

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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No. 1.

IN THE HOUR OF TRIAL

1 Peter 4: 12-19

Think it not strange, ye saints of God,
When cares and sorrows come,
To cast their shadows o'er the road
That leads to Heaven's Home.

In the refiner's sev'n-fold fire
Faith's precious gold He tries, —
The hope divine that doth aspire
To mansions in the skies.

O envy not the godless throng
On earthborn pleasures bent!
Flee from the paths of sin and wrong, —
The tempter's wiles resent.

If ye the victor's crown would wear
In realms of light on high,
Shun not on earth the cross to bear,
Fear not with Christ to die.

In God's eternal Word abide,
Kept by His Spirit's power,
The needed strength He can provide
When comes the trial hour.

Cleansed by your Savior's precious Blood,
Saved by His glorious grace,
With joy to Salem's blest abode
Your pilgrim-pathway trace.

There, clad in robes of righteousness,
His saints like stars shall shine,
And through eternal ages bless
The power of Love divine!

(Epistle Lesson Hymn for the
Sunday after New Year's Day)

Anna Hoppe.

GOD BE WITH YOU

And, lo, I am with you alway even unto the end of the world.
Mt. 28: 20

It was the last word the Savior spoke to His disciples, according to the Gospel of St. Matthew, words therefore with which He withdrew from them His visible presence. Yet, in a sense, they were first words, too; with these comforting words ringing in their ears they were to go forth to be disciples for Jesus, henceforth to live lives which should tell the glory of the Savior.

A new era in our lives has opened to us, — it is called the year 1932. Our task there is to be disciples of the Master, to lead lives by which He is glorified. There is only one thing that can and will make us able to strive for and, in a measure to attain,

this high purpose, — if our wish to our readers is fulfilled to them: **God be with you.**

New Year's wishes are not always wisely formed. Some are but fleetingly entertained; some are for things of questionable value; some are but an empty form. Ours to you — God be with you — is none of these, it is the very best in every way. **Immanuel**, God with us, does this not sound familiar? It was the message which the festival just passed brought us. Without it, Christmastide had no abiding value; with it, Christmas is become the festival of the ages. It harks back to that first Gospel of comfort, "I will put enmity" and through all the centuries by the mouth of prophets and the messages of angels it rings on comfortingly, reassuringly till, the night of waiting gone, the fulfillment bursts upon a sorrowing world: "Unto you is born a Savior." Without controversy great is the mystery of godliness: God was manifest in the flesh. The Word was made flesh and dwelt among us.

The purpose of His coming was as great as His truth and faithfulness in the manner of His advent. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. That is the wonderful message of the Incarnation: the sinners are to become God's children through the ministry of His beloved Son. Surely this message could not have found plainer and at the same time more winning expression than it did in the stable at Bethlehem!

The blessedness of this new estate to which we attain through Jesus is wholly dependent on God's **remaining** with us, as He Himself hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. It is of such permanence that Jesus would give His disciples most comforting assurance. That they may give particular heed to what He is about to say and not by any chance overhear the blessed truth, He exhorts them to attend to His words, "lo," that is behold, give attention! That there may be no doubt as to what they may look for, He is most emphatic in setting it forth: "I, even I." Lest the fulfillment of His promise be at all veiled in a haze of doubt, He does not move it into the future but gives it continuance out of the imme-

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diate present, not "I may be, or even I will be," but most emphatically "I am." What a blessed assurance, "Behold, I, even I, with you am I, to the end of time."

"To the end of time." Our time is made up of days and years; the New Year is part of it, perhaps the end of it. As far as it is measured out to us it will probably bring days of joy and days of sorrow. There will be days when we are strong in the Lord, days when we are weak in our own frailty. There will be counted days when we rejoice over victory which Jesus' strength has given us over ourselves and sin without; there may, too, be times when we mourn because we have fallen and suffered defeat because we tried to fight single-handed. But through all the changes of the year Jesus proposes to be with us and, as it were, pour His fulness into our emptiness, making life worthwhile, a blessing to ourselves and others, and, best of all, — "that we should be to the praise of his glory."

Will you not give Him the New Year? He has given Himself for you and offers you a blessed eternity with Him in heaven when "the end of time" is come. Yes, God be with you, evermore. G.

COMMENTS

Has Not Gone to Sleep It has not gone to sleep entirely — the Collection for Seminary, Debts and New Ulm. Since the session of the synod, about twenty congregations have been heard from. Some have remitted several times. The secretary of a small church recently wrote, telling us that the matter of our collection had again been discussed in the meeting of his church and that his church will not rest till it has met its quota. All it asks for is a little patience on our part.

Though there was no check enclosed in this letter, and though the remittances received since the meeting of the synod were not large, we feel ourselves greatly enriched by them. It has never been our object merely to raise a large sum of money. In all our work we have appealed to the love of Christians for their Savior, endeavoring to show it the needs of His cause and to aid in training it to take an intelligent part in the service of this cause for which we are united in our synod.

On account of the conditions obtaining, we refrained from sending out further appeals, trusting that the churches would themselves remain mindful of their obligation of love and keep the interest of their members in our collection alive. Therefore every remittance received during these months had in our eyes a value far greater than that which the figures on the check showed and our bank was willing to acknowledge. It was to us a token of the contributors'

personal loving interest in God's work and of a spirit of brotherly cooperation with others in this work. We are sure that they who kept themselves and others reminded of our collection and who gave, also prayed for it. And these prayers mean very much for the success of every undertaking, particularly of every undertaking in the prosecution of the work of the Church. Paul says: "I exhort therefore, that, **first of all**, supplications, prayers, intercessions, and giving of thanks, be made for all men." A praying church is a strong church, for it has the promise of the protection, guidance and blessings, of the Almighty Head of the Church. He who led his Israel of old through the wilderness is well able to lead his Israel of to-day, safely through the chaos brought about on earth by the sin of man. He is above this earthly depression. The doors of his treasure chamber will never be closed. Let us go to him; he will not disappoint us.

He will point us to the treasures from which we can take for his work. Sometimes they are not very far away. Here is the story of one of our members as we learned it from his pastor. Through the pastor's report this member came to realize the situation with which we are confronted. He went home and, no doubt, prayed over it. A few days later, he brought his pastor a check for several hundred dollars, thus assuming the burden of about one hundred communicants unable to pay their synodical quota this year. He is, we are informed, by no means a millionaire. There are, unquestionably, hundreds of members in our synod who would be able to do the same thing. As with individuals, so it is also with congregations.

Now, we do not want to interfere in the least with the collections for the synodical budget. But we wonder if there are not many congregation that could at the beginning of the new year come to our aid in finishing our collection by borrowing their balance and remitting it to us. Others have done this, and we are told particularly of one, that its people, now beset with financial difficulties, derive great joy from the fact that they took care of this matter in time.

There may be congregations that are so heavily burdened with debts that they find it impossible to add to this burden. But where this is not the case, a church does not need to fear to borrow money for this purpose. Better times will come eventually, when it will be an easy matter to pay off this debt. Besides, it is there any way, only that it is now partly being borne by those who have long ago taken care of their share. Brethren, take this matter up in your annual meeting and pray over it!

J. B.

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No Depression at the Vatican A news dispatch from Rome published in a recent issue of the Chicago Tribune, states that "the independent state of Vatican City, with a

population of 500, an area of 160 acres and ruled by the Pope Pius XI, is alone among modern states not affected by the world economic crisis, although its income from many countries has been greatly reduced, according to Msgr. Bernardina Nogara, head of administration in Vatican City and minister of the treasury.

Twenty million American Catholics have guaranteed the pope each year whatever he needs for current budgetary expenses. American and Canadian Catholics are Vatican City's most generous contributors, Msgr. Nogara said. He estimated the budget for the current year of Vatican City at 180,000,000 Italian lire (\$9,360,000).

Msgr. Nogara explained how this sum is derived. Part of it comes from Catholics throughout the world and part is the income on the indemnity fund paid the Vatican by the Italian government under the Lateran treaty. This indemnity amounted to 1,000,000,000 lire (\$52,000,000) in Italian government consolidated stock, which pays 5% and 750,000,000 lire (\$39,000,000) in cash, which the Vatican invested in Italian 3½% bonds.

Thus the income of the Vatican from this source amounts to 76,250,000 lire (\$3,965,000). Deducting this from Msgr. Nogara's budget estimate of 180,000,000 lire (\$9,360,000), 103,750,000 lire (\$5,395,000) is left for contributions. These gifts are known in the Vatican as Peter's pence. France pays no Peter's pence, according to Msgr. Nogara, all contributions being retained in France and spent by the local churches. The Spanish upper classes and nobility formerly contributed 5,000,000 lire (\$260,000) annually but since the recent trouble in Spain, this has ceased. Mexico and South American republics formerly contributed conspicuous sums, but these have also ceased since political upheavals occurred."

What's the lesson, children? Many things. First of all, we must take off our hat to the pope for being a good business man. It was a good stroke of business of selling his worthless and long since outlawed claim to a Papal State to Mussolini and the Italian government for nearly a hundred million dollars, from which he derives a steady income guaranteed by the heavily burdened taxpayers of Italy. The next lesson seems to be, that practically all the other Latin countries, except Italy, which have been under the Roman yoke for centuries, have thrown off that intolerable yoke, and are now contributing next to nothing to the papal treasury. Wise and clever France keeps its money at home, as is the French way. But America, Protestant America, Calvinistic priest ridden America, is the mainstay of the pope's exchequer.

Is there no lesson here that should strike much nearer home? How justified was Luther's complaint, that the people under the pope were ever ready to

bring as much as possible to the church, where they were kept in darkness, but when the light of the Gospel shone upon them, then they could not be too niggardly in the support of preachers and church. Is there any real need for our present financial troubles? Answer for yourself, dear reader and fellow-Christian, answer as your conscience may dictate. And let us obey our enlightened conscience. Z.

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On Clarence Darrow We read with great interest an editorial on Clarence Darrow that recently appeared in *The Christian Century*. The editorial deals with a series of forums that are being held in various parts of the country. "Representatives of various faiths and of no faith speak from the same platform on, Why I am a Roman Catholic, Why I am a Jew, Why I am a Protestant, and, Why I am an Agnostic." These forums, it appears, are promoted by an experienced organizer. The speakers are paid. The representative of agnosticism is always Clarence Darrow.

The writer of this editorial tries to find the reason why such special consideration is given Mr. Darrow. "In a debate recently held in Chicago, when the chairman finally presented Mr. Darrow, the exponent of the Christian church, having just finished his own able address arose and with both hands waved a gesture to the audience to rise and give the final speaker a grand ovation. This is not usually done for the Catholic, the Protestant, or the Jew. It is a tribute reserved for Mr. Darrow."

He holds that Mr. Darrow's career does not justify the special consideration given him and that his anti-religious speeches do not deserve respect for the intellectual ability or intellectual sincerity they exhibit.

This is his solution: The religious people of to-day are very tolerant. In fact, they are proud of their tolerance. Through circumstances, and "by his own design," Mr. Darrow has come to be regarded as the exponent of agnosticism. So the people focus their tolerance upon him, "with a certain sense of virtue in doing so." "But the other half of the answer is that this show of tolerance is not wholly a spontaneous expression, but is more or less cleverly prompted and exploited for commercial profit. The whole set-up is artificial."

However, what interests us most was the writer's appraisal of Mr. Darrow's speeches as to their intellectual value. He says:

Mr. Darrow's stock in trade on the platform consists chiefly of attacks on an old system of theology which survives today only in minds and communities which are quite untouched by the vital ideas of contemporary thought. His intelligence on religious matters was formed in the period of the conflict of religion and science which was being waged more than a generation ago. Likewise his conception of science was formed in that period. Of the conflict between

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religion and science which is being waged to-day he appears to know nothing.

Mr. Darrow could be forgiven for not growing during the past thirty years, were it not for the fact that he has repeatedly met in debate the most capable exponents of religion in terms of modern thought, who have wrestled with him to get him to face the question in modern terms, but to no avail. He cannot — or will not — meet the defender of religion on modern ground. He prefers to impute to his opponent a belief in hell-fire, an infallible Bible, a Calvinistic monarchical God, and the most primitive conception of blood atonement. Naturally, it is more fun to slay this straw man than to come to grips with the conceptions of religion advanced by, let us say, Bishop McConnell or Rabbi Louis Mann, both of whom have met Mr. Darrow in debate.

As we have said, this criticism of Mr. Darrow interests us most, for, leaving the "Calvinistic monarchical God" aside, we belong to those who believe and teach an infallible Bible, hell-fire, blood atonement, etc., in short, the old theology which the writer pleases to consider entirely obsolete. The "straw" man Mr. Darrow chooses to fight is quite real after all.

Mr. Darrow is not as foolish as he appears to the writer. An unbeliever committed to the warfare against God and His Kingdom, he follows the example of the tempter in the garden of Eden by directing his blows against faith, childlike faith in the infallible Word of God and in the grace of God revealed by this Word. Perhaps he does not find himself to be so greatly at variance at all with some of his opponents. The modernist who refuses to accept the Bible as the infallible Word of God follows his own benighted reason; and so does Mr. Darrow, only he does it more frankly. The enemy of the Church of Jesus Christ can gain nothing by fighting the religious philosophy of any man, though it may be garbed in biblical phraseology; he must strike at the Bible and at childlike faith in the Bible. And that is what Mr. Darrow is doing, perhaps not with great skill and force (we have not heard him), but in full consistency with the prac-

tice of him to whom he has dedicated his service, the prince of darkness.

No comment is necessary on those "religious people" who take part in an ovation given a man whose avowed purpose is to destroy religion. And, as to a debate? There is no argument between faith and unbelief. Our mission is to preach, to witness, and not to debate. This we will continue to do. And we have the promise of our God that His Word will not return void. In all ages, until the end of days, in spite of all "progress" in religious thought, there will always be found through God's grace men who believe in an infallible Bible, blood atonement, in fact, in everything the Holy Scriptures teach, God's fools in this world. But to them is the promise: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." J. B.

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The Lust of the Flesh No Sin So declares Dr. Edward Sapir, Sterling professor of anthropology at Yale and former University of Chicago anthropologist, in an address at the Old South Meeting House, Boston, Mass. According to the Chicago Tribune, this learned scientist urged parents to seek to instill "emotional honesty" rather than the notion of necessary and immediate marriage in the minds of their children, and declared, "the scientist must consider the notion of sin as wholly irrelevant to the present problem. I am rather tolerant toward young men and women who live in what used to be called a 'state of sin' if their relationship is based on love," he said.

"The divorce evil may be a divorce blessing," he said. "Marriage is no great shakes in the modern world. It hasn't the importance it used to have. Woman has declared her independence. Marriage must work out an arrangement which leaves men and women independent of each other in the egotistical sense."

Comment from any decent minded person would hardly be necessary, were it not for the fact that these immoral views are held by many more of our young people particularly, than we of the old strait-laced school, as these libertines call us, believe. Love the very essence of marriage, the only real bond of union, the one and only true basis of its continuance — love that stands for carnal desire mostly — this love is proclaimed from the housetops in most novels, stories, screen dramas, in short the literature of the day. The great Author of marriage, His laws concerning it, His hallowing its duties, burdens and crosses, His blessings pronounced on it — all these have long since been relegated to the limbo of antiquated and forgotten relics. These loose views and their liberal practice

are indeed not new, they obtained in the sons of Cain long before the Flood, but when these opinions are voiced, nay, urged by men of reputation in our modern science, is it not time to call a halt? The downfall of the family is being hastened more and more, and one need not be an inspired prophet to foresee in this dissolution of marriage bonds the fundamental conditions for the ruin of all law and order in church and state. Although our voice may be drowned by the clamor of the misled multitude, yet cannot we keep silent, but must protest with all our might against this unholy profanation of marriage and the lowering of the dignity of man to beasts. Z.

A GLIMPSE AT MINNESOTA LUTHERANS

IV.

In former years it was a rare thing of having a Lutheran boy or girl educated in a public high school of the State. Here in the West many parents especially of our German stock, considered a high school course for their youth a waste of time and of money. Too many of our people are still suffering of this delusion. In those days it was regarded more profitable for the boy or girl to remain at home for work on the farm, or in the store, or in the factory. The spirit underlying this attitude, as is readily seen, was materialistic to a great extent. Ignorance also played its part. The boy could not afford, so the parents thought erroneously, to waste time, money and energy in the school; he had to earn money in order to have some provision made for the future livelihood. Unless the boy desired to be a pastor, then the thoughts were different. He would then attend a practical theological seminary somewhere; and since the course in such an institution was shorter than the present one, the boy would soon be a minister of the Gospel. Or if he attended a seminary that offered the theoretical course, he would not stay there very long, for the time element of such a course was likewise shorter, being merely nine years. Such a course to-day is considered nothing but a good practical course, because the standards of a full theoretical course in a divinity school presupposes the B. A. degree from a standard college, completing the systematic study through the various theological disciplines with the B. D. degree.

Concerning the girl's education, the opportunities were less favorable. The spirit of the European village was transplanted to our shores, with regard to her higher training. It was argued, as very many do to-day, yet unfortunately: She will soon forfeit her blessed singleness by marriage; she will not derive sufficient financial benefit from a higher education to warrant her attendance; it is better that she be retained at home.

But those times are now gone, thanks to God! In practically every congregation we notice that there are a number of young people of both sexes who have availed themselves of the advantages of higher education, educa-

tion beyond the grades. Either they are high school graduates or college graduates. Many of them have a larger education than their pastors. It should be just the reversed. A Lutheran pastor should be the best educated person in the local church or congregation, following the good example given by the Reformer Martin Luther. A pastor of to-day needs more than a smack of the usual academic training plus the three years of theological preparation, on account of the pernicious, hidden and almost incomprehensibly sly assaults and darts of the enemies of our soul: — devil, world and flesh. Whether we like the following statement or not, it is nevertheless a fact: Dr. Adolf Hult, our good friend of the Augustana College and Theological Seminary, Rock Island, Illinois, communicated to me these thoughts: The Augustana Lutheran Synod (Swedish) does not consider a Junior college education even a fair preparation for the practical seminary course. This Lutheran body demands a full accredited B. A. degree. Only by a conference or Mission Board recommendation can the theological faculty have a hospitant. But then no Junior college demand is made. The seminary takes these men for what they are, seeking to get as much as it can into them. Now almost none come. The standard of the Augustana Lutherans for years and decades has been a full accredited B. A. No less. They have led the Lutheran synods in America on that point insistently, often causing much criticism on the part of the misinformed. The Augustana Theological Seminary, Rock Island, does not even accept a Sweden college graduation, the so-called "student examen," as equal to our accredited American B. A., but demands further completing college studies of such a Sweden graduate.

Where do our Lutheran people outside the ministerial group receive their higher education? It is an interesting as well as serious question. Our pastors are educated within the church schools, since there is no other provision made for their training, and rightly so. We hope and pray that things will not change with respect to the institutions that our future pastors attend. We cannot use very well a candidate for the holy ministry who has received his theological training elsewhere. The ministry must, under all circumstances, be educated within the Church. Outside training causes confusion of minds and breathes a foreign spirit theologically.

Our lay people, that is, those who are not clothed with the office of the sacred ministry, receive their education largely outside the Church. This fact is, in a way, lamentable. This fact causes division, and, without doubt, will stir more trouble as the years roll by. There will be no harmony between the ministry and the laity, regarding church work. Their thoughts and plans are foreign to one another. Unpleasant things will creep into the ranks of the church. Minnesota Lutherans must concern themselves more seriously than formerly with regard to the education of their lay men and women. When their intellectual training is obtained in schools other than our

denominational institutions, there can be no true leadership on their part in the ever expanding work of our congregations, and their spirit tends to enter into opposite directions. We have been emphasizing higher education one-sidedly. We concerned ourselves most seriously about preparing and getting well qualified pastors and teachers for our congregations and for the Christian day schools. That question was and is yet largely uppermost in our minds. Surely, all this is good and proper, as it should and must be, in order to maintain an educated ministry, which is one of the glories of the Lutheran Church the world over. May we continue in all days to come to look for the best talents only for the holy ministry. When I attended the University of South Dakota, the professor in history laid the fault at the feet of the Church of the Middle Ages that inventions, arts and science, medicine, politics, and so forth made very little progress in those times; he maintained that the Church at that time drafted the best talents for the cloisters and the priesthood. Why not? Has the Church of Jesus Christ not the right and the privilege to ask for the best which is not too good for the Lord God? The Church must demand and ever claim the "cream" of our youth for the spiritual work. But we must not neglect to emphasize the other point, namely, the education of the laity in our Church schools of higher learning.

In Minnesota we find a great difference with respect to higher education of the laity. The difference lies in the ancestry or extraction of the various Lutheran groups. The Finnish Lutherans of the State have a membership of 3.3 per cent of the total Lutheran Church. According to a table of statistics covering almost all the high schools of Minnesota, 2.5 per cent of the Lutheran graduates from our high schools were Finnish. The German Lutherans of Minnesota total 38 per cent of the Lutheran Church membership. 23 per cent of the Lutheran graduates are of this ancestry. The Scandinavian Lutherans constitute 58.7 per cent of the Lutheran Church membership. This group has a record of 74.5 per cent of the Lutheran graduates from the public high schools. Many of the names of the high school graduates are difficult to list, because of intermarriages. Among the Scandinavian graduates there are many whose parents are partly Scandinavian and German or Finnish. This is the case, too, among the German graduates. These mistakes can hardly be avoided in this land. It has been discovered that the Finns and the Germans usually furnish only their most gifted boys and girls to finish a high school course. But the Scandinavians, due to their national characteristics, send all of their children to complete a high school course, if possible. There may be cases, too, in which the parents are indifferent and negligent. But, on the whole, the Nordic race is further ahead in higher education of the youth than the Germans. These Scandinavian Lutherans, in many cases, see to it that their young people attend college, also. This fact can be substantiated in every community in which Scandinavians live. Take the

catalog of any of our state institutions, or even of the several colleges of Minnesota, the Swede or the Norwegian is in the lead. By the way, this fact is noticeable also in other countries. I have before me a copy of the Calendar (this is the word used for catalog in all British speaking countries) of the University of Queensland, Brisbane, Queensland, Australia. In this Calendar or catalog very few German names are listed in the roster of the student body. This is also true in the universities of Canada. The Scandinavian Lutherans have been leading all others in the field of higher education. The Germans emphasize largely elementary training, whereas the Scandinavians place more emphasis upon higher education. The effect is felt in all places of our life: The Scandinavians, particularly the Swedes and Norwegians, are occupying offices in the spheres of politics, learning, law, social and commercial affairs. Therefore we read of names in our State's annals like these, Johnson, Olson, Christianson, Kvale, Lindbergh, Burnquist, Sudheimer, Nelson, Benson, and others. The German and the Finnish names are seldom heard and seen outside their respective synodical group. The outstanding men and women are indeed well known in their own church circles. This is undoubtedly a false modesty which is not altogether a nationalistic characteristic except in the case of our Finnish brethren. It is estimated that there are about 182,177 Lutherans of German extraction in Minnesota over against 298,937 Scandinavians including the Finns. The 1,596 Lutherans in the independent congregations, who may be either German or Scandinavian, are of no account in this comparison. We believe it is quite reasonable to suppose that our German fellow-Lutherans would be more prominent excepting a few scattering cases. The Germans in Germany have made greater strides than those in America. This statement cannot be denied at all, for the facts indicate distinctly this difference. If all of our Lutheran high school graduates had received their training of four years in a Lutheran high school or academy, how much better for God and humanity it would be! Our Lutheran Church in Minnesota would have better material on which it could depend regarding church work. Every open-minded Lutheran must admit the same.

According to the College Aptitude Rating given to 16,000 seniors in our high schools of Minnesota, 5,082 declared their intention to continue their education at a college or university. 377 planned to pursue their courses at some Lutheran college; 4,065 at the University of Minnesota and at the State Normal Colleges; 355 at three non-Lutheran Protestant colleges; and 305 at Catholic institutions. Among the 16,100 who were given the aptitude test, 5,265 called themselves Lutherans. We are sure that many of them are merely nominal adherents of the Lutheran Church, for whom the Church is then only of benefit when it furnishes them a door to realize their carnal ambition. 1,899 of these Lutherans indicated that it was their plan to continue their education in some higher

school. 282 of this group preferred a Lutheran college; 1,166 a State institution; 42 a non-Lutheran Protestant college; 7 a Catholic school; 127 a private institute for business and commercial training; and 275 desired to take up a course of nursing at some hospital.

In this College Aptitude Rating it was discovered that the rating for the Lutheran group was higher than for the non-Lutheran group who preferred a Lutheran college. 282 of the 1,899 Lutherans planning to continue their education are distributed among the various Lutheran institutions as follows: 22 for Augsburg College, Minneapolis; 2 for the Augustana College, Rock Island, Illinois; 44 for Concordia College, Moorhead; 61 for Gustavus Adolphus College, St. Peter; 128 for St. Olaf College, Northfield; 9 for Luther College, Decorah, Iowa; 9 for the junior colleges of the Norwegian Lutheran Church of America; and 7 for the other Lutheran schools of the State. The 377 students taking the aptitude test intending to study at a Lutheran college were divided among the following schools: 28 for Augsburg College; 2 for Augustana College; 54 for Concordia College, Moorhead; 91 for Gustavus Adolphus College; 14 for Luther College; 173 for St. Olaf College; 2 for St. Paul Luther College; and 13 for the junior Lutheran Colleges.

It will be noticed that there are more Lutherans planning to attend the State University and the State Normal Colleges than those Lutherans indicating a preference for Lutheran colleges. In comparing other years with the year of 1930-1931, it seems that the total number of Lutheran students at the State schools is increasing, whereas the number of our young people at the Lutheran schools is decreasing. It is true that not all have and can have the Gospel ministry in view, because the student body is composed of men and women. Then, too, our Lutheran institutions have not the selection of courses that our young people desire to take up for their life work. On that account most of our Lutheran students are enrolled in State schools where they have all the facilities in education at their disposal.

Looking over the list again we see that the colleges of the Norwegian Lutheran Church have the largest number of students preferring Lutheran schools. It must be admitted here that colleges of the Norwegian group are widely advertised and known. Through the alumni and alumnae, these schools have exerted a great influence. If the boys and girls of our Lutheran Church are not acquainted with the names and history of our church colleges, we cannot expect them to designate one of our schools when they are confronted with the aptitude tests. The issue is met when our pastors, our Christian day school teachers, our consecrated laymen and women carry on an educational campaign, bringing the knowledge concerning our colleges to the consciousness of all our Lutheran youth, before they plan to attend the high school.

We Lutherans in Minnesota are not in need of more colleges and junior colleges. We may well get along with fewer institutions. But we need stronger colleges that

will measure up to the sound educational standards of our day. And we must make our schools familiar to the young people of the Church.

The Rev. Paul W. Spaude, B. D., S. T. M., M. A.

THE UNCHANGING GOSPEL IN A CHANGING WORLD

We truly live in a world of changes: changing attire, changing opinions, changing governments, changing means of communication and travel, changing creeds, changing moral attitudes, changing forms of recreation, changing ideals and opinions, changing philosophies, etc. A full list of what is changing would make quite a catalogue.

The Nature of the Changes

So many things are changing that it is easy to conclude that there is nothing but what is subject to change. The whole universe seems to have broken, the mold in which it was run and gone into a state of flux preparatory to shaping itself anew or remaining for ever a shapeless mass of indefinable matter flowing like a stream in the channel of eternity bound for some unknown and undetermined goal. In fact there are those who say that nothing can be nailed fast; that everything is subject to this drift from the old moorings.

But it is easy to be mistaken as to the extent and depth of the changes. When a freshet comes and covers all the low lands, sweeping away fences, buildings, and bridges, it makes one think that everything is being swept away. But the solid ground remains under the water, foundations of buildings remain after the flood subsides, on which new buildings can be erected, abutments of bridges still are intact, and new bridges can be erected. Roads and boundary lines are restored according to the former order. In a little while the country is restored to much of its former outline and the changes made by the flood are nearly all soon effaced.

Surface Changes, Not Fundamental Changes

A little study will show that, while the surface of things is undergoing great and rapid changes, there are many things that are not changing at all. Day and night succeed each other in an unchangeable routine; the moon passes through the same phases in the same period of time; the earth takes its annual circuits about the sun. Changes are attempted in the calendar, but they are only changing methods of measuring that which is unchanging.

Furthermore the nature of man is not changing. It is true he eats more refined food than his ancestors of a few generations ago. But, after he has feasted on some modern cereal food, sweetened with cane sugar, saturated with condensed milk, washed it down with

tea, coffee, cocoa, or some imitation, filled up on baker's bread, spread with oleomargarine, and topped off on tropical fruits, his digestive system goes to work to extract for the upkeep of his body identically the same elements of albumen, fibrine, carbon, and the like, that his ancestors obtained from the hominy, hoe-cake and ham they used to eat.

Otherwise man has not changed either. He still loves, hates, fears, sleeps, wakes, grows old and dies. The house he lives in may be equipped with more facilities than those of his grandparents, but he is comfortable at the same temperature, though he gets it from steam or electricity while they got it from the fireplace.

Unchanged Spiritual Needs

Man underwent a great and unfortunate change after God created him in His image, since which his spiritual needs have been unchanged to this day. The virus of sin has been instilled into the nature of man, and outcrops in sins abundant. No remedy of man has ever been successful in combating this dread thing. The Gospel alone has shown itself equal to the task of restoring man to his lost estate and putting him on the highway of holiness toward the goal of His purpose in the human family.

Since man's need is unchanged, it is evident the remedy for it does not need changing. When a remedy has been found amply able to fully restore the sick to health what is the use of experimenting with doubtful substitutes? The Gospel of salvation through faith in Jesus Christ has proven its efficacy whenever and wherever it has been tried. The changes of two millenniums of years have not altered its effect on the heart of any man who has submitted to its terms. Therefore it is unlikely that the changes of this present time will do so.

Why Is A Changed Gospel Desired?

The enemy of the race that tempted our first parents away from the God-appointed path of happiness and usefulness we may be sure will do everything he can to keep members of the race from trying the remedy that will restore them to usefulness and happiness. Finding it impossible to satiate every soul with the pleasures of sin for a season, and observing that all men have more or less of a desire for fellowship with God, Satan has designed these modern substitutes for the Gospel in order to temporarily satisfy the race, and thus keep them away from the remedy that will cure their troubles.

No, the race needs no new Gospel, for its fundamental needs are unchanged. What it needs is the renewed proclamation of the same old Gospel of Salvation from sin through faith in Jesus Christ. More Gospel preachers are needed, not merely incumbents of

pulpits to entertain the people with fancy schemes of world-betterment or to praise the pride of man for his achievements.

The world is truly changing, but the Gospel is not changing and does not need to change. Let us go forth with his unchanging Gospel to the needs of this changing world.
—The Gospel Minister.

LO, I AM WITH YOU ALWAYS

I am with you in days of joy and gladness,
Yea, every day;

I help you bear your load in gloom and sadness,
Along your way;

I am with you when earth's Last Day is waning,
In sorrow, grief, your weary soul sustaining,
And evermore your feeble strength renew.

I am with you.

I am with you when subtle foes conspire,
Their arrows fly;

I hold your shield and nevermore will tire,
Keep watch on high.

I am with you when evening shades are falling,
When longingly to me your heart is calling,
Repenting evil deeds and words untrue,

I am with you.

I am with you when loudly roars the thunder,
The billows roll;

I steer your bark, ne'er let it wreck asunder
On reef or shoal.

I guide you, wand'ring sheep, when lost or straying,
Unto My fold and cheer you, softly saying:

"Fear not though foes your pathway still pursue,"
I am with you.

I am with you, assuage your grief and anguish
In trial's hour;

I guard your home, your slumber; when you languish,
I give you power.

I lead you by the hand through fields Elysian,
In dreams bring joys of heaven to your vision
Until its glories you may share and view.

I am with you.

—Anna M. Meyer in The Lutheran Witness.

THY LIGHT IS COME

Then spake Jesus . . . "I am the Light of the world"

John 8:12

Over this blessed season of light and glory blaze the prophet's words: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Gently falling on the ears of captive, mourning, exiled Israel, they carried the Promise that heartened them and raised their eyes toward the great expectation.

In a manger they laid Him, and the angel-voice rang out: "Unto you is born . . . a Savior," and the heavenly choir sang its Gloria.

To the temple they carried him, and Simeon spake of him: "Mine eyes have seen thy salvation; a light to lighten the Gentiles and the glory of thy people, Israel."

Magi seek . . . and find him, led by the light, . . . to the Light of lights.

And suddenly a young man comes to John to be baptized, and then, out of the heaven, a voice: "This is my beloved Son, in whom I am well pleased." And John bare record . . . "Behold, the Lamb of God!"

And John the beloved, too, bare record: "In him was life; and the life was the light of men. And the light shineth in darkness." . . . "And we beheld his glory . . ."

Now come to *me*, that wondrous Word, stirring my heart, waking my soul: "Arise, shine; for thy light is come; and the glory of the Lord is risen upon thee!" For to me in my far, far country, the message is one of comfort and peace, of love and tenderness, of majesty and revelation, of God and my life . . . for "the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death; to guide our feet into the way of peace." — Ex.

THE LOVE OF GOD

Shall He, beneath whose everlasting wing
We have sought shelter, e'er forget us? Yes,
When the neglectful sea forgets its tides,
Or skies grow weary of their glorious stars,
Or the sun trips in midair and rushes off
Into the distance of oblivious space —
Then we may be forgotten; nay, not then,
Not even then; let all the universe
Break loose or crumble into ancient dust,
There still remains the constant love of God.
No flux of tide in that eternal love;
Always the same — a calm unchanging sea,
Which never knew a shipwreck or a storm.

— Horatius Bonar.

FURTHERING THE KINGDOM OF GOD

Different people undoubtedly have different ideas as to the best way of furthering the Kingdom of God on earth. We should wish to be the last to pass judgment upon the methods of others, however different from our own they might be. But we confess ourselves baffled when we try to understand such tactics as those of the Rev. Eliot White, who gained notoriety last spring for his advocacy of companionate marriage, followed by his picketing of Bishop Manning's office; and who now added to those doubtful honors by getting himself "beaten up" while interfering in a labor dispute in Brooklyn. As closely as we can gather, Mr. White and his cohorts were not engaged in attempting to settle a dispute amicably (which would have been an admirable thing) when set upon, but rather, to quote the New York Times, were attempting to distribute organization literature among 5,000 workmen employed by the Brooklyn Edison Co."

We believe as firmly as anyone that the Church ought to be as friendly to the laboring man as to the capitalist, in times of industrial unrest as well as in more normal times. We do not decry the militant activities of Mr. White because he was on the "wrong" side. We should disapprove quite as strongly if his group had sided with an employer in locking out his workers, as in the present instance. But for the life of us we can't see how Mr. White thinks he is helping the cause of Christ and the Church (which we assume must be his chief interest, or he has no business in the ministry) by taking sides — either side — in a dispute of this sort, and deliberately provoking a street brawl by distributing inflammatory literature under the protection of a squad of police.

One cannot imagine our Lord engaging in any such affair. And it is quite as difficult to understand what good can be done to His cause when a priest of His Church does so. —The Living Church.

"O LITTLE TOWN OF BETHLEHEM"

Phillips Brooks, a bishop of the Protestant Episcopal Church, was widely known as being a pulpit orator and as a vigorous and independent thinker. His profound convictions as to the Christian truths, and his deeply spiritual yet intensely practical preaching has made him famous to all Christians.

While rector of Holy Trinity, Philadelphia, in 1865, his parishioners sent him abroad for a year, during which he traveled through the Holy Land. This visit was made during the month of December. Christmas Eve found him in the "little town of Bethlehem" at the birthplace of our Savior. It is not to be wondered at that his deepest emotions were stirred on the anniversary of that sacred event. Of his feelings on that "Holy Night" he wrote back to his people in Philadelphia:

"I remember especially on Christmas Eve, when I was standing in the old church at Bethlehem, close to the spot where Jesus was born, when the whole church was ringing hour after hour with the splendid hymns of praise to God, how again and again it seemed as if I could hear voices that I knew well, telling each other of the "Wonderful Night" of the Savior's birth, as I had heard the year before. And I assure you that I was glad to shut my ears for a while and listen to the more familiar strains that came wandering to me halfway 'round the world."

Still full of the thrilling memories of Bethlehem, Phillips Brooks wrote, two years afterward, for the members of his Sunday School the Christmas hymn, "O Little Town of Bethlehem," which for a long time had been singing in his soul. In this hymn he has embodied, as in the prose description of places visited in the Holy Land, the spiritual meaning of what he there saw. —The Evangelist.

JESUS, MY ROCK

Alone on a Rock in the midst of the sea—
While threatening waves come dashing toward me —
What shall I do in my terrible woe?
Shall I cling to my Rock or plunge down below?

I see a few boards to which I might cling.
They seem to be strong — I'll do anything! —
But halt! — I can hear a faint call! — I will list!
"Hold fast to the Rock!" I can hear through the mist.

A life-boat is coming! I wonder how long
I must wait on my Rock! Yet I must be strong.
For, if I be saved from a death in the sea
And reach home in safety — how joyful I'll be.

Ah, faintly I see my Helper appear!
The life-saving boat is now very near.
Oh, thanks be to God for this Rock in the sea
And the beautiful shore that's waiting for me.

Alone on the Rock of Christ and His Word,
In the midst of a world where nothing is heard
Save threatening waves of Satan and Sin,
That dash up against me, my soul now to win.

But still God's own Voice is calling to me,
"Despair not, oh Sinner, Salvation is free.
There's naught that can save you, but Jesus alone.
Oh, cling to Him firmly, Life's only firm Stone."

I'll cling to Thee, Jesus. Oh, help me be strong;
That flesh, sin and Satan may do me no wrong,
Till God will appear as my Boatman at oar,
To carry me safely to heaven's bright shore.

Adeline Weinholz.

ABIDING IN CHRIST

One afternoon in an inland city in China, feeling almost in spiritual despair, I was reading the sixth chapter of John, and came across a verse which struck me as it had never done before: "He that eateth My flesh, and drinketh My Blood, abideth in Me and I in him." Reading it in the original my mind was carried on by the verb from the sixth to the fifteenth chapter and I saw at once that here there was light on this great and difficult problem. I had evidently been making a mistake about this subject of "Abiding in Christ."

I had thought that abiding in Christ meant keeping our hearts so fixed upon Christ, so constantly meditating upon Him and dwelling in Him, that we never lose the consciousness of His presence. Now, what I thought was abiding I have since seen was feeding upon Christ. Feeding is a voluntary act. We go to the table and sit down and partake of what is set before us. That is a voluntary act. But the man who wanted to feed all day, and wanted to feed all night too, would not be a desirable member of any community. That was what I was trying to do, and because I could not manage it, I would get into a sort of religious dyspepsia.

I had a little hospital and dispensary work that kept me busy. Perhaps a man would be brought into the place with an artery cut and in imminent danger; within half an hour the question whether he would live or die would be

settled, and my whole attention would be wrapped up in the patient, and I would not think of anything else until the result was known; and then the thought would steal over me, "Why, for two hours I have not thought of the Lord Jesus" — and I would go off into my closet almost in despair and confess this sin. I was in great distress indeed. I wanted to be feeding at the table all the time.

Abiding in Christ is not fixing our attention on Christ, but it is being one with Him. And it does not make any difference what we are doing, or whether we are asleep or awake. A man is abiding just as much when he is sleeping for Christ, as when he is awake and working for Him. Oh, it is a very sweet thing to have one's mind at rest here!
—The Gospel Message.

THE BENEDICTION

"The Lord bless thee and keep thee; The Lord make his face shine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee peace." This is the so-called Aaronitic blessing — the benediction with which God commanded Aaron to bless the people.

"A benediction" is strictly the expression of a blessing. In usage the term is often applied to the blessing itself, as when this or that is called "a benediction." The Gospel is a benediction, since it is the proclamation of God's grace, which is the greatest blessing a sinner can experience. Moreover the Bible is full of benedictions: it has maledictions, or curses, too. It is the prerogative of God, the Supreme Being and Judge of all, to bless and to curse; but to man it is said, "Bless, and curse not." In this article we speak not of benedictions in general, but of what is known in our church service as "The Benediction."

1. What is it? It is not an empty form. If it were, we would want none of it as a part of the service of God. It is, it is true, unfortunately treated by some people as if it were an empty form, as if it were merely so many words serving to dismiss the congregation. If that were its meaning, it could be no part of holy service.

The benediction is a part of the holy service of God, and has a spiritual content of great value and not to be overlooked. In olden times patriarchs, prophets and priests pronounced benedictions, privately and publicly. Noah blessed his sons Shem and Japheth (Gen. 9: 26-27); Isaac blessed Jacob (Gen. 27: 27-29); Jacob blessed Ephraim and Manasseh (Gen. 48: 8-20, set forth as an example of faith in Heb. 11: 20), and, later, all his sons. Balaam blessed Israel (Num. 22: 23), though for pecuniary reasons he was anxious to curse them. Melchizedek blessed Abraham (Gen. 14: 18-20, commented on in Heb. 7: 7). The priests blessed the people (2 Chron. 30: 27), and had a divinely prescribed form, given originally to Aaron and his sons (Num. 6: 22-27), for constant use.

Any one who looks up these references, and many others that might be instanced, will see that these blessings were not mere forms, but had in them the content which they represented. They were forms full of what they professed to convey. In like manner now, the Benediction is a form of the Word of God, conveying the blessing of God. It acts no more by an "opus operatum" than any other portion of divine service, but must be received by faith. Like the sermon and the absolution, it offers grace; but, like every other offer, it must be accepted, received by faith, to complete the transaction between God and Man. Grace is not given by chance, by magic, or by compulsion. There must be a believing recipient as well as a faithful offerer. The Benediction is not a prayer or the empty expression of a pious wish on the part of the minister. "They are not wish-blessings, but are actual benedictions, wherewith such good things are handed and given to us," says Luther.

2. For whom is it? Clearly, from what has been said above, it is for believers and can be given to none others. So we find it throughout the Bible. Throughout the Epistles, whether in the salutation, at the beginning, or with the doxology at the close, it is offered "to the saints and faithful in Christ Jesus," to the "beloved of God, called to be saints," "to the saints and faithful brethren in Christ," and so on. Unbelievers do not receive the sermon and the offered forgiveness of sin. Indeed a study of 1 Cor. 16: 23-24, with what precedes and what follows shows that the whole course of divine service in the church is for believers, with the prospect that outsiders coming in will be converted to God.

3. By whom is it? As it is God's offer, it may be made in His name by any of His royal priesthood of believers; but for the sake of order in the church, it is ordinarily pronounced only by the regularly called minister, just as the word is preached and the sacraments are administered by him. Usually, with us, the administration of the sacraments and the pronouncing of the benediction are restricted to ordained ministers.

4. What is the form of it? This implies that there is a form, and for the form we go to the Scriptures. There we find the divinely appointed form of words for it in Num. 6: 23-26. God said to Moses, "Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee and keep thee; The Lord make his face shine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee peace." It is added, "And they shall put my name upon the children of Israel; and I will bless them." What is sometimes called the New Testament benediction is found in 2 Cor. 13: 14, and reads thus, "The grace of the Lord Jesus Christ, and the

love of God, and the communion of the Holy Ghost, be with you all." There are found also other forms of benediction, either longer or shorter, such as, "Peace be unto you." Whilst any one of these affords a good form and is admissible, it is desirable, for every reason, in the usual Lord's Day services, to adhere to the form given above.

Some of the benedictions in use in non-Lutheran churches are a wonderful conglomeration of words and a great trial to taste, both aesthetic and spiritual. We count all forms of the benediction faulty that do not adhere exactly to the words of the Scriptures.

5. The manner of it? The benediction should be considered of the same importance as the other acts of public worship and be given and received with the same reverence. This is over against undignified, negligent, purely formal utterance, as if there was nothing in it but a dismissal of the congregation. And over against the censurable custom or habit of leaving the church before the benediction is pronounced. Let the pastor make the pronouncement — for it is not merely a prayer of a wish, but a declaration — with all gravity, deliberation and earnestness, speaking as the Ambassador of the Great King, and let the people reverently take the offered blessing, with a hearty response of "Amen," once or thrice sung, in accordance with the custom in vogue in the congregation.

We have said nothing about the gesture which, on the minister's part, should accompany the pronouncing of the benediction. But there is something to be said, based upon propriety and Scriptural example. As the benediction is an offer by God's representative, the hands of the offerer should not be held in a receptive posture, but lifted up in blessing, the palms turned towards the people. So did Aaron (Lev. 9: 22), when he "lifted up his hand toward the people, and blessed them." Even this point is not unimportant. "Let all things be done decently and in order."

—The Australian Lutheran.

So at His coming again, changed in the "twinkling of an eye," He will fashion each of His own into the likeness of His glorified body, and "So shall we ever be with the Lord." What an eternal day of rejoicing for the saints of God! Those long departed to be with Him, and those whose weary feet are treading still the sands of the wilderness, all gathered round Him, to go no more out for ever. With Him and like Him in transcendent glory! He longed for this when on earth. We find in John 17: 24 that when the hour of darkness was close at hand He did not lose sight of those dear to Him by the ties of redemption relationship.

—Herbert R. Francis.

The cross is easier to him that takes it up than to him that drags it along.

—Vaux.

FROM OUR CHURCH CIRCLES

Winnebago Pastoral Conference

The Winnebago Pastoral Conference will meet January 25 till January 27, 1932. The first session will be at 2 P. M. The place of our meeting will be at Neenah, Wis., Rev. A. Froehlke, pastor. Papers to be read by Uetzmann, Timmel, Theobald, Schlueter, Reim. A German Confessional address by K. A. Timmel or E. Reim. The sermon will be in German also. Wm. Wojahn or F. Schroeder will deliver the sermon.

Pastor Froehlke begs the brethren to make their announcements early. F. C. Weyland, Sec'y.

Meeting of Synodical Conference 1932

The next meeting of the Synodical Conference of North America is to be held at Mankato, Minn., Rev. A. Ackermann, pastor, August 10 to 15, 1932.

Herm. Gieschen, Sec'y.

Milwaukee City Conference

The Milwaukee City Conference will meet January 19 and 20, 9 A. M., in Grace Church, Pastor W. Sauer.

Papers: Prof. A. Pieper, The Glory of the Lord; P. Pieper, May Lodge Members Be Admitted to the Lord's Supper?; H. Brandt, Revelations of St. John; Wm. Schaefer, Modernism; O. Hagedorn, Divorce; Wal. Hoenecke, Exegesis: 1 Cor. 8:11; Wm. Pankow, Exegesis: Eph. 4:1-6.

Communion Service: Wednesday evening.

Confessional Address: Hagedorn, Halboth.

Wm. F. Pankow, Sec'y.

Fox River Valley Conference

The Fox River Valley Conference will meet January 19 and 20, 1932, in Kaukauna, Wis., Rev. Paul Th. Oehlert.

Papers: W. Gieschen, Ex. on Exodus 34:29-35; E. Schoeneke, Ex. Hom. Treatise on Matt. 5:17-19.

Confessional Sermon: O. C. Henning, F. Schumann.

Timely announcement is kindly requested by the local pastor. F. A. Reier, Sec'y.

Installation

Authorized by President Im. F. Albrecht, the undersigned duly installed the Rev. Wilbert Frank as pastor of Zion's Ev. Luth. Church, Morgan, Minn., on December 13.

H. A. Scherf.

Golden Wedding Anniversaries

Mr. and Mrs. John Senz, members of St. Paul's Church at Hustler, Wis., observed their fiftieth wedding anniversary on November 26. Text: Psalm 116:12-14.

H. A. Pankow.

On December 8 Mr. and Mrs. August Fuhrmann, members of Trinity Ev. Luth. Church, Hoskins, Nebr., celebrated the fiftieth anniversary of their marriage.
Im. P. Frey.

Memorial Wreaths

In memory of my wife, Elizabeth Sauer, née Birk, who died January 5, 1928, for needy students, \$5.00.

T. Sauer.

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In memory of Miss Alice Magull of Berwyn, Ill., a wreath of \$5.00 was given by Rev. and Mrs. Edwin Jaster for the Lutheran High School in Milwaukee.

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In memory of Mr. Wilhelm Verge who died at Lomira, Wis., a wreath of \$5.00 was given by Mr. and Mrs. Andrew Spielmann, Mr. Wilhelm Koepsell and Mrs. Adelheid Sterr for Indian Mission.

R. F. W. Pietz.

Acknowledgment and Thanks

The members of the St. John's Choir, Sparta, Wis., gathered a gift in the amount of \$5.00 in memory of Mrs. Wm. Henschel, Hustisford, Wis. This amount was donated to Dr. Martin Luther College for educational purposes. Our cordial thanks to the donors.

E. R. Blifernicht.

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Between the opening of school in September and Christmas the following gifts were sent to Northwestern College, for which we express our hearty thanks and appreciation:

Helenville (Rev. Fredrich): 2 bushels potatoes, 8 sacks vegetables, 7 sacks grain, 2 boxes of apples.

Huilsburg (Rev. Voges): 33 sacks potatoes, 7 sacks grain 1 sack apples, 1 gallon lard.

Oak Grove (Rev. Drews): 14 sacks potatoes, 15 sacks vegetables.

Ixonia (from Mr. Degner): 1 sack cabbage.

Columbus (Rev. Nommensen): 15 sacks potatoes, 2 bushels tomatoes, 11 sacks vegetables, 1 sack grain, 1 sack buckwheat flour, 12 packages chocolate, 31 quarts preserves, 2 bushels apples, 1 box potatoes.

Waterloo (Rev. Thurow): 23 sacks potatoes, 26 sacks vegetables, 1 sack peas, 54 quarts canned goods, 15 sacks grain, 7 cans corn and peas, 1 sack flour, 1 bushel apples, 1 sack rice.

Morrisonville (Rev. Geiger): 4 sacks potatoes, 4 sacks vegetables, 150 pounds flour, 5 sacks grain.

Brownsville (Rev. Martin): 31 sacks potatoes, 8 sacks vegetables, 20 quarts canned goods, 2 quart pails of lard.

Watertown (Trinity Congregation): 24 gallons canned goods.

Fort Atkinson (Rev. Janke): 16 sacks potatoes, 21 sacks vegetables, 2 gallons sorghum, 3 sacks apples, 3 bushels onions, 7 quarts canned goods, 4 quarts jam, 1 gallon lard, 1 box peas, 6 sacks grain.

Iron Ridge (Rev. Zarling): 15 sacks potatoes, 8 sacks vegetables, 1 case peas, 50 pounds flour, 1 sack corn, 1 bushel beans, 2 squash, \$1.

Richwood and Hubbleton (Rev. Dornfeld): 10 sacks potatoes, 2 sacks vegetables.

Lowell (Rev. O. Koch): 11 sacks potatoes, 10 sacks vegetables, 1 sack beans, 2 quarts canned goods, 2 cans corn and peas, 3 citrons.

Newville and Deerfield (Rev. Zank): 12 sacks potatoes, 4 sacks pumpkins, 1 box carrots, 7 sacks grain, 1 sack apples.

Kekoskee (Rev. Toepel): 20 sacks potatoes from St. Peter's Congregation, 5 sacks potatoes from St. James' Congregation, 7 sacks vegetables, 1 sack onions.

Trenton (Rev. Bernthal): 8 sacks potatoes, 3 sacks vegetables, 1 sack grain, 4 quarts canned goods, \$1.

Juneau (Rev. Nommensen): 9 sacks potatoes, 3 sacks vegetables, 100 pounds sugar, 10 quarts canned goods.

Marshall (Rev. Hillemann): 4 sacks potatoes, 7 sacks vegetables.

Markesan (Rev. Kobs): \$61.54.

Mrs. John Dramm, Manitowoc, Wisconsin: 50 pounds lard. From the congregation in West Bend, 1 quilt; from the Ladies' Aid Society of St. John's Congregation in Lewiston, Minnesota, 1 quilt; from the Ladies' Aid Society of St. Mark's Congregation, Watertown, \$25 for sheets and pillow cases, — all for the college sickrooms.

From Rev. G. Bradtke's Congregation near Iron Ridge the confirmation collection amounting to \$61 for a library building fund. E. E. Kowalke.

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During the fall months the following donations were made to Dr. Martin Luther College:

St. James, Rev. E. Birkholz: 168 quarts apple and plum butter donated by the Ladies' Aid.

Essig, Rev. P. Gedicke: 1 truck load apples, 81 quarts canned fruit, 17 sacks apples, pumpkins, 1 sack carrots, 2 sacks grain, cabbage, beets, carrots, 1 quart molasses, squash, 5 bottles catsup, \$2.00 cash.

Arlington, Rev. R. Heidmann: 305 quarts canned fruit, 6 boxes apples, 5 bars soap, 3 sacks vegetables, 1 gallon lard, 2 gallons honey, 24 cans corn, 1 sack apples.

Town Windfield, Ladies' Aid: \$20.00 cash.

New Ulm, Rev. G. Hinnenthal: 206½ quarts canned fruit, 24 sacks apples, 2 quarts honey, 150 pounds flour, 10 pounds plum butter, 1 sack plums, 1½ bushel carrots, ½ bushel tomatoes, 10 pounds sugar, \$8.00 cash, 4 pies, 22 cakes, 10 pounds cranberries, 2 geese, 1 duck, lard, jello, bread, doughnuts, mustard.

Darfur, Rev. J. Gehm: 22 quarts canned fruit, 3 sacks apples, ½ bushel beets, ½ bushel onions, 2 dozen eggs.

Claremont, Rev. W. Nolte: 72 quarts canned fruit by Ladies' Aid, Mrs. Nolte 25 quarts canned fruit.

Boyd, W. Piuke, 8 quarts canned fruit.

Fairmont, C. Nolte, 12 quarts canned fruit, ½ bushel beets.

Sleepy Eye, Rev. W. Albrecht: 182 quarts canned fruit, canning done by the Ladies' Aid, 10½ gallons apple butter, 6 sacks apples.

Redwood Falls, Rev. W. Nickels: 30 quarts canned fruit, ½ gallon lard, 3 sacks potatoes, 3 chickens.

Gibbon, Rev. H. Boettcher: 34 quarts canned fruit, 1 sack apples, 1 sack potatoes, 13 sacks vegetables, 2½ gallons lard, 1 box soap, 3 towels, 1 peck beans, 2 gallons honey, 1 peck onions, 13 sacks grain, \$1.00 cash.

Fairfax, Mrs. C. Heimann, 6½ quarts canned fruit, Mrs. T. Kaegbein, 13 quarts canned fruit.

Marshall, Rev. E. Birkholz: 5½ quarts canned fruit, \$4.50 cash, 1 gallon lard, 1 sack beets.

Ellsworth, Rev. M. Schuetze: 4½ gallons lard, 19 quarts canned fruit, 150 pounds flour, 3 sacks grain, 12 dish towels.

Balaton, Rev. J. Bade: 2 sacks potatoes, 2 sacks pumpkins, 1 sack carrots, ½ bushel beets, 25 chickens, 8 quarts canned fruit.

Town Flora, Rev. C. Kuske: 3 gallons lard, 23½ quarts canned fruit, 3 sacks potatoes, 2 sacks beets, 3 sacks carrots.

Wellington, Rev. E. Fritz: 47 dressed chickens.

To all kind donors I express our cordial thanks.

E. R. Bliefernicht.

MISSION FESTIVALS

Sixteenth Sunday after Trinity

Waterloo, Wis., St. John's Church, G. M. Thurow, pastor. Speakers: Prof. A. F. Zich, Sam Miller, Dr. Wm. Dallmann. Offering: \$466.71.

Eighteenth Sunday after Trinity

Kenosha, Wis., Friedens Church, Carl H. Buenger, pastor. Speaker: Paul Pieper. Offering: \$281.60; Mission Sewing Society, \$25.00; total, \$306.60.

Twenty-second Sunday after Trinity

Watertown, Wis., St. Luke's Church, Paul Lorenz, pastor. Speakers: L. Baganz, W. Zank. Offering: \$103.40.

WEST WISCONSIN DISTRICT

November, 1931

Rev. Wm. A. Baumann, Neillsville.....	\$ 3.00
Rev. Wm. A. Baumann, Neillsville.....	3.00
Rev. Wm. A. Baumann, Neillsville.....	388.92
Rev. A. Berg, Sparta.....	104.00
Rev. C. E. Berg, Ridgeville.....	38.90
Rev. J. W. Bergholz, Oconomowoc.....	25.00
Rev. J. B. Bernthal, Ixonia.....	133.00
Rev. L. Bernthal, T. Trenton.....	25.00
Rev. A. Dasler, Fox Lake.....	21.50
Rev. A. G. Dornfeld, Hubbleton.....	53.04
Rev. A. G. Dornfeld, Richwood.....	83.59
Rev. M. Drews, Oak Grove.....	89.30
Rev. Gerh. Fischer, St. Matthew's, Savanna.....	28.00
Rev. Gerh. Fischer, St. Peter's, Savanna.....	150.00
Rev. G. W. Fischer, Madison.....	21.96
Rev. Gust. Fischer, Ringle.....	46.70
Rev. Wm. Fischer, R. I. Merrill.....	23.00
Rev. E. C. Friedrich, Helenville.....	43.50
Rev. J. Gamm, La Crosse.....	915.00
Rev. H. Geiger, Leeds.....	29.20
Rev. J. G. Glaeser, Tomah.....	141.07
Rev. M. Glaeser, Wonewoc.....	63.75
Rev. M. Glaeser, Hillsboro.....	11.00
Rev. W. E. Gutzke, McMillan.....	35.00
Rev. I. J. Habeck, Woodruff.....	29.73
Rev. M. J. Hillemann, Marshall.....	32.51
Rev. R. C. Hillemann, Waverly.....	6.65
Rev. R. C. Hillemann, Plum City.....	33.68
Rev. R. C. Hillemann, Eau Galle.....	33.64
Rev. O. E. Hoffmann, Beyer Settlement.....	29.00
Rev. O. E. Hoffmann, Iron Creek.....	20.75
Rev. O. E. Hoffmann, Poplar Creek.....	13.00
Rev. O. E. Hoffmann, Elk Mound.....	3.00
Rev. F. Kammholz, Rib Lake.....	9.65
Rev. F. Kammholz, Town Greenwood.....	2.45
Rev. E. Kolander, Marathon.....	42.50
Rev. R. P. Korn, Lewiston.....	87.52
Rev. H. Kuckhahn, St. Charles.....	31.00
Rev. O. P. Kuehl, Rozellville.....	48.00
Rev. O. P. Kuehl, Green Valley.....	14.50
Rev. G. C. Marquardt, Hurley.....	14.44
Rev. R. W. Mueller, Arcadia.....	18.55
Rev. Phil. Lehmann, Town Westfield.....	11.60
Rev. F. W. Loeper, Whitewater.....	225.71

Rev. F. W. Loeper, Whitewater.....	82.25	Rev. Raym. W. Huth, Messiah Congregation, Milwaukee, Mission Festival and monthly Offerings for General Institutions \$75.00, General Fund \$25.00, General Mission \$58.55, Bethesda Home \$15.00; Mission Festival Offering from Sunday School children for Negro Mission (Buildings) \$10.00; total	183.55
Rev. M. J. Nommensen, Juneau.....	234.17	Rev. Edwin Jaster, Zions Congregation, Bristol, Reformation Festival Offering for General Fund	37.45
Rev. A. W. Paap, Johnson Creek.....	15.87	Rev. S. A. Jedele, Peace Congregation, Wilmot, Collection for General Fund \$72.68, General Institutions \$75.00, General Mission \$75.00, Church Extension Fund \$30.78; total	253.46
Rev. H. A. Pankow, Hustler.....	27.38	Rev. L. F. Karrer, St. Andreas Congregation, Milwaukee, Reformation Festival Offering for Lutheran City Mission	9.98
Rev. H. A. Pankow, Indian Creek.....	47.50	Rev. Walter Keibel, Nain Congregation, West Allis, Mission Festival Offering for General Institutions \$41.14, Church Extension Fund (Zebaoth Congregation) \$9.50, General Mission \$95.00, Lutheran City Mission \$5.00; total	150.64
Rev. J. H. Paustian, Barre Mills.....	127.82	Rev. Herm. Klingbiel, St. John's Congregation, West Bend, Reformation Festival Offering for General Fund \$36.08, General Institutions \$25.00, Seminary Thiensville \$25.00, Northwestern College \$25.00, Martin Luther College \$25.00, General Mission \$50.00, General Support \$50.00; total.....	236.08
Rev. E. E. Prenzlow, Cornell.....	29.40	Rev. H. F. Knuth and Rev. Victor Brohm, Bethesda Congregation, Milwaukee, Collection for Lutheran City Mission	67.95
Rev. A. W. Sauer, Winona.....	860.34	Rev. A. Koelpin, Fairview Congregation, Milwaukee, Mission Festival Offering for Home Mission	103.61
Rev. Christ Sauer, Ixonia.....	33.00	Rev. Henry Lange, Nathanael Congregation, Milwaukee, Mission Festival Offering for General Mission	46.42
Rev. H. Schaller, Goodrich.....	10.00	Rev. W. H. Lehmann, St. John's Congregation, Libertyville, Thanksgiving offering for General Institutions \$30.00, Home for Aged, Belle Plaine, \$4.63, General Support \$10.00; total.....	44.63
Rev. J. H. Schwartz, West Salem.....	125.38	Rev. A. C. Lengling, St. Paul's Congregation, Slinger, Thanksgiving and Advent Offering for Retire Bonds	17.27
Rev. F. H. Senger, Bruce.....	5.00	Rev. C. Lescow, St. John's Congregation, Woodland, Thanksgiving Offering for General Institutions \$10.00, Church Extension Fund (Zebaoth Congregation) \$4.50; total	14.50
Rev. C. W. Siegler, Bangor.....	105.00	Rev. Wm. C. Mahnke, St. John's Congregation, Root Creek, Collection during July, August and September for General Fund	128.76
Rev. E. Walther, Wisconsin Rapids.....	175.00	Rev. H. Monhardt, St. Paul's Congregation, Township Franklin, Collection during October and November for Seminary Thiensville \$46.85, Northwestern College \$46.70; total.....	93.55
Rev. F. Weerts, Cambria.....	10.00	Rev. Paul G. Naumann, St. Jacobi Congregation, Milwaukee, Collection for General Mission \$576.90, Lutheran High School \$23.10; from Sunday Bible School for General Mission \$50.00, Lutheran Children's Home, Wauwatosa, \$50.00, Bethesda Home \$50.00, Lutheran City Mission \$50.00; total	800.00
Rev. A. Werr, Wilson.....	28.71	Rev. O. B. Nommensen, Zion's Congregation, South Milwaukee, Collection during October and November for General Fund	66.74
Rev. A. Werr, Ridgeway.....	22.03	Rev. Wm. F. Pankow, Ephrata Congregation, Milwaukee, Collection for General Fund	62.34
Rev. A. A. Winter, Mauston.....	19.83	Rev. Rud. F. W. Pietz, St. John's Congregation, Lomira, Thanksgiving Offering for General Institutions... ..	16.36
Rev. A. A. Winter, New Lisbon.....	13.56	Rev. W. K. Pifer, Bethany Congregation, Kenosha, Mission Festival Offering for General Mission	25.00
Rev. R. F. Wolff, Cold Spring.....	2.50	Rev. M. F. Rische, David's Stern Congregation, Kirchhayn, Collection during November for Home Mission	60.00
Rev. W. E. Zank, Newville.....	138.00	Rev. Ad. von Rohr, Peace Congregation, Hartford, Thanksgiving Offering for General Fund	39.21
Rev. E. Zaremba, R. 1, Wausau.....	41.30	Rev. Wm. F. Sauer, Grace Congregation, Milwaukee, Reformation Festival Offering for General Fund \$123.36; Part of Mission Festival Offering for General Institutions \$250.00, General Mission \$250.00; total	623.36
Rev. H. R. Zimmermann, Randolph.....	29.17	Rev. J. E. Schaefer, Trinity Congregation, West Mequon, Thanksgiving Offering for General Support \$19.00; from Ladies' Aid for Indian Mission (Christmas Gifts) \$10.00; from Sunday School children for Indian Mission (Christmas Gifts) \$10.00; total..	39.00
Rev. H. R. Zimmermann, Randolph.....	114.85		
	\$5,482.37		
Budgetary	\$5,461.37		
Non-Budgetary	21.00		
Total for November 1931.....	\$5,482.37		

H. J. KOCH, Treasurer.

SOUTHEAST WISCONSIN DISTRICT

Rev. Carl Bast, St. John's Congregation, Good Hope, Reformation Festival Offering for General Mission	35.00
Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection during November for General Institutions \$106.83, Lutheran City Mission \$51.37; total	158.20
Rev. G. Bradtke, Zum Kripplein Christi Congregation, Township Herman, Thanksgiving Offering for Home Mission \$20.00, General Support \$23.14; total	43.14
Rev. Paul T. Brockmann, Trinity Congregation, Waukesha, Collection for Lutheran High School	12.50
Rev. Martin L. Buenger, Trinity Congregation, Caldonia, Mission Festival Offering for General Fund	110.25
Rev. P. Burkholz, Sr., Dreieinigkeits Congregation, Mequon, for General Support \$16.30; St. John's Congregation, Mequon, Thanksgiving Offering for General Support \$27.85; total	44.15
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, from the Ladies' Aid for Indian Mission.....	10.00
Rev. H. J. Diehl, First Evangelical Lutheran Congregation, Lake Geneva, Collection for General Fund \$63.00, Indian Mission \$63.50, Home Mission \$25.00, General Support \$36.00, Retire Bonds \$112.50; total	300.00
Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection during October for General Mission \$179.15, Indian Mission \$200.00, Home Mission \$200.00, Lutheran City Mission \$34.07; Collection during November for General Mission \$115.09, General Institutions \$100.00, Lutheran City Mission \$12.66; total	840.97
Rev. A. F. Halboth, St. Matthew's Congregation, Milwaukee, Reformation Festival Offering for General Institutions \$50.00, Seminary Thiensville \$50.00, Northwestern College \$26.10, Martin Luther College \$5.00, Home for Aged, Belle Plaine, \$25.00, Indian Mission \$50.00, Negro Mission \$50.00; total	256.10
Rev. Ph. H. Hartwig, Christ Congregation, Pewaukee, Reformation Festival Offering for General Mission \$6.35, Zions Congregation, Hartland, Collection for Finance \$5.00, Seminary, Thiensville, \$5.00, Northwestern College \$50.00, Martin Luther College \$50.00, Indian Mission \$50.00, Home Mission \$50.00, Negro Mission \$25.00, General Support \$5.00; total	256.35
Rev. Gerald Hoenecke, St. Pauls Congregation, Cudahy, Collection during October and November for General Institutions	27.70

The Northwestern Lutheran

Rev. G. E. Schmidt, St. Pauls Congregation, East Troy, Mission Festival Offering for Seminary Thiensville \$20.00, Northwestern College \$20.00, Martin Luther College \$20.00, Indian Mission \$5.02, Home Mission \$30.00, Negro Mission \$5.00; Offering on Confirmation Day for General Fund \$29.43; total.....	129.45
Rev. Edmund Sponholz, St. John's Congregation, Slades Corners, Mission Festival Offering for General Mission	295.92
Rev. A. B. Tacke, Zebaoth Congregation, Milwaukee, Collection for General Fund	102.37
Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, additional to Mission Festival Offering for General Fund, \$16.00; Thanksgiving Offering for Indian Mission (Christmas Gifts) \$28.83; total.....	44.83
Rev. Julius Toepel, St. Matthew's Congregation, Township Maine, Reformation Festival Offering for General Fund.....	28.10
Rev. Theo. Volkert, First Evangelical Lutheran Congregation, Racine, Reformation Festival Offering for General Fund \$31.48, Synodical Reports \$15.00, General Institutions \$46.47; total.....	92.95
Rev. Arthur P. Voss, St. James Congregation, Milwaukee, Thanksgiving Offering for Lutheran City Mission	43.50
Rev. Luther M. Voss, Good Shepherd Congregation, Wauwatosa, Mission Festival Offering for General Mission \$22.06; Collection during September for Church Extension Fund \$6.32; total.....	28.38
Rev. H. Woyahn, Grace English Lutheran Congregation, Waukesha, Mission Festival Offering for Seminary Thiensville \$20.00, Northwestern College \$30.00, Martin Luther College \$10.00, Michigan Seminary \$10.00, Indian Mission \$5.00, Home Mission \$30.00, Negro Mission \$5.00, Poland Mission \$5.00, Madison Student Mission \$5.00, General Support \$5.00; total	125.00
Rev. F. Zarling, St. Matthew's Congregation, Iron Ridge, Collection during October for General Fund \$38.18, General Support \$26.72; total.....	64.90
B. S. J., West Allis, Wis., personal gift for Indian Mission \$50.00, Martin Luther College \$50.00, Northwestern College \$100.00, General Fund \$20.00; total	220.00
Bethel Congregation, Milwaukee, from N. N. for General Fund	62.50
Total	\$6,447.11
SUMMARY	
Budgetary	\$5,976.18
Church Extension Fund.....	50.80
Non-Budgetary	420.13
Total	\$6,447.11
Milwaukee, December 14, 1931.	

CHAS. E. WERNER,
Treasurer.

NORTH WISCONSIN DISTRICT

November, 1931

Rev. E. G. Behm, Wautoma.....	243.68
Rev. G. E. Boettcher, Hortonville.....	68.21
Rev. Imm. P. Boettcher, Sugar Bush.....	149.95
Rev. Imm. P. Boettcher, Christ Congregation.....	53.70
Rev. Imm. P. Boettcher, Emanuel Congregation.....	62.64
Rev. Th. Brenner, Freedom.....	115.30
Rev. Paul C. Eggert, Abrams.....	10.30
Rev. Paul C. Eggert, St. Paul's Congregation.....	24.40
Rev. Paul C. Eggert, St. John's Congregation.....	6.50
Rev. A. Froehlike, Neenah.....	299.40
Rev. Phil. Froehlike, Appleton.....	271.90
Rev. A. A. Gentz, Marinette.....	231.26
Rev. Walter A. Gieschen, Green Bay.....	278.23
Rev. Br. Gladosch, Greenleaf.....	171.87
Rev. Roy B. Gose, Jacksonport.....	30.35
Rev. W. G. Haase, Two Rivers.....	232.72
Rev. A. Habermann, Hartland.....	16.00
Rev. A. Habermann, Angelica.....	10.90
Rev. Wm. J. Hartwig, Montello.....	63.40
Rev. Wm. J. Hartwig, Mecan.....	53.42

Rev. Carl C. Henning, Grover.....	
Rev. M. Hensel, Weyauwega.....	
Rev. Theo. Hoffmann, Gladstone, Mich.....	
Rev. Theo. Hoffmann, Rapid River.....	
Rev. O. T. Hoyer, Winneconne.....	
Rev. O. T. Hoyer, Zion.....	
Rev. L. Kaspar, Greenville.....	
Rev. L. Kaspar, Clayton.....	
Rev. E. H. Kionka, Newton, St. John's Congregation	30
Rev. E. H. Kionka, St. Paul's Congregation.....	74.
Rev. H. Koch, Reedsville.....	102.27
Rev. Jos. D. Krubsack, Eagle River.....	81.01
Rev. H. A. Kuether, Sheboygan Falls.....	75.00
Rev. R. Lederer, Green Bay.....	86.20
Rev. Wm. F. Lutz, Escanaba, Mich.....	36.83
Rev. John Masch, Black Creek.....	114.39
Rev. Paul Th. Oehlert, Kaukauna.....	70.00
Rev. E. P. Pankow, Green Lake.....	188.81
Rev. W. E. Pankow, New London.....	660.84
Rev. Gerhard Pieper, Fond du Lac.....	127.15
Rev. Emil Redlin, Ellington.....	37.55
Rev. Emil Redlin, Stephenville.....	10.05
Rev. F. A. Reier, Waupaca.....	10.67
Rev. F. A. Reier, Lanark.....	185.26
Rev. Edw. C. Reim, Forest, St. Paul's Congregation	43.01
Rev. Edw. C. Reim, St. John's Congregation.....	95.18
Rev. T. W. Redlin, Kingston.....	13.65
Rev. T. W. Redlin, Salemville	111.45
Rev. M. F. Sauer, Brillion.....	25.04
Rev. N. Schlavensky, Eaton.....	50.00
Rev. N. Schlavensky, Fontenoy.....	720.00
Rev. E. B. Schlueter, Oshkosh.....	45.09
Rev. A. E. Schneider, Fremont.....	9.00
Rev. E. Schoenike, Greenleaf.....	21.92
Rev. E. Schoenike, Kasson.....	45.75
Rev. Ph. Sprengling, Centerville.....	49.43
Rev. W. S. Strohschein, Waucausta.....	21.62
Rev. O. Theobald, Oshkosh.....	129.00
Rev. Kurt A. Timmel, North Fond du Lac.....	200.00
Rev. Karl F. Toepel, Algoma.....	102.65
Rev. A. W. Voigt, Depere.....	179.45
Rev. Wm. Wadzinski, Manchester.....	14.25
Rev. Wm. Wadzinski, Marquette, Wis.....	48.99
Rev. A. H. J. Werner, Center.....	41.62
Rev. F. C. Weyland, Winchester.....	66.28
Rev. F. C. Weyland, Readfield.....	13.43
Rev. F. C. Weyland, Caledonia.....	64.64
Rev. W. A. Wojahn, Eldorado, St. Paul's Congreg.	17.62
Rev. W. A. Wojahn, St. Peter's Congregation.....	61.30
Rev. Ed. Zell, Mishicott.....	25.65
Rev. Ed. Zell, Rockwood.....	16.05
Rev. Ed. Zell, Jambo Creek.....	422.89
Rev. R. E. Ziesemer, Appleton.....	48.30
Rev. W. F. Zink, Dale	

Total \$7,512.62

Budget

Non-Budget

\$7,512.62

ALBERT VOECKS, Treasurer.

Appleton, Wis.

DAKOTA-MONTANA DISTRICT

November, 1931

Rev. W. F. Sprengeler, Grover, So. Dak.....	\$ 76
Rev. H. J. Wackerfuss, Drew, So. Dak.....	1
Rev. H. J. Wackerfuss, Bison, So. Dak.....	
Rev. H. J. Wackerfuss, Athboy, So. Dak.....	
Rev. H. J. Wackerfuss, Meadow, So. Dak.....	
Rev. Wm. Lindloff, Ward, So. Dak.....	
Rev. Wm. Lindloff, Elkton, So. Dak.....	
Rev. W. R. Krueger, Reeder, No. Dak.....	
Rev. W. R. Krueger, Hettinger, No. Dak.....	
Rev. E. A. Birkholz, Milroy, Minn.....	
Rev. E. A. Birkholz, Marshall, Minn.....	
Rev. P. G. Albrecht, Bowdle, So. Dak.....	
Rev. Theo. Bauer, Akaska, So. Dak.....	

Zeeland, No. Dak.

ADAM J. F

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A Calendar for Family and Private Devotions

Edited by PROF. W. H. T. DAU, D. D.

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