unto eternal life.

— Looking up makes one look down on the sins of life.

FROM OUR CHURCH CIRCLES

Twentieth Anniversary

Twenty years had elapsed since the Rev. Br. Gladosch was installed as pastor of Zion Church in Town Morrison, Wis. Without any knowledge of their pastor the members of the congregation planned and prepared a memorial service, which was held in the church on Thursday evening, January 12, in the German language. The undersigned preached a sermon on 2 Cor. 3:4-11. The service was well attended. Some pastors from other churches were also present. The worthy Jubilarian was the recipient of a valuable gift from his congregation. For this gift and for the entire service the pastor expressed his appreciation in words of thankfulness. After divine service a lunch was served by the ladies in the basement of the church.

"I am the Lord thy God . . . and I have put my words into thy mouth . . . that I may . . . say unto Zion: Thou art my people." Isaiah 51:15, 16. F. C. Uetzmann.

Acknowledgment and Thanks

In the name of the Indians, especially the school-children, we here again express our hearty thanks to the friends who have added to the Christmas cheer at Peridot: St. John's Congregation, Wrightstown, Wis.; Lutheran Ladies' Aid, Mosinee, Wis.; J. S. B., West Allis, Wis.; Mrs. Ida Wuerger, Milwaukee, Wis.; Miss Clara Denninger, San Diego, Calif.; Ladies' Aid, Lena, Wis.; Ladies' Aid, Green Bay, Wis.; Ladies' Sewing Society, Hartford, Wis.; Children of the Kindergarten, First and Second Grades, through Miss Ruth Schaller, Milwaukee, Wis.; Rudolph Jahnke, Appleton, Wis.; Ladies' Aid, Greenleaf, Wis.; Mr. H. W. Jaeger, South Milwaukee, Wis.; Emanuel Ladies' Aid, Orange, Calif., care of Mrs. F. J. F. Mueller; Rev. Geo. Tiefel, Hadar, Nebraska.

A. M. Uplegger,

H. E. Rosin.

Memorial Wreaths

In memory of Frederick Ziech the sum of \$4.00 by the Church Council of East Side English Lutheran Church, and in memory Earl Miller, the sum of \$2.00 by Mrs. Gladys Miller, were donated for Home Missions.

Gervasius W. Fischer.

* * * * *

In memory of Mr. Aug. John Friedrich, born November 11, 1865, died January 20, 1933, Mr. and Mrs. Herm. Mitchell of White, So. Dak., donated \$2.00 for Home Missions.

A. H. Birner.

BOOK REVIEW

At the Cross. By Pastors James W. Schillinger, Roy D. Linhart, Harold L. Yochum. 163 pages. Price: 90 cents. The Lutheran Book Concern.

Three groups of Lenten sermons and addresses: Love streams down from Calvary's Cross; Songs of the Cross;

and, Behold your King. They preach Christ and will, therefore, be read with profit. In the first series the underlying thought is good, but the form not so well chosen, especially not the sub-heads over the paragraphs. The second series employs familiar Lenten songs as carriers of the message of the Cross. The addresses are brief. The third series is rich in thought ably expressed.

J. B.

WEST WISCONSIN DISTRICT

November, 1932

Rev. A. Berg, Sparta	81.75
Rev. C. E. Berg, Ridgeville	7.55
Rev. C. E. Berg, Ridgeville	24.48
Rev. J. B. Bernthal, Ixonia	72.45
Rev. L. C. Bernthal, T. Trenton	5.00
Rev. A. Dasler, Fox Lake	19.45
Rev. A. G. Dornfeld, Hubbleton	48.45
Rev. A. G. Dornfeld, Richwood	73.94
Rev. A. J. Engel, Pardeeville	35.20
Rev. Gustav Fischer, La Crosse	100.00
Rev. Wm. Fischer, Merrill	50.00
Rev. E. C. Fredrich, Helenville	36.80
Rev. J. G. Glaeser, Tomah	95.00
Rev. M. Glaeser, Wonewoc	55.85
Rev. I. J. Habeck, Minocqua	23.72
Rev. I. J. Habeck, Woodruff	14.15
Rev. A. Hanke, Rollingstone	37.50
Rev. J. F. Henning, Bloomer	27.20
Rev. M. J. Hillemann, Marshall	41.47
Rev. R. C. Hillemann, Eau Galle	40.60
Rev. R. C. Hillemann, Plum City	22.22
Rev. R. C. Hillemann, Waverly	2.70
Rev. O. E. Hoffmann, Poplar Creek	12.75
Rev. O. E. Hoffmann, Iron Creek	20.25
Rev. O. E. Hoffmann, Elk Mound	7.00
Rev. P. Janke, Fort Atkinson	608.18
Rev. F. Kammholz, Rib Lake	5.09
Rev. Wm. Keturakat, Sun Prairie	195.50
Rev. L. C. Kirst, Beaver Dam	25.31
Rev. J. Klingmann, Watertown	175.07
Rev. E. E. Kolander, Marathon	29.00
Rev. R. P. Korn, Lewiston	70.54
Rev. H. Kuckhahn, St. Charles	14.05
Rev. O. P. Kuehl, Green Valley	9.00
Rev. O. P. Kuehl, Rozellville	31.00
Rev. C. F. Kurzweg, Cream	10.00
Rev. C. F. Kurzweg, Cochrane	38.00
Rev. A. W. Looock, T. Knapp	7.86
Rev. A. W. Looock, T. Lincoln	35.00
Rev. A. W. Looock, T. Lincoln	2.25
Rev. A. W. Looock, Shennington	7.51
Rev. A. L. Mennicke, Fall River	69.66
Rev. A. L. Mennicke, Doylestown	190.30
Rev. G. E. Neumann, Rib Falls	20.46
Rev. G. E. Neumann, T. Rib Falls	10.99
Rev. G. E. Neumann, T. Stettin	13.38
Rev. W. O. Nommensen, Wausau	25.00
Rev. Wm. Nommensen, Columbus	165.32
Rev. A. W. Paap, Johnson Creek	33.20
Rev. J. H. Paustian, Barre Mills	29.67
Rev. E. E. Prenzlów, Cornell	23.20
Rev. Chr. Sauer, Ixonia	25.00
Rev. H. Schaller, Medford	12.40
Rev. H. C. Schumacher, Brodhead	14.88
Rev. H. C. Schumacher, Milton	74.50
Rev. J. H. Schwartz, West Salem	120.07
Rev. C. W. Siegler, Portland	9.71
Rev. C. W. Siegler, Bangor	50.00
Rev. M. Taras, Lebanon	76.34
Rev. K. Timmel, Watertown	174.01
Rev. A. Werr, Wilson	10.13
Rev. A. Werr, Ridgeway	22.35
Rev. A. A. Winter, Mauston	37.46
Rev. A. A. Winter, New Lisbon	18.94
Rev. A. A. Winter, Summit	21.85
Rev. R. F. Wolff, Cold Spring	1.29
Rev. W. E. Zank, Newville	114.75
Rev. E. Zaremba, Wausau	33.50
Rev. H. R. Zimmermann, Randolph	42.79

Every-Member Canvass

Rev. A. Berg, Sparta	23.00
Rev. J. B. Bernthal, Ixonia	55.00

Rev. A. G. Dornfeld, Hubbleton	6.00
Rev. G. W. Fischer, Madison	15.00
Rev. E. C. Fredrich, Helenville	101.50
Rev. F. Gilbert, Whitehall	9.00
Rev. M. Glaeser, Hillsboro	17.28
Rev. M. Glaeser, Wonewoc	57.45
Rev. A. Hanke, Rollingstone	15.00
Rev. R. C. Hillemann, Plum City	15.00
Rev. O. E. Hoffmann, Poplar Creek	40.00
Rev. L. C. Kirst, Beaver Dam	54.50
Rev. J. Klingmann, Watertown	14.00
Rev. O. W. Koch, Lowell	20.00
Rev. R. P. Korn, Lewiston	49.00
Rev. H. Kuckhahn, St. Charles	5.00
Rev. C. F. Kurzweg, Cochrane	42.00
Rev. P. Lorenz, Watertown	2.50
Rev. Theo. Mahnke, Little Falls	39.50
Rev. A. L. Mennicke, Fall River	32.50
Rev. A. L. Mennicke, Fountain Prairie	3.75
Rev. A. L. Mennicke, Doylestown	1.00
Rev. J. Mittelstaedt, Menomonie	50.00
Rev. R. W. Mueller, Arcadia	35.00
Rev. Theo. J. Mueller, La Crosse	44.50
Rev. G. E. Neumann, Rib Falls	54.50
Rev. G. E. Neumann, T. Rib Falls	6.50
Rev. E. J. Otterstatter, Tomahawk	20.00
Rev. A. W. Paap, Johnson Creek	2.00
Rev. Aug. Paetz, Friesland	31.50
Rev. Aug. Paetz, Dalton	18.50
Rev. J. H. Paustian, Barre Mills	140.00
Rev. W. A. Paustian, Onalaska	7.50
Rev. E. E. Prenzlów, Cornell	46.00
Rev. H. C. Schumacher, Milton	146.00
Rev. C. W. Siegler, Bangor	1.00
Rev. M. Taras, Lebanon	2.00
Rev. K. Timmel, Watertown	21.00
Rev. A. Werr, Wilson	38.00
Rev. A. Werr, Ridgeway	91.70
Rev. A. A. Winter, Mauston	5.00
Rev. R. F. Wolff, Cambridge	15.00
Rev. R. F. Wolff, Cold Spring	5.00
Rev. H. R. Zimmermann, Randolph	15.00

Budgetary	\$3,646.19
Every-Member Canvass Fund	1,413.68
Non-Budgetary	13.80

Total, November, 1932 \$5,073.67

H. J. KOCH, Treasurer.

NEBRASKA DISTRICT

Rev. R. F. Bittorf, Winner and Hamill, Home Mission	\$ 16.40
Rev. M. A. Braun, Herrick, General Administration	3.68
Rev. Im. P. Frey, Hoskins, General Institutions \$55.97, Indians \$20.15, Students \$13.78	89.90
Rev. Im. P. Frey, St. Paul's, Stanton, General Administration	4.16
Rev. L. C. Gruendemann, Witten, General Administration	2.48
Rev. L. C. Gruendemann, Wood, General Missions	18.00
Rev. H. Hackbarth, Mission, General Administration	3.47
Rev. E. J. Hahn, Naper, Synodic Administration \$8.15, General Administration \$6.88	15.03
Rev. Wm. P. Holzhausen, Gresham, General Institutions \$8.07, Home for Aged \$5.00, Bethesda \$5.00	18.07
Rev. F. Miller, McNeely, General Administration	11.13
Rev. E. C. Monhardt, Clatonia, Indians \$20.00, Home Missions \$30.00, Poland \$32.50, Legacy of Mr. John Helmke for General Missions \$200.00, Students \$200.00, Widows, etc., \$100.00	582.50
Rev. L. Sabrowsky, Colome, General Administration	9.58
Rev. W. H. Siffring, Brewster, General Missions	9.02
Rev. G. Tiefel, Hadar, General Administration	65.40
Rev. W. F. Wietzke, Shickley, General Institutions \$6.00, General Missions \$10.00, Widows, etc., \$10.00	26.00
Rev. V. H. Winter, Batesland, Synodic Administration \$2.00, General Institutions \$3.33	5.33
Rev. V. H. Winter, Martin, General Institutions	1.00
Rev. V. H. Winter, Wanamaker, Synodic Administration	5.30
Rev. J. Witt, Norfolk, from Ladies' Aid for Bethesda	9.30

\$ 895.75

General Administration	\$ 106.78
Synodic Administration	15.45
General Institutions	74.37
Students	213.78
Home for Aged	5.00
Indian Mission	40.15
General Mission	237.02
Home Mission	46.40
Widows, etc.	110.00
Bethesda	14.30
Poland	32.50
	<hr/>
	\$ 895.75

Every-Member Canvass

Rev. W. H. Siffring, Brewster	\$ 5.00
Rev. A. Degner, White River	8.00
Rev. E. J. Hahn, Naper	9.50
Rev. L. Gruendemann, Wood	7.00
Rev. V. H. Winter, Batesland	6.00
	<hr/>
	\$ 35.50

DR. W. H. SAEGER,
Norfolk, Nebr.

January 9, 1933.

NEBRASKA DISTRICT

Rev. W. Baumann, Plymouth, General Institutions \$40.00, Indians \$10.00, Home \$20.00, Negro \$10.00, Poland \$10.00, Students \$12.08, General Support \$30.00.....	\$ 132.08
Rev. R. F. Bittorf, Winner, Home Mission.....	4.00
Rev. M. A. Braun, Herrick, General Administration \$9.46 from Sunday School for Lutheran Children's Friend Society \$2.08.....	11.54
Rev. A. Degner, White River, General Administration..	5.59
Rev. A. Degner, Palleck School, General Administration	6.05
Rev. H. Hackbarth, Roudy School, General Admin- istration	1.16
Rev. H. Hackbarth, Valentine, General Administration..	3.32
Rev. H. Hackbarth, Mission, General Administration \$19.51, from School for Indians	1.01
Rev. Wm. P. Holzhausen, Gresham, General Institutions \$7.67, General Mission \$23.88; Memorial Wreath for August Steinbeck from Mrs. Anna Rathje and Helene Rathje for Indians \$2.00 from Relatives for Church Extension Endowment Fund \$9.00.....	42.55

Rev. E. A. Klaus, Stanton, General Administration....	69.45
Rev. F. Miller, McNeely, General Administration.....	2.75
Rev. G. Press, Sioux City, Widows, etc.....	12.00
Rev. A. Schumann, Garrison, General Institutions \$3.00, General Missions \$15.28, Fremont \$3.06.....	20.34
Rev. W. H. Siffring, Brewster, General Administration \$5.00, General Institutions \$2.31, General Missions \$10.00, Students \$2.50, Widows, etc., \$2.55.....	22.36
Rev. H. Spaude, Surprise, General Missions \$10.00, Negro \$5.00, Home \$10.00, Widows, etc., \$5.00.....	30.00
Rev. L. A. Tessmer, Carlock, Home Mission	5.17
Rev. L. A. Tessmer, Burke, Home Mission	10.04
Rev. V. H. Winter, Long Valley, Synodic Administration \$7.26, General Institutions \$1.20.....	8.46
Rev. V. H. Winter, Wanamaker, General Institutions..	2.15
Rev. V. H. Winter, Martin, Synodic Administration \$1.00, General Institutions \$2.00, General Missions \$22.21	25.21
Rev. J. Witt, Norfolk, Synodic Administration \$16.00, General Institutions \$50.00, General Missions \$50.00	116.00
	<hr/>
	\$ 550.74

Synodic Administration	\$ 23.26
General Administration	123.29
General Institutions	107.33
Students	14.58
Indian Mission	13.01
General Mission	131.37
Poland Mission	10.00
Home Mission	49.21
Church Extension	9.00
Widows, etc.	49.55
Negro Mission	15.00
Fremont	3.06
Children's Friend Society	2.08
	<hr/>
	\$ 550.74

Every-Member Canvass

Rev. J. Witt, Norfolk	\$ 305.00
Rev. L. A. Tessmer, Carlock	3.50
Rev. G. L. Press, Sioux City	12.90
Rev. E. A. Klaus, Ladies' Aid, Stanton	40.00
Rev. V. Winter, Martin	2.75
	<hr/>
	\$ 364.15

Norfolk, Nebr., February 6, 1933. DR. W. H. SAEGER,

EV. LUTH. JOINT SYNOD OF WISCONSIN AND OTHER STATES

BALANCE SHEET

December 31, 1932

Fixed Assets

	July 1, 1932	Dec. 31, 1932	Increase	Decrease
Synodic Offices	\$ 1,587.01	\$ 1,587.01		
Theological Seminary	413,375.11	413,743.11	368.00	
Northwestern College	422,387.82	422,387.82		
Dr. Martin Luther College	575,089.89	576,557.24	1,467.35	
Michigan Lutheran Seminary	136,073.89	136,111.60	37.71	
Northwestern Lutheran Academy	52,809.27	52,817.17	7.90	
Home for Aged	43,424.20	43,424.20		
Indian Mission	183,816.41	183,816.41		
Negro Mission	3,831.57	3,831.57		
Poland Mission	9,081.00	9,081.00		
	<hr/>	<hr/>		
All Fixed Assets	\$ 1,841,476.17	\$ 1,843,357.13	\$ 1,880.96	

Current Assets

Cash	\$ 17,683.31	\$ 17,164.04		\$ 519.27
Accounts Receivable	941.40	1,310.49	369.09	
Bonds, Mortgages, Notes	9,367.00	10,063.00	696.00	
Permanent Funds	289,914.71	289,914.71		
Seminary Building Sales	6,000.00	5,220.41		779.59
Church Extension Accounts Receivable	400,752.98	401,454.80	701.82	
Inventory, Material and Supplies	3,793.10	3,793.10		
Institutional Cash Advances	1,850.00	2,650.00	800.00	
	<hr/>	<hr/>		
All Current Assets	\$ 730,302.50	\$ 731,570.55	\$ 1,268.05	
	<hr/>	<hr/>		
All Assets	\$ 2,571,778.67	\$ 2,574,927.68	\$ 3,149.01	

Liabilities				
Accounts Payable	\$ 5.00	\$ 9,985.31	\$ 9,980.31	
Notes to Banks	128,750.00	122,500.00		6,250.00
Notes to Members	477,894.82	463,876.04		14,018.78
Inmates Deposits	6,150.00	6,150.00		
Non-Budgetary Collection		753.02	753.02	
All Liabilities	<u>\$ 612,799.82</u>	<u>\$ 603,264.37</u>		<u>\$ 9,535.45</u>
Proprietary Interest				
Annuities	\$ 5,400.00	\$ 5,100.00		\$ 300.00
Permanent Funds	291,621.71	293,429.71	1,808.00	
Church Extension Fund	202,378.22	202,378.22		
Net Inventory Capital	<u>\$ 499,399.93</u>	<u>\$ 500,907.93</u>	<u>\$ 1,508.00</u>	
Net Worth	1,459,578.92	1,470,755.38	11,176.46	
Net Worth	<u>\$ 1,958,978.85</u>	<u>\$ 1,971,663.31</u>	<u>\$ 9,535.45</u>	
Total	<u>\$ 2,571,778.67</u>	<u>\$ 2,574,927.68</u>	<u>\$ 3,149.01</u>	

ACCRETIONS AND DIMINUTIONS

July 1, 1932 to December 31, 1932

Accretions	
Collections for Operation and Maintenance.....	\$ 191,836.10
Revenues for Operation and Maintenance.....	19,786.13
	<u>\$ 211,622.23</u>
Diminutions	
Operation and Maintenance	\$ 201,126.73
Less Assets	1,880.96
	<u>\$ 199,245.77</u>
Church Extension Losses	1,200.00
	<u>200,445.77</u>
Net Accretion to Proprietary Interest	<u>\$ 11,176.46</u>

THEO H. BUUCK, Treasurer.

TREASURER'S REPORT

December 30, 1932 — 6 Months

Department	Receipts and Disbursements				
	Receipts	Disbursed	Capital Investments	Operation	Maintenance
General Administration	\$ 28,297.20	\$ 21,320.80		\$ 21,320.80	
Educational Institutions	12,591.12				
Theological Seminary	2,483.60	10,018.31	368.00	9,445.41	204.90
Northwestern College	2,912.16	24,470.73		21,395.13	3,075.60
Dr. Martin Luther College	1,990.93	21,581.00	1,467.35	19,432.04	681.61
Michigan Lutheran Seminary	1,011.22	6,017.56	37.71	5,709.00	270.76
Northwestern Lutheran Academy	306.21	3,874.37	7.90	3,825.06	41.41
Home for the Aged	1,134.38	2,730.30		2,633.95	96.35
Missions, General	29,951.13	793.22		793.22	
Indian Mission	6,734.84	12,771.52		12,307.79	469.73
Negro Mission	4,642.83	31,084.06		31,084.06	
Home Mission	15,400.33	48,483.81		48,483.81	
Poland Mission	2,357.35	4,594.80		4,594.80	
Madison Student Mission	310.01	1,470.50		1,470.50	
General Support	4,407.29	9,965.00		9,965.00	
Indigent Students	1,464.09	1,950.75		1,950.75	
Church Extension	724.03				
Retire Debts	248.20				
Coll. by Brenner	<u>\$ 117,986.92</u>	<u>\$ 201,126.73</u>	<u>\$ 1,880.96</u>	<u>\$ 194,405.41</u>	<u>\$ 4,840.36</u>
	559.65				
Revenues	<u>\$ 118,546.57</u>				
	19,560.79				
Every-Member Canvass	<u>\$ 138,107.36</u>				
	73,289.53				
Less Every-Member Canvass	<u>\$ 211,396.89</u>				
	73,289.53				
	<u>\$ 138,107.36</u>				
Deficit		<u>138,107.36</u>			
		<u>\$ 63,019.37</u>			

Debts	
July 1, 1932	\$ 612,799.82
Debts made since	34,829.12
	\$ 647,628.94
Debts paid	44,364.57
	\$ 603,264.37
Debt on December 31, 1932	\$ 9,535.45
Decrease of	

THEO H. BUUCK,
Treasurer.

TREASURER'S STATEMENTS

December 31, 1932 — 6 Months

Receipts and Allotments

	Collections	Allotments	Arrears
Pacific Northwest	\$ 358.62	\$ 996.48	\$ 637.86
Nebraska	4,615.10	4,583.40	
Michigan	11,236.33	15,453.30	4,216.97
Dakota-Montana	3,912.56	5,597.94	1,685.38
Minnesota	26,455.19	31,776.12	5,320.93
North Wisconsin	27,133.85	39,765.48	12,631.63
West Wisconsin	23,893.72	38,805.30	14,911.58
South East Wisconsin	19,399.34	44,185.92	24,786.58
	\$ 117,004.71	\$ 181,163.94	\$ 64,190.93
Total Coll. from Districts			31.70
			\$ 64,159.23
From Direct Sources	\$ 947.84		
From Poland	34.37		982.21
	\$ 117,986.92		\$ 63,177.02
From Rev. Brenner	559.65		559.65
	\$ 118,546.57		\$ 62,617.37
Revenues	19,560.79	40,000.00	20,439.21
	\$ 138,107.36	\$ 221,163.94	\$ 93,056.58
Budget Disbursements	201,126.73	201,126.73	20,037.21
	\$ 63,019.37		\$ 63,019.37
Deficit			
Unappropriated		\$ 20,037.21	

Every-Member Canvass

June 30, 1932		\$ 175,021.93	
July	\$ 32,844.79	207,866.72	
August	16,617.94	224,484.66	
September	6,751.63	231,236.29	
October	8,097.85	239,334.14	
November	5,607.52	244,941.66	
December	3,369.80	248,311.46	
Every-Member Can. Coll. to December 30, 1932..			\$ 248,311.46
Debt on December 31, 1931	\$ 752,649.69		
Debt on December 30, 1932	603,264.37		149,385.32
			\$ 98,926.14
1931-1932 Deficit Paid	\$ 40,187.63		
July 1, 1932—December 30, 1932	63,019.37		\$ 103,207.00
			4,280.86
Every-Member Canvass Cash Exceeded			
Cash Balance December 31, 1932			\$ 13,402.45
Other Cash On Hand			3,761.59
			\$ 17,164.04
Total Cash On Hand			

THEO H. BUUCK,
Treasurer.

TREASURER'S STATEMENTS

December 31, 1932 — 6 Months

Cash Account

Accretions

Cash Balance July 1, 1932		\$	17,683.31	
Collections for Budget (Regular)			117,986.92	
Collections for Budget (Brenner)			559.65	
Collections for Budget (Every-Member Canvass)			73,289.53	
Revenues			19,560.79	
				\$ 229,080.20
Church Extension Accounts Paid		\$	1,607.03	
Church Extension Revenues			225.34	
Trust Funds previously reported			1,798.00	
Pension—North Wisconsin District			10.00	
Seminary Building Committee			779.59	
Accounts Receivable Paid			70.41	
				\$ 4,490.37
Total Accretions				\$ 233,570.57

Liabilities

Accounts Payable made	\$	24,980.31		
Accounts Payable paid		15,000.00		
Plus			\$	9,980.31
Notes Payable made	\$	8,451.65		
Notes Payable paid		28,720.43		
Minus			*\$	20,268.78
Non-Budgetary Coll.	\$	1,397.16		
Non-Budgetary Paid		644.14		
Plus				753.02
				*9,535.45
Total Net Cash Available				\$ 224,035.12

Disbursed Therefrom

Budget Disbursements	\$	201,126.73		
Church Extension Loans		3,508.85		
Annuities Paid		300.00		
Moratorium		800.00		
Notes Receivable		939.50		
Bonds for Trust Funds		196.00		
				\$ 206,871.08
Cash on hand on December 31, 1932				\$ 17,164.04

THEO H. BUUCK,
Treasurer.

To the Board of Trustees of the
Ev. Luth. Joint Synod of Wisconsin and Other States.
Gentlemen:

February 1, 1933.

I have verified the entries in the Receipts Journal from vouchers numbered 4524 to 4706 inclusive, and entries into Disbursement Journal from July 1, 1932 to December 31, 1932. Also Journal Vouchers.

Also verified all postings to the General Ledger and the balances of the General Ledger accounts with the Balance Sheet as of December 31, 1932, attached hereto.

The cash balance of \$17,164.04 was on deposit on December 31, 1932, in the following banks:

Wauwatosa State Bank	\$	2,912.72
City Bank		1,985.70
Northwestern National Bank		1,032.01
North Avenue State Bank		221.86
First Wisconsin National Bank		11,011.75
		\$17,164.04

I have verified record of Notes Payable to individuals and banks and same checks with Control Account as of December 31, 1932.

Respectfully submitted,

C. J. ABURG,
Public Accountant.

Supplement of the Northwestern Lutheran

Vol. 20.

Milwaukee, Wis., February 26th, 1933.

No. 5.

THE LORD WHO SAYS

that He will give grace now tells you that He will give glory. Wait a little longer. The sun which shineth more and more will come to perfect day. "It is better on before." Glory will soon be in your actual possession, much sooner than you think. Between you and Heaven there may be but a step. Perhaps ere another sun has risen on the earth you may behold the face "of the King in His beauty in the land that is very far off." At any rate, here is comfort for you: the same Lord who will give grace will also give glory. — Spurgeon.

Geschenke für Konfirmation und Ostern

zu beziehen vom

Northwestern Publishing House

935-937 North Fourth Street, Milwaukee, Wis.

When ordering Hymnbooks and Gesangbuecher please write Names very plainly. Be sure you select the book you want, as Hymnbooks or Gesangbuecher with Names printed on cannot be exchanged

Gesangbücher der Wisconsin-Synode.

Ausdruck des Namens und der Jahreszahl in Gold 20 Cents.

Ausdruck des Namens und der Jahreszahl und Datum in Gold 30 Cents.

Für Ausdruck gebrauchen wir nur echtes Goldblatt.

Namen sollten sowohl mit deutschen als auch mit englischen Buchstaben geschrieben sein.

Porto 7 Cents extra für Gesangbücher in Kleinformat und 12 Cents für Gesangbücher in Großformat.

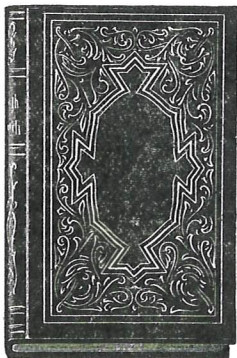
Kleinformat 3½x5½.

Schulausgabe , gebunden in schwarzer Leinwand. . . \$ 1.00	7. Ohne Anhang , in feinem Marokko, biegsam, ohne Klappe mit Goldschnitt 2.50	
1. Imitation-Lederband 1.25	7A. Mit Anhang . In feinem Marokko, biegsam, ohne Klappe mit Goldschnitt \$ 2.75	
2. Imitation-Lederband, Goldschnitt 1.75	8. Ohne Anhang , flexible Einband, Divinity Circuit und Goldschnitt 3.25	
3. Imitation Marokko, mit Goldschnitt und Deckelbergolbung 3.00	8A. Mit Anhang . In feinem Marokko, flexible Einband, Divinity Circuit und Goldschnitt 3.50	
4. Echt Marokko, mit Goldschnitt und Deckelbergolbung 3.25	100. Mit Anhang . In weißem Marokko-Leder gebunden. Battierte Decken, Goldkreuz 5.00	
6. Ohne Anhang , in feinem Marokko, biegsam, mit Klappe und Goldschnitt 2.75	Wir empfehlen dieses Gesangbuch für Hochzeiten.	
6A. Mit Anhang . In feinem Marokko, biegsam, mit Klappe und Goldschnitt 3.00	In Buckram gebunden, mit Ausdruck, Eigentum der Gemeinde etc., per Duzend .. netto 13.20	

Großformat 5x7¼.

9. Imitation-Lederband \$ 1.75	14. Marokko-Leder, mit Anhang, biegsam, ohne Klappe mit Goldschnitt 3.50	
10. Imitation-Lederband, Goldschnitt 2.50	15. Marokko-Leder, mit Anhang, biegsam, mit Klappe und Goldschnitt \$ 3.75	
11. Imitation Marokko, mit Goldschnitt und Deckelbergolbung 3.50	16. Marokko-Leder, mit Anhang, biegsam, Divinity Circuit, mit Goldschnitt 4.00	
12. Echt Marokko, mit Goldschnitt und Deckelbergolbung 4.00	In Buckram gebunden, mit Ausdruck, Eigentum der Gemeinde etc., per Duzend .. netto 19.80	
13. In Sammet 3.50		

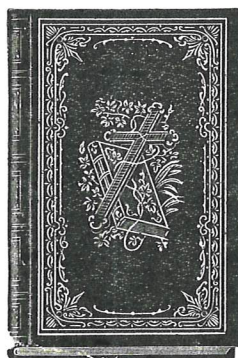
Abbildungen der Einbände.



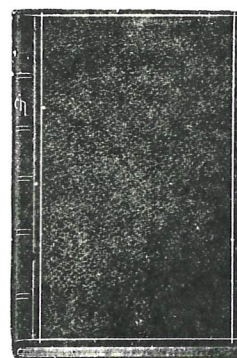
No. 1, 2, 9, 10.



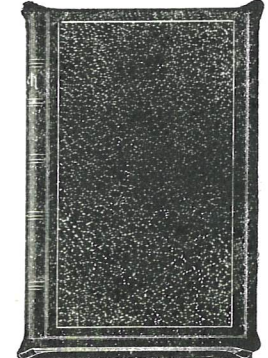
No. 3, 11.



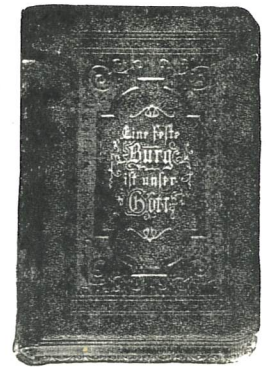
No. 4, 12.



No. 6, 6A, 7, 7A, 14, 15.



No. 8, 8A, 16.



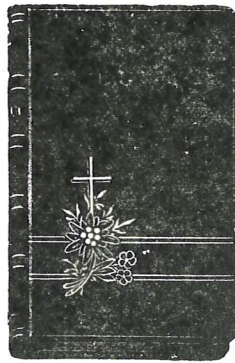
No. 213. Prachtband in feinstem Marokkoleder mit Hochprägung und Goldschnitt und mit Ausdruck: „Ein feste Burg ist unser Gott.“ \$5.00.



No. 214. Prachtband in feinstem Kalbleder mit Hochprägung und Goldschnitt und mit Ausdruck: „Gott schütze dich.“ \$5.00.



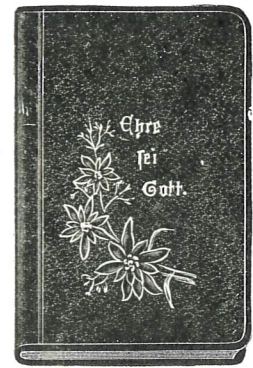
No. 210. Prachtband in feingepresstem Maroffo, mit wattiertem Deckel und Ausdruck: „Gott segne dich“ und Goldschnitt. \$5.00.



No. 215. Prachtband in feinstem Maroffo mit wattiertem Deckel mit Goldschnitt und Pressung einer Edelweißblume und Kreuz in Gold. \$5.00.



No. 5359. Prachtband in feinem schwarzen Leder, mit wattiertem Deckel, Goldberzierung und Goldschnitt. \$5.00.



No. 2760 E. Prachtband in Maroffo mit wattiertem Deckel mit Goldschnitt und goldberziertem Ausdruck: „Ehre sei Gott.“ \$5.00.

No. 2760 L. Dasselbe wie No. 2760 E, aber mit dem Ausdruck: „Lobet den Herrn.“ \$5.00.

WALL MOTTOES



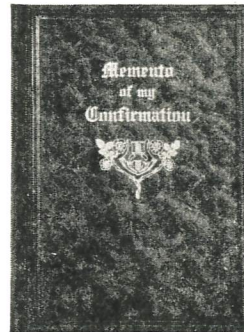
EASEL NO. 109

Three different designs in delicate colors, and three different texts, very strong cardboard with round corners. Size, 3½×2½. Price: 5 cents each; by mail 7 cents.

MEMENTO OF MY CONFIRMATION

Third Edition

By O. Hagedorn



What the Bible says about "My Baptism" — "My School-days" — "My Confirmation" — "My First Communion" — and all phases of Christian life, its joys, sorrows, labors, trials and victories. Bound in art cloth, richly embellished, printed on best writing paper, interspersed blank pages, easily filled in from time to time, makes the book a life's record, growing in value throughout life and longer. Size 4×5½ inches. Price: 25 cents.

SMALL CROSS

Midget Size ¼×⅓ Inch



This cross is a beautiful small, dignified emblem easily attached with screw catch to any garment. A confessional sign easily understood.

Gold Plate, 15 cents

Solid Gold, 50 cents

FAITH — HOPE — CHARITY

BOOKMARK



Heart, Cross, Anchor, to be attached on individual silk ribbons. The three ribbons attached to the larger link. Used as a bookmark, marking three places. An ideal reward or present. Size as illustrated. Gold Plate.

Price: 35 cents

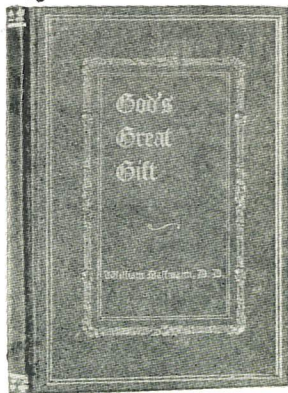
A SUITABLE GIFT FOR THE HOLIDAYS!

God's Great Gift By William Ballmann, D. D.

"God loved," "God gave," "God sent," "Christ loved," "Christ gave," "Christ sent," and so on. Such texts on God's Gift have been gathered and prepared for instructive and devotional reading mainly for Christmas and Lent.

There is no such book on the market — should there be? It is hoped many will think so and use the service of love here offered them with God's blessing.

256 pages bound in Green Cloth with Gold Stamping. Price: \$1.00.



Follow Jesus By William Ballmann, D. D.

Sermons preached in New York and in Milwaukee.

A hearer of these sermons wrote: "I have learned not only to believe in the Gospel, but also to live up to it."

Follow Jesus is now appearing in its second edition. This is not a reprint of the original setting, but an entirely new print. The new book is tastily bound in blue cloth with gold imprint on cover. The paper is good and the type clear. Price: \$1.50.



BRASS BOUND EASELS

Ready to Stand or to Hang

Imitation of oil paintings, in delicate colors, with small brass frame, round corners. Size 6¾×4¾ inches.

Subjects: Ascension, Christ in Gethsemane, Crucifixion, Rock of Ages, Nativity.

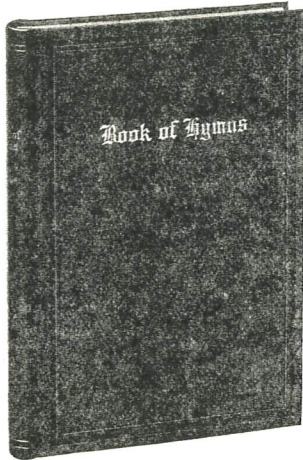
Price: 20 cents

ENGLISH HYMN BOOKS

Joint Ev. Luth. Synod of Wisconsin and other States
Edition of the Northwestern Publishing House

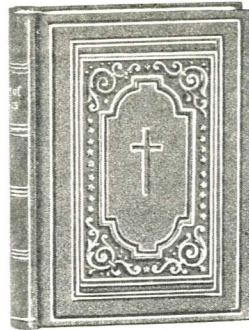
Church Hymnal for Lutheran Services. Price.....40c

Music for Church Hymnal, bound in cloth. Price.....75c



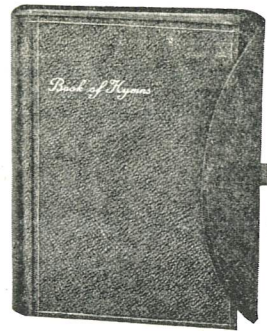
Book of Hymns with Music for the Joint Evangelical Lutheran Synod of Wisconsin, and other States. 6x8 $\frac{1}{4}$, bound in buckram. Title in gold. XIII and 333 pages. Price....\$ 1.75

— The same bound in flexible leather, divinity circuit, gilt edge.\$ 4.00

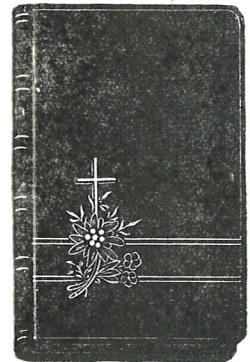


No. 1. Book of Hymns. Word Edition. Size 3 $\frac{3}{4}$ x5 $\frac{1}{2}$, XXVI and 340 pages, bound in art leather\$ 1.00

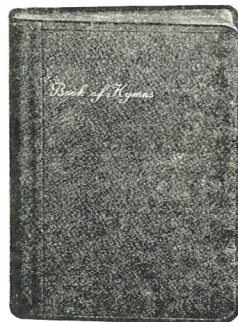
No. 2. The same, bound in art leather, with gilt edge, title and cross in gold on front cover\$ 1.50



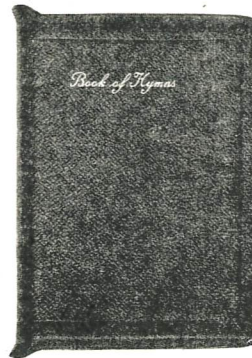
No. 4. Fine flexible leather, with flap, gilt edge and title in gold on front cover.\$ 2.75



No. 501. Fine leather, padded sides with ornaments stamped in gold on front cover, gilt edge....\$ 5.00



No. 3. Fine flexible leather, gilt edge, round corners and title in gold on front cover.\$ 2.50



No. 5 Fine flexible leather. Divinity Circuit, gilt edge. Title in gold on front cover.\$ 3.25



No. 500. Fine leather, padded sides with ornaments stamped in gold on front cover, gilt edge.\$ 5.00

Imprint of name and year in gilt.....20 cents Imprint of name and year and date in gilt.....30 cents



FORGET ME NOT

Small Size 2 $\frac{7}{8}$ x3 $\frac{3}{4}$

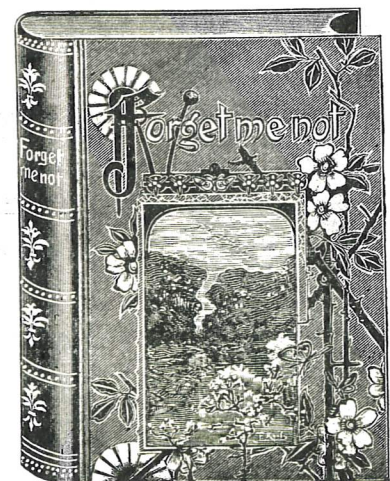
German, Bound in cloth, 30 cents
The same bound in leather, 70 cents
English, bound in cloth, 60 cents
The same bound in leather, 85 cents



FORGET ME NOT

Medium Size 3 $\frac{3}{4}$ x4 $\frac{7}{8}$

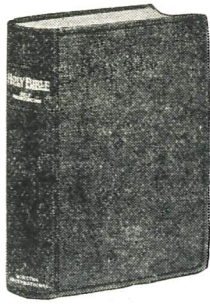
German, Bound in cloth, 50 cents
The same bound in leather, \$1.00
English, Bound in cloth, 75 cents
The same bound in leather, \$1.25



FORGET ME NOT

German or English Large Size 5x7
Price: \$1.50

NORTHWESTERN SCHOOL BIBLE



N. W. No. 1

Self-Pronouncing. Containing the King James or Authorized Version of the Old and New Testaments — Text Only — Without Helps or References. Has Self-Pronouncing Text, all the proper words being accented and divided into syllables for quick and easy pronunciation. The Type is large and clear having been selected for its open face, which makes it easily read. 12 pages of Maps of the Bible Lands in Colors. Printed on superior white paper. Suitable to carry or for home reading.

N. W. No. 1. Bound in fine cloth, extremely durable, round corners, red edges, gold stamping on back. Size 5x7¼. Price\$1.00

Specimen of Type. Bibles Nos. 1, 2, 3

149 CHAPTER 32.

Reuben and Gad inherit east of Jordan.

NOW the children of Reu'ben and the children of Gád had a very great multitude of cattle: and when they saw the land of Já'zêr, and the land of Gil'e-ád, that, behold, the place ~~was~~ ^{was} a place for cattle:

SELF-PRONOUNCING PICTORIAL BLACK FACE TEXT BIBLE



N. W. No. 2

Containing The King James or Authorized Version of the Old and New Testaments. Has Self-Pronouncing Text, all the proper words being accented and divided into syllables for quick and easy pronunciation. The type is large and clear having been selected for its open face, which makes it easily read. It also contains A New Series of Helps to the study of the Bible selected for their general utility, including 4,500 Questions and Answers on the Old and New Testaments which unfold the Scriptures. A feature of great value to old and young. Many Beautiful Illustrations showing scenes and incidents of Bible History, handsomely printed on enamel paper in phototone ink. 12 pages of Maps of Bible Lands in Colors. Printed on superior white paper. Suitable to carry or for home reading.

N. W. No. 2. Bound in French Morocco, limp, round corners, red under gold edges, silk marker. Size 5x7¼. \$2.25

N. W. No. 3. Bound in French Morocco, Divinity Circuit (overlapping edges), round corners, red under gold edges, silk headband and marker. Size 5x7¼\$2.50



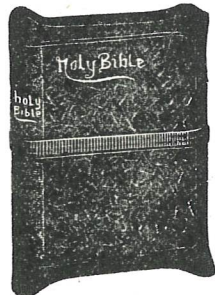
N. W. No. 3

THE COMBINATION TEACHERS' BIBLE — Self-Pronouncing

NEW IDEA — Old and Revised Versions of the Bible in One Volume, Without Increasing Size or Weight or Diminishing Size of Type.

Newest and Best Teachers' Bible Published.

- No. 820. Imperial Seal, Divinity Circuit, Linen lined, round corners, Carmine under gold edges. Size 6x8. Minion type.....\$3.50
- No. 920. Imperial Seal, Divinity Circuit, Linen lined, round corners, Carmine under gold edges. Size 6¼x8½. Large type.....\$3.95
- No. 921. Same as No. 920, but indexed and the words of Christ in red print. Size 6¼x8½.\$4.20



No. 820 and 920



No. 921

TYPE SPECIMEN OF BIBLES NO. 920 AND 921

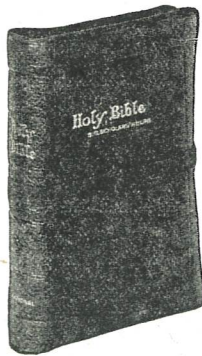
<p>3 It seemed good to me also, having ⁷⁰ had perfect understanding of all things from the very first, to write unto thee ^v in order, ^q most excellent Thê-ôph'y-lûs,</p> <p>4 That thou mightest know the</p>	<p>sixth Year. s Matt. 2. 1. c 1 Chr. 24. 10. 19. Neh. 12. 4. 17. u Gen. 7. 1; 17. 1. 1 Kin. 9. 4.</p>	<p>13 Bu Fear prayer a-bêth a thou 14 An</p>
---	--	--

BLACK FACE TEXT BIBLES

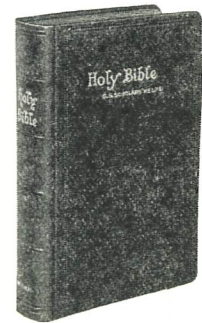
SELF-PRONOUNCING — KING JAMES VERSION

Page Size 4¾x6¾ inches. 1¼ inches thick

Small Bibles with new large type, printed on thin imported Bible paper, containing text and 8 maps in colors



No. 106 and 105



No. 107

<i>Jesus feeds five thousand: he walks on the sea.</i>		ST. JOHN, 6
CHAPTER 6		
<p>1 <i>Jesus feeds five thousand: 19 he walks on the sea to his disciples. 22 The people flock to him; 32 he declares himself the bread of life. 66 Many disciples forsake him; 68 but Peter confesses him.</i></p> <p>AFTER these things Jê'sus went over the sea of Gál'i-lee, which is the sea of Tl-bê'ri-as.</p> <p>2 And a great multitude followed</p>	<p>14 Then those men, when they had seen the miracle that Jê'sus did, said, This is of a truth that prophet that should come into the world.</p> <p>15 ¶ When Jê'sus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.</p>	

- No. 105. Genuine leather, divinity circuit, leather lining to edge, titles in pure gold, red under gold edges, headbands and marker, each in a box.....\$3.10
- Sunday School Scholars Edition with 32 Pages of Helps and 32 Sepia Illustrations of Bible Lands. 8 Maps in Colors
- No. 107. Dark blue silk finished cloth, round corners, blue tinted edges to match cover, headband, each in a carton.....\$1.60
- No. 106. Genuine leather divinity circuit, round corners, red under gold edges, headband and marker, linen lined to edge, each in a box.....\$2.85

Zu beziehen vom **Northwestern Publishing House, Milwaukee, Wisconsin**