

The Northwestern Lutheran

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

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PASSIONTIDE

Again the holy Passiontide has come,
To lead us, step by step, to Calv'ry's hill.
Thus year by year, believing Christendom
Tells all the world the dear old faith lives still!

The promised Shiloh crushed the serpent's head,
Died for our sins, and paid the ransom-price.
The blood of lambs, on ancient altars shed,
Foreshadowed Calv'ry's perfect sacrifice.

He came, He lived, He suffered as foretold,
Fulfilled the holy Law Jehovah gave;
In Him the visioned mysteries unfold,
From virgin birth to sheltered garden-grave.

He died, and proved the Sacred Volume true!
Forever settled is the Word sublime
In yonder Heav'n, from whence He came to woo
And win a bride in God's appointed time.

Blest Passiontide, portray to us again
The anguished, praying, bleeding, dying One, —
The spotless Lamb, upon the hill-top slain,
Immanuel, God's own Incarnate Son.

Reveal the precious blood of priceless worth,
Poured out to cleanse us from the stain of sin;
Wean us away from passing things of earth
To Him, who vanquished hell, our souls to win.

Blest Passiontide, when we bid thee farewell
As dawns the glorious Resurrection Day,
Then may a quickened faith and love reveal
That we have walked with Jesus all the way.

Anna Hoppe.

THE MAN OF SORROWS

"He is . . . a man of sorrows, and acquainted
with grief." Isaiah 3:3

The one outstanding personality in all history, present, past, and future, is He whom the prophet of old here describes as "a man of sorrows, and acquainted with grief." This is He whose name is called by the same prophet "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Chap. 9, 6. In New Testament terms the Man of Sorrows is called "The Lamb of God, which taketh away the sin of the world," Jno. 1:29; "the Lamb slain from the foundation of the world," Rev. 13:8; or as St. Paul, specifically declares, "We preach Christ crucified," 1 Cor. 1:23; "I am determined not to know anything among you, save Jesus Christ, and him crucified," 1 Cor. 2:2; "God forbid that I should glory, save in the cross of our Lord Jesus Christ," Gal. 6:14.

The world has no regard for the "Man of Sorrows." To her Christ crucified is not the One in whom she would put her trust. True, she speaks of Christ as an outstanding figure, a great man, the ideal man in whom all moral attributes and potential endowments find perfect expression, an ideal example to follow. She regards Him as the most eminent religious teacher who through his personality and principles will solve all the problems of life and of society; yea, the world to-day would honor Jesus of Nazareth as the great revelationist whose advent has changed the entire moral and social fabric and has established a new order of things, morally, socially, economically, even politically with reference to government and state.

But the "Man of Sorrows," the suffering Christ, has always been either a stumblingblock or foolishness to the world at large, even as St. Paul declares, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greek foolishness." The reason for this is obvious. The Man of Sorrows, the suffering Savior of mankind, presupposes repentance, repentance of sin and a returning unto God in true humility and contrition of heart. When John the Baptist was preparing the way for the coming of the Savior he cried out to the people, "Repent ye: for the Kingdom is at hand," Matt. 3:2. There is no other way of meeting and receiving the crucified Savior. If men are to be saved, they must be sensible of their sin and guilt and the fear of God's awful judgment. Salvation offered by the suffering and death of Christ presupposes something from which a man is saved; it presupposes the awful wrath of a righteous God. But it is just this the world will not admit. As the Jews of old, men rely upon their own righteousness, upon their moral integrity, and will not repent. They feel no necessity of repentance; they consider themselves morally good before God, and hence are not aware of the existence of sin and its curse in their soul. Living according to the impulses of their own hearts, they are undisturbed by any thoughts that those impulses, being natural, could be otherwise than right and lead to ruin. What need, therefore, of the Man of Sorrows, of a suffering Savior who allegedly was punished for transgressions, which we do not consider ourselves guilty of? We will have nothing of such a Savior, say they.

On the other hand, the Man of Sorrows, a suffering Savior, is foolishness to a world wise in its own conceit. Men imbued by the spirit of modernism and

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Rev. C. Buenger
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science falsely so-called especially laugh at the story of the Cross. There is nothing in its plain doctrine to suit their taste, or humor their vanity, or to gratify their curious wisdom, and therefore, they treat it with scorn and contempt. What? say they, shall we hope to be saved by one who hanging on the Cross could not save himself? And trust in one who was condemned and crucified as a malefactor, dying so vile and ignominious a death! Should God's eternal justice be satisfied with such a sacrifice? Does it conform to His love and mercy to execute such judgment upon His only begotten Son? To accept such a doctrine the pride of human reason will not permit. Men think it little better than stupidity to believe in it, and pay such high regard to the Man on the Cross. Alas, throughout all generations the message of the Man of Sorrows, the Suffering Savior, has never been popular, and never will be unto the end of time, but ever will be "for a sign which shall be spoken against." Luke 2: 34.

Yet were it not for the Man of Sorrows, were it not for Him who suffered and died on the Cross, there would be no salvation for man. The world would probably continue to preserve its existence socially, economically and politically; it would keep on hoarding wealth and riches, making life as comfortable as possible, indulging in every sort of pleasure and amusement, making unheard of progress in science and inventions, in short, striving with every effort and power to make this a better place to live in — but the end of all this is ruin, desolation, eternal perdition. "The wages of sin is death." "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. 1: 18. Wickedness is followed by eternal separation from God, the source of all life and happiness.

Deliverance from sin and its curse, from death and hell, has been accomplished for all the world by none but the Man of Sorrows. In the suffering and death of Jesus Christ, the God-Man, lies the only surety for our and the world's salvation. Many things are taught us by our Lord's Passion; but the other things are taught us only if the chief meaning of what we commemorate during this Lenten season is observed; on that all the rest depends; that meaning is that Christ in His suffering and death on the Cross was our substitute. In His suffering the penalty of our sin was paid; it is as though we ourselves had died in fulfillment of the stern demand of the law for our sins. "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3: 12. Thus the handwriting of ordinance that was against us is wiped out, and we are completely reconciled unto God. Looking upon the Man of Sorrows in this way, we not only recognize the great blessing of His suffering and death, but everything connected with our Lord's passion is full of spiritual joy and helpfulness to those

who ponder that holy passion in the spirit of faith; without it, however, all pondering on the same leads only to confusion and despair.

What a blessed message, the message of the Man of Sorrows! And how profitable to meditate on it during this season as at all times! Many indeed are precious the features connected with this message, but while these may occur promiscuously in our Lenten services we would refer to only a few of them.

Wonderful Peculiar Features of the Sufferings of Christ

The suffering and death of Christ was not an afterthought of God. It was not thus that God **after** seeing that man had fallen and brought unspeakable misery upon his race, — the misery of death and separation from his Creator, now for the first time resolved to offer the sacrifice of His dear Son for the redemption of man. It was no casual event, no expedient suddenly devised; no, the suffering of our Savior was a well-laid design, contrived by divine wisdom, and resolved upon by divine love and mercy from all eternity. As God did from thence foresee our fall and all the misery in its following, so He did as soon determine our remedy and means of salvation. As the whole of that mysterious dispensation concerning Christ, so especially did that chief part — His suffering and death — proceed "according to an eternal purpose," as St. Paul speaks, Eph. 3: 11.

And what does it signify, when Scriptures speak of "the Lamb slain from the foundation of the world." It means simply this, as one of our Lenten hymns would have it:

This Lamb is Christ, the soul's great Friend
And everlasting Savior;
Him, Him God chose, sin's reign to end
And bring us to His favor.
"Go forth, my Son!" He said, "and bail
The children, who are doomed to hell
But for Thine intercession.
The punishment is great, and dread
The wrath, but Thou thy blood shalt shed,
And save them from perdition."

And the glory of it is, that such suffering on the part of the Man of Sorrows was a matter of free consent and compact between God and His Son. Out of merciful regard to our eternal welfare did the Father with supreme affection propose to His dear Son to become the Great Mediator between God and man by redeeming the poor lost sinners through His precious blood, promising graciously to accept His performances as perfectly satisfactory to His justice, and to prosper the design in His hand. And the Son did willingly embrace His Father's proposal, and applied Himself to the performance, saying, "Lo, I come: I delight to do thy will, O my God: yea, thy law is within my heart."

What a wonderful consent between God and His Son concerning the suffering and death of our Savior! It is this we sing of in our Passion hymn:

"Yea, Father, yea, most willingly
I'll bear what Thou commandest;
My will conforms to Thy decree,
I do what Thou demandest."
O wondrous Love! What hast Thou done!
The Father offers up His Son,
The Son content descendeth!
O Love! O Love! how strong art Thou!
In shroud and grave Thou lay'st Him low
Whose word the mountains rendeth!

Another inconceivably peculiar feature about the suffering and death of the Man of Sorrows is that it was executed by God Himself by directing and disposing it by His especial providence. We behold the unspeakable tortures and reproaches brought on our blessed Redeemer by His enemies — Judas who betrayed Him, the Jewish scribes and priests who did accuse and persecute Him, the wicked rabble which abused and insulted Him, those cruel hands that smote Him, those pitiless hearts that scorned Him, those poisonous tongues that mocked and reviled Him, the unjust governor who passed the sentence of death upon Him, the Gentile soldiers who nailed him to the cross — yet all these were but instruments whereby God's own hand did inflict this sore chastisement upon His Son for us. It was "the Lord that laid upon him the iniquities of us all; by God he was stricken, smitten, and afflicted." Isa. 53:6, 4. Pontius Pilate had no power to do what he did, but what was given him from above, as Christ Himself declared, John 19:11: Yes, truly, it was God who did execute the crucifixion of Christ through the hands of His enemies. "He did not spare his own Son, but delivered him up for us all." Rom. 8:32. He withdrew His face of kindness from Him, out of compassion and benignity toward us; He used Him severely, that He might deal favorable with us.

Yet did men actively concur therein: all mankind, by its representatives, was involved in this cruel death of Christ, involved in the terrible guilt, for which He suffered. O what inexplicable mystery in the suffering and death of the Man of Sorrows. As an act of human depravity it is the most heinous act ever committed by men as a work of divine Providence it is the most admirable and salutary work ever accomplished by Providence.

For vainly doth our human wisdom ponder
Thy woes, Thy mercy still transcends our wonder.
O how should I do aught that could delight Thee!
Can I require Thee? J. J.

— If we cannot find a corner of the day for meditation in the school of Christ then we must take something out and make room for it. —Jowett.

COMMENTS

Boy Scout Work is hailed in some quarters as the means of insuring boyhood against delinquency. It should therefore be encouraged and cultivated. In an annual report made public by R. Douglas Stuart, president, and Mason Phelps, chairman of the executive board of the Scouts in the Chicago area, comparative figures were cited to show that a delinquent boy costs the citizens of Chicago \$83.00 a year, while a scout costs only \$6.87. We quote from the Chicago Tribune.

"There are 18,000 cases of juvenile delinquency among boys yearly, costing the taxpayers about \$1,500,000. The number of Boy Scouts last year was 17,000 trained at a cost of \$118,000."

Without belittling the good that the Boy Scouts may have done in settlement houses, clubs, and among the handicapped boys that live in 'underprivileged' areas of cities like Chicago, and by the troops for deaf, blind, crippled boys, and sanitarium patients, yet we do not clearly see how the physical training and mental or moral discipline along the lines of good works for others can very much change the sinful heart of a boy, so that his efforts are pleasing to God and really useful to society. Only the religious training by the gospel of Jesus Christ could do that. The danger morally to the Boy Scout is that he becomes imbued with the pharisaical religion and morality, not only of the "better than thou" attitude of mind towards his fellows, but the belief that by his good deeds he merits the good will of God.

There is another danger. Any movement or society founded for one purpose may easily get out of hand and radically change its course when controlled by leaders responsible only to public opinion. And public opinion is a most unstable thing.

As an illustration of this we quote from the same periodical an editorial taken from the New York Daily News. This editorial in turn quotes from the Ossining Citizen-Reporter. The Ossining paper tells how a Scout may obtain one of his organization's merit badges. He must do any eighteen of the following twenty-three jobs: Paint a door or a piece of furniture. Whitewash or calcimine a ceiling. Repair gas fittings. Repair sash lines. Repair window and door fastenings. Replace gas mantles or fuse plugs and electric light bulbs. Replace washers. Solder, Hang pictures and curtains. Repair window shades. Repair curtain or portiere rods. Lay carpets. Mend clothing. Mend upholstery. Repair furniture. Repair china. Sharpen knives. Repair gates or sagging doors. Repair screens on windows and doors. Varnish floor and woodwork, or revarnish furniture. Wax or polish floors. Set glass. Clean out a sink trap.

On which the New York paper remarks: "That sounds as if pacifists and uplifters and animalarians and grown-up goody-goodies had wormed pretty well into the ruling circles of the Boy Scouts." The Manhattan Scout executives defend these domestic requirements

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thusly: "The Boy Scouts have been criticized so often by the pacifists and radicals on the charge that it is a militaristic organization, that Scout policy leans backward to avoid all appearances of militarism, or of teaching the boys to be hard boiled in any way, shape or form."

Still we cannot see how training the scouts in the necessary domestic arts will aid in combatting our horrific growth in juvenile delinquency, any more that teaching them to make camp and shoot straight. Salvation of the nation cannot be expected from manual training.

Z.

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At The State Crib In these sad days of general misery, doubt and perplexity of nations, and their citizens, when so many of our worthy people, who formerly were independent, but are now forced to accept the dole — we can find no more fitting name —, it is not really surprising that some of the distributors of monies to the helpless unemployed should sail under false colors.

Bishop George Craig Steward of the Episcopal church, as the Chicago Tribune reports, assailed the policy adopted two months ago by the Illinois relief commission which provides that state funds be given to a religious organization for distribution among its own needy. Bishop Stewart's denunciation was aimed at the commission's allocation of state relief funds to the Catholic charities. He referred to protests against that policy sent to the county board by official spokesmen of the Methodist, Lutheran, Presbyterian, Episcopal churches as well as by the Chicago Church federation.

They were right to protest. State funds should not be placed into the hands of any church organization for the relief of its own poor or needy. Aside from the fact that the Catholic church in this case may easily gain the reputation of taking care of its needy better than other churches under false pretences, it is an injustice to those other needy that are not of the Catholic faith. It is but

another instance of the propensity of the Romish sect for expecting and willingly receiving aid from the state.

As a rule each church should provide for the needs of its own poor. That no doubt is the ideal aimed at by St. Paul when he gathered funds for the brethren in need at Jerusalem. But where, as to-day, the need is so universal that the church cannot provide for all the wants of the body of its members, it should not try to bolster its renown for charity by doling out funds from the state as though they were its own.

Z.

BUCHMANISM

The request of a subscriber that we discuss "Buchmanism" in the columns of the "Northwestern Lutheran" caught us, we confess, rather unprepared. During these last years church papers had occasionally referred to this movement, but we had never given it much thought or sought further information on it. In fact, we would not have known just where to obtain authentic information.

But this movement has since its inception some ten to fifteen years ago spread so rapidly that it really cannot be ignored. "Groups" are found in various parts of the world.

Recently one of them was warmly received in Montreal, Ottawa and Toronto, Canada. A meeting in the ballroom of the Waldorf-Astoria in New York was given wide publicity by the press. Among the notables present were, according to "Christianity Today," Bishops William T. Manning and F. J. McConnell, Dr. John R. Mott, and Mrs. C. B. McAfee of the Board of Foreign Missions, and President and Mrs. J. Ross Stevenson of Princeton Seminary. A few weeks ago, a similar meeting in Chicago attracted much attention and, if we remember correctly, a "group" is now at work in California.

The movement has many followers in Oxford and in other schools and boasts of having "changed" many men of great intelligence, wealth, and prominence in life, in many countries. In fact, it seems as if it appeals particularly to men of these classes.

The movement is known as Buchmanism, The Oxford Group Movement, First Century Christianity, The Groups, or The Fellowship.

Two new books offer at least some information: *The Conversion of the Church*, by Samuel M. Schoemaker, rector of Calvary Episcopal Church, New York, and *For Sinners Only*, by A. J. Russell of London, which latter we have acquired and read.

Prominent in the movement are: Sherry Day, Ray Purdy, Cleve Hicks, Ken Twichell, Loudon Hamilton, Sciff Wishard, Howie Blake, Chas. Haines, and especially Sam Shoemaker and Frank Buchman. Rector Shoemaker has introduced its principles in his church in New York. The real founder and the acknowledged leader of the movement is Dr. Frank Buchman.

Dr. Frank Buchman

Of Dr. Buchman the editor of *The Lutheran* says:

To his sincerity and zeal for the Master's cause all who have known him bear willing testimony. We ourselves happen to know a bit about that. The call to his first parish and his letter of acceptance happened to pass through our hands, as secretary of the Conference Mission Committee, when it was decided to establish the Church of the Good Shepherd in Overbrook, Philadelphia. He replied to the call, "Yes, if it be God's will." For what it is worth, we remark, that he was not very successful as a missionary. He undertook to combine what we Lutherans call Inner and Home Missions. It was not a workable combination in Overbrook. Pastor Buchman was then called to the Lutheran Hospice, but in 1907 he severed his connection with that institution, disagreements having arisen between him and its Board of Directors. In 1909 he came to State College, Pa., as Y. M. C. A. secretary. The interval between 1907 and 1909 was partly spent in Europe, where he made contact with the Keswick Movement in England. One suspects that the convention of the Keswickians gave definiteness to his distinctive interpretation of Christianity.

Russell pictures Dr. Buchman as being primarily an individualist, the sort of individualist that is endowed with a gift for organization and administration. He certainly was uncomfortable under the rules and regulations of church authorities. He is a member of the Ministerium of Pennsylvania, and punctiliously sends an excuse annually for being absent from the synod's conventions.

Of the Keswick Conference *The Concordia Cyclo-pedia* says:

Annual summer reunions, lasting one week, which have been held since 1875 at Keswick, England, chiefly to promote practical holiness by means of prayer, discussion, and personal intercourse. The meetings are held in a large tent and are attended by several thousand people, including representatives from foreign countries. . . . The Keswick movement is distinctly evangelical in character and is supported chiefly by the evangelical branch of the Church of England. The convention takes an active interest in missions and maintains a number of missionaries in foreign fields.

Here in a tiny church, about seventeen persons present, under the preaching of a woman, Buchman realized for the first time the great abyss separating him from Christ,—that pride, selfishness, ill-will, were preventing him from functioning as a Christian minister should. According to Russell, he relates:

But it produced in me a vibrant feeling, as though a strong current of life had suddenly been poured into me, and afterwards a dazed sense of a great spiritual shaking-up. There was no longer this feeling of a divided will, no sense of calculation and argument, of oppression and helplessness; a wave of strong emotion, following the will to surrender, rose up within me from the depths of an estranged spiritual life, and seemed to lift my soul from its anchorage of selfishness, bearing it across that great sundering abyss to the foot of the Cross.

And now he had a powerful urge to share his experience. He wrote the six committee-men in America against whom he had nursed a grudge, asking their pardon. The first person he gained by such sharing was the son of the friends with whom he was staying at Keswick. And this began the work that was to carry him to all parts of the world. Russell says:

Frank is at heart a pioneer missionary. A fine linguist, a happy travel companion, he rarely stays in one country for a long period. Here, there and everywhere, he is being used to start groups of changed people; then he hurries away to another town or country, according to the leading of the Spirit. When first I heard of him he was traveling through South America; he knows China like the Chinese; he is thoroughly at home in Germany, the Netherlands, India, America, Africa, and Australia. He has even penetrated to Iceland.

The Movement

As *For Sinners Only* is written in the form of a narrative, there is no ordered statement of the principles of the movement. These must be gathered as one reads.

The group does not want to supplant the churches. It does not found congregations. "We are an organism, not an organization." It does not administer the sacraments. It does not recognize denominations.

Its aim is to "change lives"; to bring about a perfect surrender to God; a clean break with sin; and to put the life of a man entirely under the direct guidance of God. Its challenge is: absolute honesty, absolute purity, absolute unselfishness, absolute love. It insists on restitution. Rev. Commons in his tract on Buchmanism tells of Buchman's five "C's": Conviction, Contrition, Confession, Conversion and Continuance.

In order to complete the picture so far, we add the result of an interview with seven of the leaders, among them Dr. Buchman, which a correspondent communicates to *The Lutheran* as a summary of the statements of these men:

- 1) They do profoundly accept and proclaim salvation through the finished work of Christ, and cleansing from sin by the atoning precious blood shed on Calvary;
- 2) Witnessing for Christ is the main feature (based on Acts 1:8). And they are as definite, vital and magnetic as was the testimony of the woman of Sychar, the blind beggar, Zacchaeus, Paul;
- 3) Rejoicing in Christ is the main trait of their Christian characters. They believe with Paul that "Christ liveth in me";
- 4) Obedience to His holy, inspired Word — written and revealed — is the lodestar of their redeemed lives. They walk by faith. Their motto is: "God guides and God provides";
- 5) Their confession of faults to one another is based on the teaching of James 5:16.

J. B.

(To be continued)

"OPEN HOUSE"

Church advertising has been much discussed in recent days. There is a dignified way of doing it and there is something which masquerades under that name but, in reality, borders on blasphemy. That the Savior wants publicity for the message which He entrusted to His Church is evident from the very message itself and from His command, "to all creatures." It is not at all difficult to arrive at His meaning when He says, "What I tell you

in darkness that speak ye in light; and what ye hear in the ear, that preach ye upon the house tops." Matt. 10:27. Where the Gospel is preached in its truth and purity it is finding the best of publicity. The Gospel sells itself, in modern parlance. "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Matt. 5:13.

There be also disgraceful selling tactics. They set people's nerves on edge, they antagonize, they blind one as to the true value of what is offered. In Isaiah (42:1.2) the Lord says: "Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street." If you will turn to Matt. 12:18,19, you will find these words repeated. We see no reason for doubting that these words still apply to Jesus' cause to-day. It is the huckster who so insistently hawks his goods before your door that most easily fills your mind with the suspicion that his wares are not as fresh as they might be. There are people who are said to throw their whole selves into their work, and when you come to look at it more closely you are reluctantly forced to confess that you can not find much else in it. They have crowded out what was worthwhile and what is left ought to be refused as a gift. Here's an example of church advertising which a daily paper printed recently and is to the point:

<p>No Religious Barriers No Fees or Charges</p> <p>COMMUNION SERVICE FOR ALL BELIEVERS</p> <p>Sunday Morning — 10:30 A. M.</p> <p>All Creeds — All Denominations Will Be Welcome Members of Fraternal Groups Especially Invited</p> <p>(Here came the name of the church, its location and the name of the advertising pastor)</p> <p>"Don't Starve Your Soul Because You Are Without A Church Home!"</p>
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It reads like the announcement of the Grand Opening of a spiritual flophouse. Here is a servant who ought to look forward with some misgivings for the Master's return (Matt. 25:19). Here is a steward who thinks he is become Lord.

An ad of this nature and size very naturally was considered worthy of a write-up. Here it is:

The Rev. minister of Church, believes that no church should permit religious barriers or financial barriers to keep men and women from the sacrament of holy communion — the Lord's Supper. He has invited

men and women of all faiths, creeds and denominations of the city — if they have no church home elsewhere — to attend a communion service at 10:30 A. M. Sunday at Church.

"Members of fraternal organizations, if their fraternal ties have caused them to be barred from the communion table in their own churches, will be welcomed at our church tomorrow," Mr. said Saturday.

"Those who have no money to pay communion fees in their own parishes also are invited to receive communion with us without any cost. We shall give a similar invitation at all communion services at church, hereafter. The Lord's Supper should be available to all who wish to attend."

The man is very generous with what is not his. But let him not forget that a day of reckoning is coming, where there will be no playing to the galleries. O what a travesty on the careful, faithful ministry which the Lord says is all He will seek in His stewards.

Here we may well call to mind what St. Paul says: "Let a man so account of us, as of the ministers of God. Moreover it is required in stewards, that a man be found faithful," 1 Cor. 4:1.2. Who can suggest anything among the mysteries of God which would seem worthy to be placed above the Body and Blood of the Savior? The faithful steward would here find the best opportunity to prove his faithfulness. The Apostle declares: "As often as ye eat this bread, and drink this cup ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." Who would knowingly and willingly wish to share this load of guilt? The steward is carelessly waving aside all such considerations when he indiscriminately invites Tom, Dick, and Harry to come and unquestioned take place at his communion table. He is ignoring the solemn warning: "Let a man examine himself, and so let him eat of this bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

But there is another side of the matter which should be considered. When we go to the communion table with others we are giving testimony to our fellow-men that we are all of the same faith. Partaking of the Lord's Supper is an act of confession to God and the world; "For we being many, are one bread and one body; for we are all partakers of that one bread." 1 Cor. 4:10.17. For the church there is but one unity which is pleasing to God, "endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all." Eph. 4:3-6. To such as have departed from the faith we are not to show unconcern or even invite them to go with us to the Lord's Table, but on the contrary: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid

them." Rom. 16:17. "Be ye not unequally yoked with unbelievers." 2 Cor. 6:14-18. The faithless steward cannot excuse his carelessness by saying, there may no harm result. For one thing: that is not yours to judge. For the other, you are always harming him whom you ought not to have admitted. You are denying toward him, where you ought to have confessed. Your confession should have consisted in disbarment, that would have been a solemn testimony and an admonition to earnestly set about pulling down the barriers which put him outside. Those were sharp words which the Savior spoke, but they still apply to-day: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

Finally, God is quite emphatic in telling us to mind our own business. "Let none of you suffer . . . as a busybody in other men's matters." 1 Pet. 4:15. Such a condition, where a man has been disbarred from Communion is not final, it is a form of admonition which is to be followed up by others. The outside pastor who injects himself into the situation may spoil all — anyway he is where he has no call and therefore does not belong.

It need not be expatiated on that churches which are so conscientious as to keep the unworthy from the Communion Table, will not levy a communion tax. The dodgers and floaters who emerge out of the background about communion time, generally about Maundy Thursday and Easter, and present themselves to be guests with us at the Lord's Table must for the sake of order and decency expect to be asked: Where do you attend worship the rest of the year? Which church is enjoying your valuable help in spreading the Kingdom of God? Would it be so very inappropriate here to think of the word: "If any would not work, neither should he eat?" G.

THE AMERICAN HIERARCHY IN POLITICS

Anyone who reads the three Catholic journals on The Lutheran's list of exchanges, that is, The Commonweal, America, and the Catholic Telegraph, would discern a definite policy on the part of the American hierarchy in relation to current problems. The recent encyclicals of the present Pope are almost constantly presented as the panacea for all economic and political ills. These, our readers may recall, have dealt with relationship between capital and labor, employers and employes, private and public ownership of property, and the control of education and domestic relationships. The Catholic Church in the United States, to the extent that its journals reflect its plans, is bidding for political support by urging Catholic solidarity on political issues.

It is this emphasis on labeling economic, civic and cultural politics that justifies a measure of suspicion relative to Catholic leadership. It is not essential nor strategic; it is not even germane to the matters involved to urge a group of Christians to work for the uplift of

society and the betterment of human conditions in order that a denominational advantage may accrue to any single group. We do not want a Methodist, a Baptist, a Lutheran or a Protestant code of laws or political policy in this country, and just as little do we want a Roman Catholic social system. One sort of sectarianism is as perilous to free institutions as another.

There is the possibility that the American hierarchy feels that it must tell its constituency how to act in the civil as well as in the ecclesiastical domain. Unless it has some apology for propagating Catholic solidarity it cannot expect other than the attitude of suspicion of which it complains. We venture to recommend unselfishness as a virtue to groups either Protestant or Catholic, when social issues are dealt with. If the dissipation of human suffering must be sought chiefly to gain power for an ecclesiastical group, one must compare the gains in one direction with losses of other forms of truth.

—The Lutheran.

THE CENSUS TAKER

"I have come," he said, "to ask about your children." "Are you a census man?" "Yes," he answered slowly—"I am — a census man. I want to know if your children are being brought up as children should be brought up." She was surprised. The interview continues, in The Christian: "Yes, of course, they are! I'm giving them an exceptionally fine bringing up. I've had their tonsils out and their teeth straightened. They have spinach and orange juice. On Mondays they go to Scout meetings; on Tuesdays they have music lessons; on Wednesday dancing school; on Thursdays elocution; on Fridays a class in music appreciation. Usually on Saturdays they have their hair cut and go to the movies. When it's convenient, I take them to Sunday School. They have everything that the other children in the neighborhood have." The census man smiled a rather sad smile. "I came to ask," he said gently, "if you do something at all for their souls." "For their souls! Dear me, what a quaint idea!" She laughed. "You'll have to excuse me, the telephone is ringing."

"FOR THE SON OF MAN IS COME TO SAVE THAT WHICH WAS LOST"

Matthew 18:11

Lost! This is a word we in recent years have to hear more than ever before. In our land of "unlimited resources and plenty" many millions of our citizens have lost their positions, their homes, their farms, and money. Business failures have been on the order of the day. In a temporal sense there have indeed been heavy losses and millions of men and women are in painful suspense facing the future. The clouds upon the horizon of future days are rather dark and no one but the Lord knows what they have in store for us. A sad condition, indeed. But let us Christians not forget, that with the loss of temporal

goods, NOT ALL IS LOST. Not by any means. Earthly loss may even mean eternal gain. We Christians are in possession of something so precious and so valuable that this world cannot equal. We have a saved soul. In comparison to the rich man, mentioned by our Savior, poor Lazarus was a man of unspeakable wealth, wealth the man carried in his heart. As soon as he was delivered from all evil, it was on account of this wealth that God's holy angels carried his redeemed soul into the mansions above. The same Lord who made Lazarus so rich and happy for ever, is with us to-day. We still have an almighty and merciful Father in heaven, who will not let those, who put their trust in Him, be put to shame. Never. The most frightful and disastrous loss any person can sustain in this life is to lose faith in our almighty and merciful Lord and God. All earthly loss can be replaced, but if a person loses his faith in God and goes down in despair as a great many do, then, of course all is lost, and lost forever.

May we ever be on guard, watch and pray, lest Satan deceive us in these days of sore affliction. Beware of the sin of the gentiles, who say: "What shall we eat? what shall we drink? or wherewithal shall we be clothed? Matt. 6:31. 32. Have we not many beautiful and comforting illustrations in the Bible which tell us how the Lord in miraculous ways has provided for His children? Isn't the Lord really demonstrating this every day, when we have food and raiment? Isn't it the Lord who governs the universe? How about Elijah? You know how the merciful Lord provided for him during years of famine. My dear reader, the same Lord, who about nineteen hundred years ago fed the multitude of five thousand in the wilderness with five loaves and a few fishes; He, who walked upon the water of the Galilean Sea, as on dry land, and whom the wind and waves had to obey. He is to-day just as near, just as powerful, just as merciful, and just as ready to render help, as at that time. Our blessed Lord has NOT changed. "Christ is the same to-day, yesterday and forever. Heb. 13:8. Let us not forget, that all power has been delivered to Him, and that He is on the right hand of the Father as our Mediator and Advocate, where He intercedes and pleads our cause without fail. Since we have such an almighty and merciful Lord, why should we fret and worry about temporal losses? God's children shall not be like the gentiles, who have no God and no hope. No, let us sincerely repent for the sins of unbelief committed by us in the past, and in the future with the aid of God's Holy Spirit in true faith look up to the Father of our Lord Jesus Christ, who has promised, that He will not leave nor forsake us. Yes, let us take the Psalmist's advice: "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Psalm 37:5.

"The Son of Man came to save that which was lost." This divine truth does, however, not refer to

the saving of your property, home, money, etc. No, it has reference to something much more valuable than this. This Gospel refers to your immortal soul that was lost because of sin. The soul, that no human being can redeem. A soul lost is the heaviest loss there is. And listen, no one but the Son of Man was able to redeem the lost souls of the human race, and for this reason He came into the flesh. Never forget the tremendous price He paid to redeem our lost souls. Pause for a moment and think of His unparalleled self-denial and humiliation. He stooped from the highest throne of glory down to the manger of Bethlehem and for about thirty-three years NOT only denied Himself of heavenly bliss and glory, but during this time as the Man of sorrows, and the Servant of all servants fulfilled the divine law that rested as a curse on the human race, and finally on Calvary's cross voluntarily suffered hell and damnation in order to set us guilty sinners free. Oh, what price! My dear, should this not open our eyes to the **value** of our soul? One single human soul is worth MORE than the whole world with all its treasures combined. Read Mark 8:36. 37. The price of a redeemed soul is so great that the angels in heaven rejoice when a sinner repents. Luke 15:10. The Son of Man is come to save that which was lost, is gospel so precious that we should keep it on our mind day and night. No wonder that many truly enlightened Christians in days of persecution, not only gave up their earthly property, but much rather suffered torture and cruel death than to deny Him, who paid the tremendous price on Calvary's cross to save their souls. Souls that had been lost, found and safe in the almighty hands of their blessed Lord and Savior.

Let us henceforth be more concerned and careful for our precious blood-bought souls and we shall find that the Lord will not fail in adding all that we need for this mortal body.

Thou child of truth, how blessed!
A conqueror soon shalt be,
With songs of glad thanksgiving
A crown awaiteth thee.
To thee the palm triumphal
By God's own hand is giv'n,
Thine to His name who saved thee,
To sing the songs of heaven.

Louis C. Krug.

NOT IMPORTANT ENOUGH

A story is told of a little boy who was visiting his aunt, a very pious woman. While playing with glass marbles he lost one of them. He came to his aunt and asked whether he should pray God to help him find the marble. After some uncertainty, the aunt told him, "Yes," and the lad kneeled at her knees and prayed. She heard nothing more of the matter for several days and began to be troubled, fearing that perhaps she had led the boy to do that which would cause contempt for prayer.

Finally she got up courage enough to ask him, "Did you find your marble?"

"No," said the lad, "but God showed me it was not important enough to bother about."

Somehow that boy had learned a profound truth. We fuss and fume about a great many things. We get heart-sick over the loss of treasures and if there is no means of checking our worry we shake the very foundations of our beings with our vexation.

If, however, we really pray about these matters we get a new sense of values. When we have dragged into the court of heaven some of these things we treasure so highly, we take another look at them and they are so puny we can easily cast them aside. God shows us they are not worth worrying about.

That, after all, is one of the real values of prayer. While pressing our claims in the court of heaven, we get a new sense of values. — Selected.

A KIND DEED BY SILENT MEN

A short time ago a prison guard of a large penitentiary passed out of life. His death was a sad one, because he had left behind a wife and five small children, the oldest child but eight years of age. The surviving family found itself in dire need. Sympathy touched the hearts of the inmates of the institution for this sadly stricken family. They agreed to ask one of their own men to lift a collection among the inmates, to help the family at a time when assistance was most needed. It was necessary to ask the permission of the warden, to carry out their good intentions. The warden granted the interview requested by the appointed spokesman. While favorably impressed by the plea, the warden did not hold out much encouragement, because he knew most of his charges were poor and indigent people. Undaunted, the inmate says to the warden: "Sir, be kind enough to grant the request of my fellow-inmates. In a few hours, I shall have the pleasure of presenting you with at least a hundred dollars for this needy family." The warden acquiesced. Great was his surprise, however, when, after a brief time, the inmate informed the executive head of the prison that he had collected \$405.70, as a gift of sympathizing inmates for the family of the late guard. Moved by a loving pity these men gave generously from their meager earnings and purses, to spread cheer among the needy, perfect strangers to them.

Every well regulated prison has a chapel for religious services. Sunday, early in the morning, the clapper strikes the gong in each cell-house, a signal that the hour for church attendance has arrived. Hundreds of inmates welcome the privilege to go to church. Attendance is voluntary. The chapel service is looked forward to by many of these imprisoned men and women as the brighter and best hour during

the week. On the Sunday the missionary stands before a congregation of silent inmates, surrounded by their keepers. He considers it a privilege to preach to them. He is speaking to them on the excellence of the Lord's Prayer, suitable for all men, whether respected or rejected and despised. With rapt attention the congregation listens to his sermon. It is a most impressive service. What a volume of sound as they sing familiar hymns and make their responses! With bowed heads and crossed arms they join the missionary in saying the Savior's Prayer.

At the conclusion of the service, the missionary requests the congregation to remain in its seats. He again addresses the congregation and says: "Men and women of the institution: On my arrival last night, I was told of the death of an officer of the institution. A wife and five small children survive him. It is very sad, indeed, this family is hit so hard, and, in consequence, in great need. Words fail me, however, to express adequately, how much I have been impressed by your kind act. You have helped this family materially by your voluntary contributions. Knowing you and your present circumstances as I do, I am amazed at your generosity and the amount of your gift to this family. Their need has aroused your sympathy. Your act of good will and charity is commendable, compassion shown in a material way. It is an incentive to encourage us, to consider the destitute and poor. Such work, however, must be done for Christ's sake, because the love of Christ constraineth us. Many times have we spoken to you about charity and love. Our Model and Exemplar is our Divine Teacher, Jesus Christ. Let us follow Him in all things! God bless your gift! May God ever keep alive in us true and substantial pity and sympathy, and make us willing to lend a helping hand to those who need our help. Let us look up unto Him, of whom it is said: He went about doing good."

E. A. Duemling.

IS YOUR BIBLE INTERESTING?

Little Mary wanted to learn her Sunday-School lesson and had asked her older sister to help her. At length the sister finished her other duties and, taking her Bible from the bureau, called:

"Come, Mary, I will help you now, and then you can go back to your play."

Mary came running, all ready to begin, but on seeing the Bible her sister had brought, said, "Sister, let's read the lesson out of Grandpa's Bible."

"Why, what difference will that make?"

"Grandpa's Bible is so much more interesting than yours."

"Oh, no, Mary. They are exactly alike."

"Well," replied the observant little girl, "I really think that Grandpa's Bible must be more interesting than yours, he reads it so much more." —The Churchman.

LET'S TALK IT OVER

Mrs. Q.: We are often told of the Synod, what is a Synod?

Mrs. A.: Well, Synod is a group of congregations, that have joined together, very much like individual Christians join together to form a congregation. Our Synod is called the Wisconsin Synod because it was formed by a few congregations in Wisconsin many years ago.

Mrs. Q.: Just why should a number of congregations join together? Why can't each congregation take care of its own work and let every other congregation do the same?

Mrs. A.: You know that it is impossible for each individual Christian to have his own church; he could not afford it. Well, no one congregation could carry on mission work as it should without help and so they get together, and help and encourage each other in the work.

Mrs. Q.: What does Synod do? What is that work?

Mrs. A.: Our Synod, the Joint Evangelical Lutheran Synod of Wisconsin and Other States, carries on the following: Northwestern College, Watertown, Wis.; Evangelical Lutheran Seminary, Thiensville, Wis.; Michigan Lutheran Seminary, Saginaw, Mich.; Dr. Martin Luther College, New Ulm, Minn.; Northwestern Lutheran Academy, Mobridge, South Dakota; Home for the Aged, Belle Plaine, Minn.; Missions in Michigan, Wisconsin, Minnesota, Nebraska, the Dakotas, Montana, Washington, among the Indians in Arizona, and in Poland.

Mrs. Q.: And I also know that Synod lends money to small congregations to build churches. You know that we have received a loan from the Church Extension Fund. But where and how does Synod get the money to do all this work?

Mrs. A.: The money for all this work is raised by the different congregations that belong to Synod. Every year the congregations hold a Mission Festival and the offering of that day is sent to the Synod. Most congregations also send their offerings on Christmas, Easter, Pentecost, and Thanksgiving Day. Many send special offerings besides.

Mrs. Q.: Where are some of the Missions in our State?

Mrs. A.: There are mission congregations in the following places: Omak, Mansfield, Withrow, Leavenworth, Ellensburg, White Bluffs, Clarkston, and Tacoma.

Mrs. Q.: What does Synod expect from its Missions?

Mrs. A.: Synod expects every Mission to establish and maintain a Lutheran church; every mission place should try to pay for its own property and begin early

to pay something toward the pastor's salary and gradually increase this amount with the purpose of becoming self-supporting as soon as possible; it expects every Mission to contribute regularly to the synodic treasury and thus show its appreciation for the help that Synod has given and make it possible for Synod to continue to start missions in other fields.

Mrs. Q.: Our talk to-day proved very helpful and I shall try to do my part to help our church and the Synod that has been so good to us. How could we get more information of this kind?

Mrs. A.: I am sure the pastor would be glad to tell us more at any time. Then, too, the Synod's publishing house puts out "The Northwestern Lutheran Annual" which gives a lot of information, as do also the church papers.

Mrs. Q.: Thank you very much.

— A. F. M. in The Pacific Northwest Evangelist.

† PASTOR O. SONNEMANN †

The news of the sudden death of Pastor Oscar Sonnemann came as a great shock to all friends and acquaintances of the deceased. The morning of the day on which he died saw him, to all appearances, in good health. He went about his pastoral work as usual. At noon he returned home, to collapse in death but a few minutes later. Thus a faithful shepherd of souls departed this life ever to be with the Good Shepherd, Jesus, "which is far better."

He was born in Milwaukee, Wisconsin, on November 22, 1876. He attended the Christian Day School of St. Matthew's Ev. Luth. Church. He was also confirmed in this church. The scene of his first studies for the ministry was Concordia College, Milwaukee. Several years later, however, he transferred to our Northwestern College in Watertown, Wisconsin. He began his theological studies at our seminary in Wauwatosa, but because of the dearth of pastors he was called into the ministry as early as January, 1901. He was assistant pastor to Philip von Rohr, pastor at that time of St. Martin's Church of Winona, Minn., and President of the Wisconsin Synod. During this time he was united in marriage with Clara Manske of Watertown, Wis. A few years later he accepted a call to Manistee, Michigan, and in 1920 to Sturgis. He was pastor of the Ev. Luth. St. Paul's Church of Sodus since 1930. There the Lord sent him His call to leave the Church Militant and to enter the Church Triumphant.

At the burial services, which were held on February 6, the following pastors officiated: M. Haase, W. Franzmann, C. Lederer, L. Nuechterlein, and the undersigned. He died at the age of 56 years, 2 months and 12 days. He is survived by his wife, a son and a sister.

H. Haase.

**RESOLUTION PERTAINING TO
SYNODICAL COLLECTIONS**

Because of the fact that moneys collected for Synod and temporarily deposited in local banks are now tied up in banks which have been closed or have gone on a waiver plan, and to eliminate the possibility of more moneys becoming "frozen" in that way,

Therefore be it resolved, That until further notice all congregations of Synod are hereby advised to purchase Postal Money Orders for all moneys collected for Synod and payable directly to the General Treasurer but to be first mailed to the District Cashier for record and acknowledgment.

The District Cashier is to forward to the General Treasurer at frequent intervals of the month, such money orders or cash in registered and insured packages.

The General Treasurer shall not hereafter issue checks to the District Cashiers for payment of Missions, General Support, and other district expenditures, but shall pay each individual appearing on such requisition direct from his office.

Postal Money Orders should be made payable to THEO. H. BUUCK, Treasurer, and shall be mailed to the fiscal office of Synod at number 1816 North 73rd Street, Wauwatosa, Wisconsin.

This resolution shall be published in the synodical papers.

E. G. HUBB,
Secretary of Board of Trustees.

Dated at Wauwatosa, Wisconsin,
this 20th day of February, 1933.

FROM OUR CHURCH CIRCLES

Winnebago Teachers' Conference

The Winnebago Teachers' Conference will meet April 10 to 12, Monday 2 P. M. till Wednesday noon at Algoma, Wis., Teacher L. Serrahn.

A. Theoretical

1. Welchen Anteil hat der Lehrer an der Vorbereitung der Konfirmanden?.....H. Braun
2. School Library.....G. Wachter
3. Die Pflege des Gemuets (Ger. or Engl.).....M. Leyhe
4. Parent-Teacher Meetings. Round Table discussion led by.....E. Leitzke
5. Results of the Reformation upon Education.....W. Hellermann
6. Physical Exercises in School.....M. Hoffmann

B. Practical

TUESDAY A. M.

Primary Grades

1. Birth of Moses (1st and 2nd grade).....Miss S. Sauer
Substitute: Pentecost (1st and 2nd grade).....Irma Krause
2. Reading Recitation and Assignment where local teacher left off (1st and 2nd grade).....Miss Geiger
Substitute: Lesson in Geography (3rd and 4th grade)
.....Ethel Giziewski

TUESDAY P. M.

Intermediate Grades

1. Division of Decimals (6th grade).....J. Harmening
Substitute: A Lesson in History (Any Topic — 5th grade).....M. Busse
2. Hymn 290 (5th grade).....E. R. Schneider
Substitute: The 8th Commandment (6th grade).....A. E. Doering

WEDNESDAY A. M.

Upper Grades

1. Luther at the Diet of Worms (7th grade).....E. Blauert
Substitute: A Lesson in Singing (7th and 8th grades)
.....by Local Teacher
 2. Life of Job (Lesson 57) 8th grade.....A. A. Moskop
Substitute: Peter and Judas (Repentance) 7th and 8th gradesV. Albrecht
 3. Lesson in History (7th grade).....E. Schultz
Substitute: Reading: Introducing Ichabod Crane (7th and 8th grades).....E. Sandersfeldt
- N. B. On Tuesday evening there shall be four part choral rehearsal.

Remarks: Address your request for quarters in due time to Mr. L. Serrahn, Algoma, Wis.

A. F. Pape, Sec'y.

Installation

Authorized by President J. Witt, the undersigned installed the Rev. V. Winter as pastor of the St. Paul's Congregation at Broken Bow, Nebr., on the second Sunday after Epiphany, January 15, 1933.

W. H. Siffing.

Acknowledgment and Thanks

At the mission station San Carlos, the undersigned received Christmas gifts for Indians from friends as here listed:

- ARIZONA: McNeal, Mr. and Mrs. H. C. Stolp.
CALIFORNIA: Los Angeles, Misses Edith and Charlotte Doenges.
MICHIGAN: Adrian, R. R. 3, N. N.; Ann Arbor, R. 4, Congregation, Rev. P. Schulz; Clare, Mrs. C. Binhammer; Detroit, Mrs. W. Bach; Riga, Congregation, Rev. C. H. Schmelzer.
NEBRASKA: Norfolk, St. Paul's Ladies' Aid; Mrs. F. Wichert.

- OHIO: Toledo, Rev. R. C. Timmel, Ladies' Aid.
WISCONSIN: Fond du Lac, R. 1, J. Vetter; Green Bay, St. Paul's Ladies' Aid; Hartford, Mrs. H. C. Berndt, Sewing Society; Lake Mills, Miss Frieda Behnken, Lutheran Girls' Club; Milwaukee, Gethsemane Ladies' Aid; Jerusalem Ladies' Aid; St. Marcus Ladies' Aid; Rev. W. A. Hoenecke, Young People; Miss A. Wille; H. W. Jaeger; Mindora, Rev. M. A. Zimmermann; North Freedom, Mrs. Herm. Klaetsch; Reedsville, Congregation, Rev. H. Koch; Sun Prairie, Rev. W. Keturakat, Ladies' Aid; Thiensville, Mr. and Mrs. Fr. Bergholz; Watertown, Mrs. Ed. C. Jaeger; West Allis, J. S. B.; Miss Esther S. Behnken.

Hearty thanks to the kind givers, and may rich blessings from God be with them!

F. Uplegger.

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The following donations were recently received by the Theological Seminary and are herewith gratefully acknowledged: 1 case of eggs from Rev. Kurt Les-cow's Congregation in East Mequon; 1 bushel of car-

rots from Mr. Wm. R. Warnke, Kingston; a sewing machine from Mrs. Gitzel of Bay View.

Joh. P. Meyer.

A Memorial Wreath That's Different

The 9th of October, 1932, marked the fiftieth anniversary of the immigration of Jacob Kettenacker with his wife and family to America. Near Rockford, Minn., with poverty, prayer, and labor, they founded their new home in the forest primeval. In remembrance of this event, a number of relatives and descendants of the now deceased fore-fathers held a family reunion, at which occasion a number of the participants gave expression to their gratitude by donating the sum of \$25.00 to the Church Extension Fund. The donors hope that further members of the family will still share in the offering; and they offer the suggestion that other families in our circles observe similar anniversaries in like manner. The following contributed to the collection: Gottlieb Biegert, Geo. Biegert, Mrs. Fred Hauser, Herman Mutterer and wife, Geo. Kettenacker and family. H. C. Nitz.

Memorial Wreaths

In memory of Mrs. Wilhelmina Schleif, who died January 10, 1933, at Rockford, Minn., Mr. and Mrs. Vergin donated \$2.00, and Mr. and Mrs. Albert Vergin, \$1.00 to the Church Extension Fund. H. C. Nitz.

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In memory of Hedwig Zink, wife of Rev. J. Zink, who died the 27th of December, Miss Mollie Engel donated \$2.00 for the support of widows and orphans. E. Wenk.

BOOK REVIEW

Hymns for Lower Grades of Christian Day Schools. Price: 15 cents the copy; \$1.50 per dozen; \$10.00 per hundred. Northwestern Publishing House.

"These hymns are selected from "Hymns to be Memorized by Grades 1 to 4" of the proposed "Course of Study" of the Evangelical Lutheran Joint Synod of Wisconsin and Other States, with additional stanzas and songs for singing."

A compact little booklet and admirably suited to serve its purpose. There are forty-seven hymns and the collection has an index. G.

The Selah Song Book for Worship and Devotion in Church, School, Home. By Adolf T. Hanser. The Sotarian Publishing Company, Buffalo, N. Y.

This is the English edition of the bi-lingual hymn collection favorably known in our circles. This edition offers the words only. Four tracts on songs and singing go free with each copy. The price is 85 cents a copy, \$65.00 per hundred.

We recommend the book for its many translations of old German hymn gems. G.

**MINNESOTA DISTRICT
December, 1932**

Rev. W. G. Voigt, Acoma, Indian Mission	\$30.00
Home \$70.00, Negro \$15.00, Poland \$15.00, Madison Student \$6.65, Bethesda, Watertown from Ladies' Aid \$10.00; total	\$146.65
Rev. O. P. Medenwald, Amery, Wis., General Administration	33.08
Rev. R. Heidmann, Arlington, Home Mission	86.00

Rev. J. E. Bade, Balaton, Dr. Martin Luther College	\$35.25, Church Extension Operation \$5.25; total	40.50
Rev. Wm. Franzmann, Baytown, Home Mission	\$21.09, Twin City Mission from Ladies' Aid \$10.00, Lutheran Children's Friend Society (Goetschel Mindekrantz) \$30.05; total	61.14
Rev. Theo. Haar, Bear Valley, Home for Aged	\$5.00, Missions \$21.00, General Support \$10.00; total	36.00
Rev. C. F. Kock, Belle Plaine, General Administration	\$25.00, General Institutions \$15.00, General Support \$16.11; total	56.11
Rev. C. F. Kock, Belle Plaine, from Ladies' Aid for Home for Aged	\$25.00, Indian Mission \$5.00, Lutheran Children's Friend Society \$12.00; total	42.00
Rev. C. F. Kock, Belle Plaine, General Administration	\$15.50, Every-Member Canvass \$19.50; total	35.00
Rev. W. P. Sauer, Buffalo, General Missions		38.55
Rev. G. F. Zimmermann, Cady, General Administration	\$11.51, Every-Member Canvass \$5.00; total	16.51
Rev. A. C. Krueger, Cedar Mills, Twin City Mission from Y. P. S.		25.00
Rev. A. C. Krueger, Cedar Mills, Lutheran Children's Friend Society	\$10.00, Wheat Ridge \$5.00, Twin City Mission \$10.00; total from Ladies' Aid	25.00
Rev. A. C. Krueger, Cedar Mills, Synodic Administration	\$2.00, Theological Seminary \$7.50, Dr. Martin Luther College \$10.00, Home for Aged \$10.00, General Mission \$10.00, Indian \$10.00, Home \$20.00, Negro \$20.00, Poland \$5.00, Madison Student \$5.00, Student Support \$5.00, Church Extension Operation \$10.00, General Support \$20.00; total	134.50
Rev. Otto E. Klett, Centuria, Wis., Home for Aged	\$5.00, Indian Mission \$1.50, Negro \$1.50, General Support \$10.00, Lutheran Children's Friend Society \$1.00; total	19.00
Rev. W. P. Sauer, Crawford's Lake, General Missions		24.35
Rev. A. W. Blauert, Danube, Home Mission		23.38
Rev. A. W. Blauert, Danube, Home for Aged	\$10.00, Student Support \$20.00, Church Extension Operation \$10.00, General Support \$23.30, Lutheran Children's Friend Society \$5.00; total from Ladies' Aid	68.30
Rev. J. C. A. Gehm, Darfur, General Institutions	\$10.20, Home for Aged \$5.00; total	15.20
Rev. E. H. Bruns, Delano, General Missions		100.86
Rev. R. F. Schroeder, Dexter, Finance		28.10
Mrs. Lilly Zorn, Treasurer, Farmington Ladies' Aid, Twin City Mission		5.00
Rev. H. A. Scherf, Eden, Indian Mission	\$40.00, Student Support \$8.30, Every-Member Canvass \$1.50; total	49.80
Rev. G. F. Zimmermann, Elmwood, General Administration		8.72
Rev. Carl C. Kuske, Emmet, Deaf Mute Institution, Detroit	\$5.00, Lutheran Children's Friend Society \$5.00, Church Extension Fund \$1.00; total from Ladies' Aid	11.00
Rev. Carl C. Kuske, Emmet, Dr. Martin Luther College		9.90
Rev. Carl C. Kuske, Emmet, Dr. Martin Luther College		13.78
Rev. Carl C. Kuske, Emmet, Every-Member Canvass		9.00
Rev. Carl C. Kuske, Flora, Home for Aged	\$1.00, Indian Mission \$5.00; total from Ladies' Aid	6.00
Rev. Carl C. Kuske, Flora, Every-Member Canvass		4.00
Rev. Carl C. Kuske, Flora, Michigan Lutheran Seminary		2.75
Rev. Karl A. Nolting, Frontenac, General Administration	\$5.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Indian Mission \$5.00, Home \$15.00, Negro \$5.00, Poland \$5.00, Student Support \$2.70, General Support \$5.00; total	67.70
Rev. Hy. Boettcher, Gibbon, Synodic Administration	\$10.00, Educational Institutions \$10.00, Missions \$10.00, Indian Mission \$5.00, Negro \$5.00, General Support \$4.70; total	44.70
Rev. Hy. Boettcher, Gibbon, from Ladies' Aid for Indian Mission	\$5.00, for Home Mission \$10.00, Negro Mission \$10.00; total \$25.00. From Ladies' Sewing Circle for Bethesda, Watertown, \$5.00; total	30.00

Rev. F. W. Weindorf, Grace, Goodhue, Mission.....	36.00
Rev. F. W. Weindorf, St. John's, Goodhue, Mission..	36.45
Rev. Im. F. Lenz, Graceville, Dr. Martin Luther College \$2.60, Home for Aged \$10.00, Indian Mission \$10.00, Home \$10.00, Every-Member Canvass \$23.00; total	55.60
Rev. A. Jul. Dysterheft, Helen, General Institutions \$15.00, Negro Mission \$15.00, General Support \$27.00; total	57.00
Rev. W. J. Schulze, Hutchinson, Every-Member Canvass	1,500.00
Rev. W. J. Schulze, Hutchinson, General Institutions \$200.00, Missions \$55.15, Lutheran Children's Friend Society \$33.90; total	289.05
Rev. M. J. Wehausen, Johnson, Church Extension Operation	39.45
Rev. L. F. Brandes, Jordan, Home for Aged \$25.00, Student Support \$16.00, General Support \$30.00; total	71.00
Rev. Paul W. Spaude, Lake Benton, Lutheran Children's Friend Society	6.22
Rev. E. G. Hertler, La Crescent, from Ladies' Aid for Indian Mission \$10.00, Negro \$10.00, Home \$10.00, Poland \$10.00, Madison Student \$10.00; total	50.00
Rev. T. H. Albrecht, Lake City, Theological Seminary \$75.00, Northwestern College \$75.00, Every-Member Canvass \$32.64, Indian Mission \$75.00, Negro \$75.00, Home \$24.94; total	357.58
Rev. H. E. Kelm, Lanesburg, Finance \$20.00, Dr. Martin Luther College \$10.00, Indian Mission \$35.00, Home \$50.00, Negro \$35.00, General Support \$27.00, To Retire Bonds \$9.52, Twin City Mission \$20.00; total	206.52
Rev. W. P. Haar, Loretto, General Institutions \$80.00, Home Mission \$30.00, Student Support \$10.91; total	120.91
Rev. J. Weiss, Lynn, Theological Seminary \$2.00, Indian Mission \$2.00, Negro \$2.00, Home \$6.56; total	12.56
Rev. C. A. Hinz, Mason City, Iowa, Home Mission..	15.57
Rev. Theo. Haar, Mazepa, Home for Aged \$5.00, Missions \$31.00, General Support \$10.00; total ..	46.00
Rev. Paul C. Dowidat, Minneapolis, Theological Seminary \$100.00, Northwestern College \$100.00, Dr. Martin Luther College \$100.00, Michigan Lutheran Seminary \$100.00, Dakota-Montana Academy \$35.00, Missions \$300.00; total	735.00
Rev. T. E. Kock, Minneola, Home Mission	37.33
Rev. Gustave C. Haase, Monticello, Negro Mission..	12.00
Rev. W. Frank, Morgan, Indian Mission	12.42
Rev. J. Carl Bast, Morton, Dr. Martin Luther College	29.50
Rev. G. Hinnenthal, New Ulm, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$20.00, Dakota-Montana Academy \$10.00, Home for Aged \$10.00, Missions \$10.00, Home Mission \$10.00, Negro Mission \$5.00, General Support \$50.00; total	175.00
Rev. G. Hinnenthal, New Ulm, Every-Member Canvass	123.75
Rev. G. Hinnenthal, New Ulm, for Church Extension Fund from Fr. Meyer, Silver Wedding	19.00
Rev. G. Hinnenthal, New Ulm, Theological Seminary \$50.00, Northwestern College \$50.00, Dr. Martin Luther College \$50.00, Michigan Lutheran Seminary \$25.00, Dakota-Montana Academy \$25.00, Indian Mission \$10.00, Home Mission \$25.00, Negro \$10.00, Poland \$5.00, Student Support \$30.00, General Support \$20.00; total	300.00
Rev. A. Eickmann, Nodine, Synodic Administration \$24.00, General Mission \$100.00; total	124.00
Rev. R. C. Ave-Lallemant, North St. Paul, Home for Aged \$5.00, Bethesda, Watertown, \$5.00, Indian Mission (Christmas) \$5.00, Lutheran Children's Friend Society \$5.00; total from Ladies' Aid	20.00
Rev. A. W. Blauert, Olivia, Home Mission	16.68
Rev. A. W. Blauert, Olivia, Dr. Martin Luther College	9.54
Rev. M. C. Kunde, Oronoco, General Institutions..	14.46
Rev. W. C. Nickels, Pelican Lake, Dr. Martin Luther College \$24.90, General Support \$25.00, Twin City Mission \$25.00, Every-Member Canvass \$1.00; total	75.90
Rev. M. C. Kunde, Pine Island, General Institutions	18.80

Elmer Hammann, Secretary, Prescott, Wis., General Fund	8.50
Rev. H. C. Nitz, Rockford, Indian Mission	12.00
Rev. H. C. Nitz, Rockford, Theological Seminary \$20.00, Northwestern College \$13.40, Dr. Martin Luther College \$20.00; total	53.40
Rev. H. C. Nitz, Rockford, General Support	61.95
Rev. H. C. Nitz, Rockford, Every-Member Canvass..	5.00
Rev. Otto E. Klett, St. Croix Falls, Wis., Indian Mission \$5.00, Negro Mission \$5.00, Lutheran Children's Home, Wauwatosa \$2.00; total	12.00
Rev. Ernest C. Birkholz, St. James, Ladies for Every-Member Canvass \$30.00, Mission Circle for Every-Member Canvass \$30.00, Walther League for Every-Member Canvass \$25.00; total	85.00
Rev. G. A. Ernst, St. Paul, General Support \$39.70, Twin City Mission \$50.00; total	89.70
Rev. C. P. Kock, St. Paul, Twin City Mission	40.00
Rev. J. Plocher, St. Paul, General Support \$78.00, Every-Member Canvass \$67.90; total	145.90
Rev. A. C. Haase, St. Paul, General Institutions \$39.93, Home Mission \$40.00, Twin City Mission \$79.98, Twin City Mission from Ladies' Aid \$5.00; total	164.91
Mrs. H. A. Larsen, Treasurer, Mission Auxiliary, Trinity	16.00
Rev. G. Theo. Albrecht, St. Peter, General Institutions	30.25
Rev. G. Theo. Albrecht, St. Peter, Educational Institutions \$20.60, Missions \$20.00, Every-Member Canvass \$8.00; total	48.60
Rev. G. Schuetze, Seaforth, Home Mission	4.01
Rev. G. Schuetze, Sheridan, Home Mission \$30.00, General Support \$5.68; total	35.68
Rev. Arthur W. Koehler, South St. Paul, Home Mission \$100.00, General Support \$5.45; total	105.45
Rev. Paul W. Spaude, Verdi, Lutheran Children's Friend Society	5.31
Rev. Karl Brickmann, Vesta, General Institutions \$40.00, Home for Aged \$10.00, General Missions \$25.80; total	75.80
Rev. E. G. Fritz, Wellington, Every-Member Canvass \$5.00, Home for Aged \$24.00, Indian Mission \$25.00, Negro \$20.00, Home \$25.00, Lutheran Children's Friend Society from School Children \$4.00; total	103.00
Rev. Karl A. Nolting, West Florence, General Administration \$5.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Every-Member Canvass \$5.00, Indian Mission \$5.00, Home \$15.00, Negro \$5.00, Poland \$5.00, Student Support \$2.00, General Support \$2.00; total	69.00
Rev. Karl A. Nolting, West Florence, Indian Mission \$2.00, Home Mission \$5.00, Negro Mission \$3.00; total from Ladies' Aid	10.00
Rev. A. W. Saremba, Weston, Every-Member Canvass	10.00
Rev. Aug. Sauer, Winfield, Home for Aged \$5.00, Indian Boy \$10.00; total from Ladies' Aid.....	15.00
Rev. C. W. A. Kuehner, Winthrop, General Support	22.69
Rev. C. W. A. Kuehner, Winthrop, Home Mission \$34.05, Lutheran Children's Friend Society \$12.05; total	46.10
Rev. Carl G. Schmidt, Wood Lake, Indian Mission \$20.60, Negro Mission \$12.29, Home Mission \$40.62; total	73.51
Mrs. P. J. Koehler, Secretary, Ladies' Aid, Wood Lake, Lutheran Children's Friend Society \$25.00, Bethesda, Watertown \$10.00; total from Ladies' Aid	35.00
Rev. Paul E. Horn, Zumbrota, Educational Institutions \$100.03, Missions \$48.00; total	148.03
Total	\$7,472.66

Summary

Budgetary	\$5,084.86
Non-Budgetary	482.51
Every-Member Canvass	1,905.29
Total	\$7,472.66

H. R. KURTH, District Treasurer.

WEST WISCONSIN DISTRICT

December, 1932

Rev. Wm. Baumann, Neillsville	\$ 5.00
Rev. A. Berg, Sparta	108.69
Rev. A. F. Berg, Norwalk	32.00
Rev. J. B. Bernthal, Ixonia	66.00
Rev. A. Dasler, Fox Lake	10.30
Rev. M. F. Drews, Oak Grove	40.00
Rev. F. F. Ehlert, Eitzen	15.00
Rev. G. W. Fischer, Madison	53.04
Rev. Gerh. Fischer, Sabula	18.00
Rev. Gerh. Fischer, Mosquito Hill	20.00
Rev. Gust. Fischer, La Crosse	100.00
Rev. Wm. Fischer, Merrill	49.15
Rev. E. C. Fredrich, Helenville	50.00
Rev. H. Geiger, Leeds	24.19
Rev. G. Gerth, T. Merrimac	27.00
Rev. G. Gerth, Merrimac	5.00
Rev. G. Gerth, Caledonia	8.00
Rev. G. Gerth, Greenfield	25.00
Rev. J. G. Glaeser, Tomah	88.00
Rev. A. Hanke, Rollingstone	125.80
Rev. John Henning, T. Prairie Farm	52.23
Rev. John Henning, T. Dallas	27.18
Rev. J. F. Henning, Bloomer	28.73
Rev. O. E. Hoffmann, Elk Mound	9.00
Rev. O. E. Hoffmann, Beyer Settlement	70.25
Rev. O. E. Hoffmann, Iron Creek	23.75
Rev. O. E. Hoffmann, Poplar Creek	13.75
Rev. R. C. Horlamus, Hurley	22.39
Rev. F. Kammholz, Rib Lake	6.20
Rev. H. C. Kirchner, Baraboo	158.34
Rev. L. C. Kirst, Beaver Dam	353.84
Rev. J. Klingmann, Watertown	167.75
Rev. R. P. Korn, Lewiston	87.59
Rev. G. O. Krause, Stetsonville	46.33
Rev. G. O. Krause, Little Black	14.15
Rev. H. Kuckhahn, St. Charles	48.30
Rev. O. P. Kuehl, Green Valley	8.42
Rev. O. P. Kuehl, Rozellville	48.25
Rev. P. Lehmann, Ableman	136.32
Rev. P. Lehmann, T. Westfield	9.66
Rev. F. W. Loeper, Whitewater	237.12
Rev. A. W. Looock, T. Lincoln	3.00
Rev. A. W. Looock, T. Knapp	5.22
Rev. A. W. Looock, Shennington	5.85
Rev. P. Lorenz, Watertown	48.65
Rev. J. Mittelstaedt, Menomonie	101.49
Rev. A. W. Paap, Johnson Creek	56.26
Rev. E. E. Prenzlow, Cornell	31.30
Rev. H. W. Reimer, Tuckertown	10.55
Rev. H. W. Reimer, Lime Ridge	4.67
Rev. J. M. Raasch, Lake Mills	303.85
Rev. Chr. Sauer, Ixonia	16.00
Rev. H. Schaller, Goodrich	53.48
Rev. C. W. Siegler, Portland	11.63
Rev. C. W. Siegler, Bangor	68.35
Rev. R. Siegler, Personal	15.00
Rev. G. M. Thurow, Waterloo	500.00
Rev. K. Timmel, Watertown	81.92
Rev. E. Walther, Wis. Rapids	146.80
Rev. F. Weerts, Cambria	45.00
Rev. A. Werr, Wilson	15.45
Rev. A. Werr, Ridgeway	35.00
Rev. R. F. Wolff, Cambridge	15.80
Rev. R. F. Wolff, Cold Spring	11.30
Rev. W. E. Zank, T. Deerfield	123.85
Rev. E. Zarembo, Wausau	35.05
Rev. H. R. Zimmermann, Randolph	97.34

Every-Member Canvass

Rev. F. F. Ehlert, Eitzen	39.05
Rev. G. W. Fischer, Madison	6.00
Rev. F. Gilbert, Whitehall	17.35
Rev. A. Hanke, Rollingstone	10.00
Rev. J. F. Henning, Bloomer	6.00
Rev. O. E. Hoffmann, Beyer Settlement	4.00
Rev. L. C. Kirst, Beaver Dam	16.00
Rev. J. Klingmann, Watertown	17.75
Rev. R. P. Korn, Lewiston	15.00
Rev. M. J. Nommensen, Juneau	53.40
Rev. E. H. Palechek, Chaseburg	400.00
Rev. E. E. Prenzlow, Cornell	5.00
Rev. C. W. Siegler, Bangor	1.00

Rev. K. A. Timmel, Watertown	2.50
Rev. R. F. Wolff, Cambridge	7.45
Rev. H. R. Zimmermann, Randolph	2.50
Rev. E. Zarembo, Wausau	10.00
Budgetary	\$4,219.97
Every-Member Canvass Fund	613.00
Non-Budgetary	62.56

Total, December, 1932 \$4,895.53

January, 1933

Rev. Wm. A. Baumann, Neillsville	\$ 180.66
Rev. H. E. Bentrup, Stoddard	452.82
Rev. C. E. Berg, Ridgeville	28.28
Rev. I. C. Bernthal, T. Trenton	25.00
Rev. A. Dasler, Fox Lake	22.40
Rev. A. G. Dornfeld, Hubbleton	15.00
Rev. A. G. Dornfeld, Richwood	35.42
Rev. M. F. Drews, Oak Grove	52.47
Rev. A. J. Engel, Pardeeville	73.00
Rev. Gerh. Fischer, Mosquito Hill	3.00
Rev. Gerh. Fischer, Savanna	140.00
Rev. Gustav Fischer, La Crosse	8.25
Rev. E. C. Fredrich, Helenville	85.40
Rev. P. Froehлке, Winona	409.76
Rev. J. Gamm, La Crosse	677.66
Rev. H. Geiger, Leeds	9.52
Rev. M. Glaeser, Wonewoc	64.71
Rev. M. Glaeser, Hillsboro	10.05
Rev. W. Gutzke, McMillan	65.00
Rev. W. Gutzke, March	23.50
Rev. I. J. Habeck, Minocqua	30.21
Rev. I. J. Habeck, Woodruff	20.50
Rev. J. F. Henning, Bloomer	15.55
Rev. M. J. Hillemann, Marshall	38.47
Rev. R. C. Hillemann, Eau Galle	35.55
Rev. R. C. Hillemann, Plum City	23.58
Rev. R. C. Hillemann, Waverly	2.75
Rev. R. C. Horlamus, Hurley	22.48
Rev. R. C. Horlamus, Mercer	19.15
Rev. P. Janke, Fort Atkinson	99.24
Rev. E. E. Kolander, Marathon	47.00
Rev. R. P. Korn, Lewiston	174.84
Rev. J. Klingmann, Watertown	333.17
Rev. G. O. Krause, Stetsonville	3.88
Rev. O. Kuhlow, Jefferson	985.00
Rev. H. Kuckhahn, St. Charles	15.50
Rev. C. F. Kurzweg, Cream	9.00
Rev. C. F. Kurzweg, Cochrane	22.00
Rev. W. C. Limpert, Altura	44.25
Rev. F. W. Loeper, Whitewater	76.75
Rev. Theo. Mahnke, Little Falls	16.92
Rev. P. Monhardt, South Ridge	73.82
Rev. G. E. Neumann, Rib Falls	20.36
Rev. G. E. Neumann, T. Rib Falls	10.28
Rev. G. E. Neumann, T. Stettin	11.70
Rev. Wm. Nommensen, Columbus	126.70
Rev. W. O. Nommensen, Wausau	40.00
Rev. E. J. Otterstatter, Tomahawk	37.73
Rev. E. J. Otterstatter, Ogema	5.65
Rev. E. J. Otterstatter, Tripoli	3.66
Rev. E. J. Otterstatter, Prentice	14.25
Rev. A. W. Paap, Johnson Creek	14.55
Rev. Aug. Paetz, Friesland	16.18
Rev. E. H. Palechek, Chaseburg	50.00
Rev. H. A. Pankow, Indian Creek	72.61
Rev. H. A. Pankow, Hustler	45.10
Rev. J. H. Paustian, Barre Mills	313.37
Rev. N. E. Paustian, Oconomowoc	12.55
Rev. W. A. Paustian, Onalaska	39.27
Rev. E. E. Prenzlow, Cornell	7.80
Rev. J. M. Raasch, Lake Mills	357.24
Rev. A. W. Sauer, Winona	807.13
Rev. H. Schaller, Medford	154.67
Rev. J. H. Schwartz, West Salem	105.57
Rev. M. Taras, Lebanon	20.88
Rev. K. A. Timmel, Watertown	263.00
Rev. Gust. Vater, North Freedom	15.45
Rev. Aug. Vollbrecht, Fountain City	56.25
Rev. E. Walther, Wisconsin Rapids	2.50
Rev. A. Werr, Wilson	10.00
Rev. A. Werr, Ridgeway	16.00
Rev. A. A. Winter, Mauston	32.84
Rev. A. A. Winter, New Lisbon	23.05

Rev. A. A. Winter, Summit	4.50
Rev. I. A. Witte, Kendall	134.00
Rev. I. A. Witte, Dorset Ridge	33.56
Rev. R. F. Wolff, Cambridge	3.00
Rev. R. F. Wolff, Cold Spring	2.00
Rev. W. E. Zank, Newville	113.15
Rev. W. E. Zank, T. Deerfield	98.90
Rev. E. Zaremba, Wausau	32.10
Rev. H. R. Zimmermann, Randolph	23.36

Every-Member Canvass

Rev. H. E. Bentrup, Stoddard	71.00
Rev. I. C. Bernthal, T. Trenton	118.00
Rev. A. J. Engel, Pardeeville	30.50
Rev. P. Froehilke, Winona	98.00
Rev. J. Gamm, La Crosse	300.55
Rev. M. Glaeser, Wonewoc	207.50
Rev. W. Gutzke, March	14.00
Rev. J. Klingmann, Watertown	10.50
Rev. G. E. Neumann, Rib Falls	2.00
Rev. G. E. Neumann, T. Rib Falls	2.00
Rev. E. J. Otterstatter, Tomahawk	12.63
Rev. Aug. Paetz, Dalton	19.00
Rev. Aug. Paetz, Friesland	10.00
Rev. H. A. Pankow, Indian Creek	33.00
Rev. H. A. Pankow, Hustler	2.00
Rev. J. H. Schwartz, West Salem	5.00
Rev. Aug. Vollbrecht, Fountain City	349.00
Rev. R. F. Wolff, Cambridge	8.00
Rev. H. R. Zimmermann, Randolph	5.00
Rev. K. A. Timmel, Watertown	2.00

Budgetary	\$7,518.39
Non-Budgetary	124.39
Every-Member Canvass	1,299.68

Total for January, 1933

H. J. KOCH, Treasurer.

SOUTHEAST WISCONSIN DISTRICT

Rev. A. C. Bartz, Immanuel's Congregation, Waukegan, Collection during January for Indian Mission	14.05
Rev. Paul J. Bergmann, Christ Congregation, Milwaukee, Collection during January for General Institutions	51.53
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during January for General Institutions \$80.00, Home for Aged, Belle Plaine, \$16.00, Indian Mission \$20.00, Church Extension Fund \$80.00, General Support \$217.20, Lutheran High School \$138.85, Lutheran Children's Home \$120.60, Home for Aged, Wauwatosa, \$20.00, Bethesda Home \$44.00, Deaconess Association \$20.00; total	756.15
Rev. Martin L. Buenger, Trinity Congregation, Caledonia, Collection for Every-Member Canvass	75.00
Rev. R. O. Buerger, Gethsemane Congregation, Milwaukee, Collection for General Institutions \$42.61, Theological Seminary \$50.00, Northwestern College \$50.00, Martin Luther College \$50.00, Indian Mission \$50.00, Home Mission \$200.00, Negro Mission \$50.00, General Support \$50.00; total (the congregation contributed \$377.61 of the total, the Sunday School \$135.00, the Ladies' Society \$30.00)	542.61
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Collection from December to January 13 for General Fund \$175.20, Every-Member Canvass \$3.25, Lutheran City Mission \$8.44; Collection during January for General Fund \$74.12, Lutheran City Mission \$3.57; total	264.58
Rev. Richard Deffner, Zion Congregation, Phoenix, Arizona, Mission Festival Offering for General Fund \$6.00, General Institutions \$22.79, Indian Mission \$40.00, Home Mission \$50.00, Negro Mission \$20.00; total	138.79
Rev. E. Ph. Dornfeld, St. Marcus Congregation, Milwaukee, Collection for General Fund \$253.57, Lutheran City Mission \$5.86; total	259.43
Rev. E. Ph. Ebert, Pentecostal Congregation, Whitefish Bay, Collection during January for Home Mission	14.78
Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection for General Institutions \$182.40, Indian Mission \$1.00, Lutheran City Mission \$10.73; Every-Member Canvass \$47.31; Collection during January for General Mission \$144.37, Lutheran City Mission \$8.49; total	394.30

Rev. A. F. Halboth, St. Matthew Congregation, Milwaukee, Reformation Festival Offering for General Fund \$50.00, Theological Seminary \$50.00, Northwestern College \$50.00, Home for Aged, Belle Plaine, \$25.00, Indian Mission \$10.00, Negro Mission \$10.00, Home Mission \$10.00, Poland Mission \$5.00, General Support \$27.95; Collection for Every-Member Canvass \$102.20; total	340.15
Rev. Gerald Hoenecke, St. Paul's Congregation, Cudahy, Collection during January for General Mission \$20.45; Collection from children on Christmas Eve for Lutheran Children's Home \$13.63; total	34.08
Rev. Walter Hoenecke, Bethel Congregation, Milwaukee, Christmas Offering for General Institutions \$40.00, General Mission \$35.88; Collection for Lutheran High School \$1.00, WTMJ \$1.00; Collection from Sunday School children for Lutheran Children's Home \$15.25; total	93.13
Rev. L. F. Karrer, St. Andreas Congregation, Milwaukee, Christmas Offering for General Mission	9.57
Rev. Herm. C. Klingbiel, St. John's Congregation, West Bend, Collection during January for Every-Member Canvass \$20.00; Collection from first and second grade children of school for Negro Mission \$1.22; total	21.22
Rev. P. W. Kneiske, St. John's Congregation, Lannon, Christmas Offering for General Fund	25.41
Revs. H. F. Knuth and V. Brohm, Bethesda Congregation, Milwaukee, Collection for Home Mission \$44.00; Collection for Home Mission \$36.80; total	80.80
Rev. Ph. Koehler, St. Lucas Congregation, Milwaukee, gift from the Ladies Aid Society for Lutheran Children's Home	38.71
Rev. A. F. Krueger, Resurrection Congregation, Milwaukee, Collection by Sunday School for General Fund	10.28
Rev. Wm. C. Mahnke, St. John's Congregation, Root Creek, Collection during October, November and December for General Fund \$86.62, Lutheran High School \$3.50, Lutheran Children's Home \$1.55; total	91.67
Rev. A. Mittelstaedt, Trinity Congregation, So. Mequon, for General Fund	49.19
Rev. A. Petermann, St. John's Congregation, Newburg, Collection for Synodical Reports	9.15
Rev. F. W. Pietz, St. John's Congregation, Lomira, Gift from G. Zuehlke for Every-Member Canvass	10.00
Rev. W. K. Pifer, Bethany Congregation, Kenosha, Collection for Every-Member Canvass	10.00
Rev. M. F. Plass, St. John's Congregation, Oakwood, Christmas Offering for General Mission	47.86
Rev. W. Reinemann, Friedens Congregation, Elkhorn, Collection during November and December for General Fund \$15.00, General Institutions \$10.50, Indian Mission \$15.00; total	40.50
Rev. M. F. Rische, David's Stern Congregation, Kirshayn, Collection during January for Northwestern College	32.85
Rev. Arnold Schultz, Trinity Congregation, Milwaukee, Collection for General Institutions	37.09
Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, Collection after Christmas for General Fund	41.00
Rev. S. Westendorf, Calvary Congregation, Thiensville, Collection during January for General Fund	26.30
Gift from the Choir "Gloria," Cudahy, Wis., in memory of Mrs. Larson, McFarland, Wis., mother of Mrs. G. Hoenecke and Mr. Joseph Larson, Milwaukee, brother of Mrs. G. Hoenecke, for General Fund ..	2.00
Gift from Alma Dirk, Milwaukee, in memory of Mrs. Bertha Wendt, for General Mission	1.00

Summary

Budgetary	\$2,840.74
Every-Member Canvass	267.76
Non-Budgetary	454.68

Total

The total receipts for Every-Member Canvass up to and including February 21 amount to

Correction

A typographical error was made in the publication of my receipts as they appeared in the Gemeinde-Blatt of February 5. The total amount for St. Paul's Congregation, Tp. Franklin (Rev. H. Monhardt), should be \$52.42 and not \$32.42.

CHAS. E. WERNER, Treasurer.

Dated, Milwaukee, February 21, 1933.

Lithographed Easter and Lenten Offering Envelopes

Beautifully lithographed in five colors — designed in the feeling of the world's religious masterpieces of art — created to conform with the spirit and meaning of the respective Church Holidays — the appeal of beauty through the use of these Envelopes and their religious sentiment will bring members of the congregation to a greater realization of their duty to the Church through larger contributions.

PRICES

	1,000	500	100
Large Size — 3-1/16×5½ — Nos. 305, 311 and 142	\$ 4.00	\$ 2.50	\$.75
Small Size — 2¾×3⅝ — Nos. 18 and 265	3.50	1.85	.40

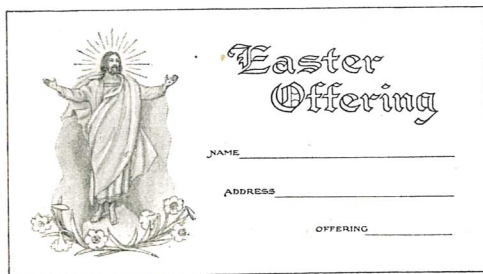
Postage Extra



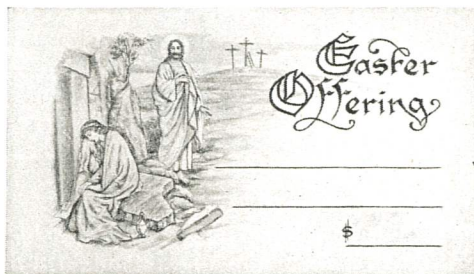
No. 18 — Small Size 2¾×3⅝



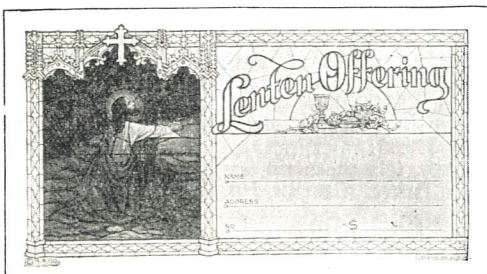
No. 305 — Size 3-1/16×5½



No. 311 — Size 3-1/16×5½



No. 265 — Size 2¾×3⅝



No. 142 — Large Size 3-1/16×5½

Slot or Daily Offering Envelope



No. 162 — 3-1/16×5½

No. 162

Price: \$2.00 per 100



No. 1002 Easter

Size 3⅝×2⅜ inches

Price: Per 100, 40c; per 1,000, \$3.50

A Delightful New Offering Box Series



Lenten

Daily Offering Box

A beautiful offering box to be used during the Lenten Season. The famous Plockhorst picture of Christ in the Garden of Gethsemane is used as the central design, around which are grouped the forty days of Lent.

Special spaces are provided for recording the daily contributions. This box will double your Lenten offerings.



Easter Offering Box

For the Easter offerings. The design represents the women visiting the tomb. Inscription, "He is not here — He is risen."



Missionary Offering Box

A unique design, appropriate for Missionary Societies or special Missionary Collections. The inscription is "Go ye into all the world and preach the Gospel to every Creature."

Uniform size 2×2½ in.

5c each, 50c dozen, postpaid; \$3.50 per 100, delivery extra