

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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TO ALL OUR COMMUNICANTS.

"Know ye what I have done to you?" That was the question Jesus put to His disciples on Maundy Thursday. Coming at the hour of leave-taking, with death's shadows creeping very near, it may fitly be considered as referring not only to the menial act of washing His disciples' feet, but also to all that the Son of man did and suffered from the time He lay in the manger to His rest in Joseph's grave. "What I do thou knowest not now; but thou shalt know hereafter," the Master had just said to His disciple. That was a strong suggestion for future times that this were a worthwhile question to ponder on, to seek ever better to realize what Jesus is for the sinner. "Ye are clean . . . he that is washed is clean every whit" — that brings the matter home to us in very few words. A fit burden that for the psalm with which we sing the Lamb's praises in eternity, "Thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." There is one redemption for all alike — all are in need of it, for all it is freely and unconditionally wrought. "For by one offering he hath perfected for ever them that are sanctified . . . there remaineth no more sacrifice for sins."

There is only one, but one all-sufficient means by which the one redemption is brought to the sinner and made his very own: it is the Word. Faith cometh by hearing, and hearing by the Word of God. Here is a subject for earnest, grateful thought; do you know what He did to you when He brought you to faith? Perhaps you have led the life of a believer for this many a year. It may be you have never realized that your path might be other than one of light and peace: you were baptized in infancy, you had a Christian home, you attended a Christian school, you enjoyed Christian companionship. The paths of righteousness came so easy to your feet that you trod them thoughtlessly, unquestioningly, little thinking that He was leading you thus solely for His name's sake. He has called you out of the spiritual death in trespasses and sins; He has banished your natural blindness, where the things of the Spirit appear as foolishness, and you have learned to say that Jesus is the Lord; the sinner's natural enmity against his righteous Maker has been replaced in you by the peace of God in Christ Jesus. Truly, the Word of God is quick, and powerful.

Faith, the creature of the Word, is alive and active. It seeks expression for the life which is of God: its expression is love. Very naturally does it first turn to Him who is its Author and Finisher. By the Spirit's directive it reaches out to Him, seeking to hold Him ever better and to grow more and more in His likeness. It is not content to confess Him merely in words. Deeds speak a louder language. Besides, has He not said, "Ye are my friends if ye do whatever I command you?" A life thus led with Jesus must of necessity be rich with a fullness of its own, though outwardly it bear no marks of distinction. It simply must be so, for He has said, "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

There is another oneness for which Jesus has provided, that of His believers amongst themselves and at the same time with Him and the Father. The bond of unity here is the same, love, or charity. It is to unite the believers of all times and is therefore called the "bond of perfectness." This it was for which the Savior prayed to the Father on the night in which He was betrayed: "Neither pray I for these alone (the disciples), but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us: that the world may believe that thou hast sent me." Jesus is the Head and His believers are His members which form His body. "I in them, and thou in me, that they may be made perfect in one," that is the ideal as He describes it to the Father. You, of course, will realize that He is speaking of His Church, where there is such intimate union that she is called His bride. Love prompts us to serve. When we serve our fellow-members we are serving our Head; when we promote the interests of the Church we are glorifying our Savior. In the measure as we have faith will we have love, and as we love so will we also serve. At times special needs make special efforts necessary. Ours is such a time. Our Joint Synod ask all its communicants for Jesus' sake to bring a sacrifice for His Kingdom in the approaching Every-Member Canvass, April 3 to 10. As you ponder on your reply to the circulars of your committee which will soon begin to reach you, give a thought to the Savior's question: "Know ye what I have done to you?"

The Every-Member Canvass Committee.

Rev C Buenger
5026 19th Ave
Jan 33

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 Heaven, 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 hilltop 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.

ISAIAH 53

Who hath believed our report? and to whom is the arm
of the Lord revealed?

For he shall grow up before him as a tender plant, and
as a root out of a dry ground: he hath no form nor comeliness;
and when we shall see him, there is no beauty that we should
desire him.

He is despised and rejected of men; a man of sorrows,
and acquainted with grief: and we hid as it were our faces
from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows:
yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was
bruised for our iniquities: the chastisement of our peace was
upon him; and with his stripes we were healed.

All we like sheep have gone astray; we have turned every
one to his own way; and the Lord hath laid on him the
iniquity of us all.

He was oppressed, and he was afflicted, yet he opened
not his mouth; he is brought as a lamb to the slaughter, and
as a sheep before her shearers is dumb, so he openeth not his
mouth.

He was taken from prison and from judgment: and who
shall declare his generation? for he was cut off out of the
land of the living: for the transgression of my people was he
stricken.

And he made his grave with the wicked, and with the
rich in his death; because he hath done no violence, neither
was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to
grief: when thou shalt make his soul an offering for sin, he
shall see his seed, he shall prolong his days, and the pleasure
of the Lord shall prosper in his hand.

He shall see of the travail of his soul, and shall be satisfied:
by his knowledge shall my righteous servant justify many;
for he shall bear their iniquities.

Therefore I will divide him a portion with the great, and
he shall divide the spoil with the strong; because he hath
poured out his soul unto death: and he was numbered with the
transgressors; and he bare the sin of many, and made interces-
sion for the transgressors.

THE ATTRACTIVE CROSS

*"And I, if I be lifted up from the earth,
will draw all men unto me."*

In these days of Lent we are dealing with the
Cross of Christ, the symbol of Grace and Mercy. Our
source of information on this tremendous and far-
reaching subject lies in the Passion History of our
Savior, of which the Cross is the key-note. Yet above
we quote a text which is not found within the imme-
diate scope of the Lenten Story. It is a brief word
spoken by our Redeemer some time before His cap-
ture, on the day of His triumphal entry into Jerusalem,
Palm Sunday, as we now call it. Men as yet knew
nothing of the Cross which was to become the hope
and glory of His disciples; but the Lord Himself,
Who knows all things, foresaw it as vividly as though
He already staggered under its burden. He was
aware of the nearness of His death, and of the manner
of His death. And while His words, no doubt, were
dark and mysterious to those who heard them, they
have, by the events that transpired in that wonderful
week, become for us a precious bit of sacred informa-
tion. They have reference to the Cross by which He
was lifted up from the earth, suspended between sky
and ground. In that position, says Jesus, He will
draw all men unto Himself. We see in a flash the
vision which nearly surpasses the imagination: A
stark and grim Cross, upon a hill of skulls, upon
which hangs a Man dying like the God He was; and,
clinging to His feet as though the waves of a mighty
ocean were snatching to devour them, hang millions
of men, women and children, their fingers digging
into the wood, their eyes gazing upon the Crucified
One. The resemblance is vivid and clear: They are
like a myriad human needles, drawn and held by some
unseen force to a magnet, a powerful loadstone, a
center of that mysterious current called magnetism.

I

When we think of a magnet, we think of its in-
visible power to attract other objects. And if we wish
to find similarity to a magnet in anything at all, that
thing must also possess powers of attraction. If we
desire to call the Cross a loadstone, we are obliged to
show, first of all, that it has an inherent power and

ability to attract. This indeed is not difficult; for the Cross is attractive in more ways than one.

Journey with me to Jerusalem for the Passover that was to be held on the day after the crucifixion. We find the city crowded to the gates. It swarms with Jews and proselytes from every quarter of the then known globe. Early on Friday morning we are aroused by a loud tumult on the streets. All Jerusalem seems awake and outside. We follow the mass of humanity through a crooked street, and, looking ahead, we see that they are trailing a cavalcade of soldiers, in the center of which a man is labouring under a heavy Cross. The chattering crowd presses close, and ignores its breakfast in the interest of a trip to Calvary, where they stand in dense throngs to watch the proceedings.

What possessed them to leave their beds and homes so early? What drew them together like vultures to the carrion? Why, the Cross, of course. It was the magnet. The Cross promised them a bloody spectacle, an execution, public and cruel. And that peculiar human instinct, as cruel and degraded as the Cross itself, that sensation-seeking habit which even to-day crowds the public scaffold squares and the streets in front of murder-houses, packed the hill of skulls on Good Friday. The fulfillment of the proverb of Jesus Himself was realized: "Wheresoever the carcass is, there will the eagles be gathered together." The Cross and its promise of a thrill had a magnetic influence upon the inhabitants of Jerusalem.

But be assured that we shall not for this reason compare the Cross with a magnet. For the power that draws men to a scene of crime and bloodshed lies in their own wicked hearts. Decent people shun such a morbid display of their inborn weakness. They who were attracted by the Cross's promise of blood and agony did not remain very long. Ere the noon came, they had tired of the spectacle; their craving for excitement gave way to hunger, and they soon deserted both the Cross and Him Who hung thereon. And likewise they who, in the Lenten season, are drawn to Church simply by the desire to hear again the interesting, heart-moving story of the suffering of Jesus of Nazareth, but have no interest in the Cross beyond that of novelty, have not felt its true magnetism.

There is a power which emanates from the Cross itself, a power which draws men and holds them, Go again with me to Golgatha, this time at three o'clock. A strange darkness came over the land at noon. The sun seemed to have lost its power, and the sky had taken on the hue of night. In that twilight Calvary is a forboding and forbidding place. Where are the multitudes? At home. Their interest has waned. The Hill seems empty. But there are a few souls still watching. Who are they? Well, there are four soldiers, the guard, stationed there by command of

their captain. It is not the Cross that has kept them there; but for their orders, they would long since be in barracks, and glad of it, too. But there are others; a small group. Three women, one man. They huddle together, faces drawn, suffering in every furrow, eyes staring at the middle Cross. John. Mary, the mother of Jesus. Mary, the wife of Cleopas. Mary Magdalene. What are they doing? They stare at the Cross. Why are they there? Ask them. Tell them this is no place for them; tell John he has been up all night and needs rest. Ask them to leave. They simply shake their heads, but do not answer. Their minds are in a whirl. They cannot tell you why they must be there, though it is dangerous for them; for if their breaking hearts survive, the enemies of Jesus might lay deadly hands on them. No, they can give no good reason for not leaving Golgatha, but they cannot go. That Cross, that Cross holds them. It bears their very life, all they hold dear on earth, their hope and their heart's desire, their redemption. The Cross fascinates them. It means to them either the beginning or the end of all their hopes. In this hour, and for the remainder of their lives, there was nothing in heaven or on earth as vital, as all-important as that Cross on Calvary. It drew and held them by its magnetic power.

I ask you now to let your thoughts wander through the centuries that have passed since the Cross was raised at Golgatha, and consider with attention the myriads of people who have experienced this marvellous influence of that piece of wood. Go to Rome and visit the catacombs with their thousand graves of Christians who forsook home, families and emperor to follow the Cross. They lived in its shadow and died pressing it to their lips. Walk through the grave-yards of the world and read the tomb-stones. The skyline bristles with Crosses, wooden, iron, brass, silver, stone and marble Crosses covering the graves of those who were drawn to the Cross and its burden, and never left holding to it, in joy, in sorrow, in storm and calm. They number tens of millions, and the individuals disappear and remain unknown by their very multitude.

Yet single persons do stand out from their midst, famous men who held the Cross on high to Nations. This list may be opened with Paul, and it is not yet closed. It includes such men as Augustine, Huss, Luther, Calvin, Spurgeon, David Livingstone, and hosts whose names escape our memory. They clung to it through almost unbelievable hardships and reverses. They could not let go. It became their meat and drink, their gold and silver; and when clammy death came over them, they prayed: Hold thou thy Cross before my closing eyes, shine through the gloom and point me to the skies.

Of what unearthly power was this magnetism that so drew and possessed the souls of these men? The

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answer is: LOVE. The Love of God Who sacrificed His Son, that sinners might have forgiveness and life. The Love of Christ Who thought not of Himself, but of the human souls that were doomed to eternal death. Once a man or woman has felt this love, has seen the immensity of it, has really appreciated what it means to him, he has been caught in the influence which this Cross radiates. Have you been drawn?

II

In order to help you determine that, I wish to offer you a second point of comparison between the Cross and a magnet. It is well known to every school-child that a magnet will attract only certain metal. No dirt, for instance, will cling to it. You may hold the most powerful loadstone known to man in a furrow of the field for a year, and it will remain clean. Dirt, earth does not stick to a magnet. It is not subject to its influence.

That is not because it is not sufficiently refined, for the same is true with gold and silver. How easy it would be to locate goldmines and hidden treasure, if a magnet would draw nuggets from their hiding-places. The world would be overrun with precious metal. But it was not so to be.

A magnet holds steel and iron. This metal will leap to attention when it is brought within the magnetic field of a loadstone. It will, on occasion, as in the case of a needle, leap through the air and attach itself audibly to the magnetized iron you hold in your hand. And you may, by rubbing the needle against the magnet a bit, magnetize it in turn, so that it becomes a miniature loadstone in its own right.

In all these things the similarity between the Cross and a loadstone is astounding. The Cross will not, for example, attract dirt. By that, reference is taken to the scum of the earth; not the criminals and vagabonds necessarily, but those who walk about with hardened hearts, understanding nothing spiritual, making light of all things except their own passions.

They are the infidels, the atheists, the scoffers and scornful; those people whose oath, whose word of honor is worthless even in a court of law because they have neither faith in God nor a sense of honor among men. For them the Cross has no attraction; they see nothing in it, and their darkened hearts have an understanding neither for the nature nor for the need of divine Love.

On the other hand, the Cross and its magnetism does not affect the gold and silver people. That is to say, those who consider themselves so valuable that they do not feel their sinfulness and will not admit it when it is called to their attention. The Pharisees, the Hypocrites, with their high opinions of their own worthiness and righteousness and goodness, are much too thick-skinned to sense the subtle current, which comes from the Cross and would draw them into its shelter.

By nature, of course, all men fall into one or both of these classes, even you and I. Our natural condition is that of unbelievers, of hypocrites, of case-hardened sinners. But in God's mighty crucibles of Word and Sacraments the hearts of some people are changed. Through their power these lose their cocksure unbelief, their confidence in their own goodness. Their damning sins begin to weigh heavily, a cutting, tearing burden which they cannot shake loose. They seek relief. Where? God's anger hangs over them; they feel it. It is as though a sea were clutching at their heels, to suck them deeper into the depths of sin. There comes then the Cross. Ah, here is metal for its power. It tugs at their hearts; it offers them peace, peace with God, forgiveness, safety. And how they leap to its shelter! How with grateful hearts they absorb the comfort of its message. Do you wonder that they hold to that Cross? The proverbial drowning man grips even a straw with the strength of a vise; how closely do you suppose a fearful sinner must cling to the saving Cross? Do you know? Are you of the metal which is affected by this magnet and its power?

III

We shall conclude by briefly remarking upon a third similarity between Cross and loadstone. A magnet overcomes the force of gravity, which holds things to earth. Throw a pin into the air, and it will fall back. Suck a pin into the air with a magnet, and it will remain. Gravity cannot pull it back; magnetism is too strong.

The Cross also overcomes gravity, of the kind which holds men to earth. It is the love of the world and of all for which it stands. The love of gold, of pleasure, of everything earthly. We are born with that love; and therefore the love of the Father cannot be in us, as the Scriptures say. But when the Cross has drawn men's hearts and souls to itself, when Christ, being lifted up from the earth, draws men to

Him, His power of attraction is greater than that of the world. From the mouths of those who are seen clinging to the Cross come the words of Paul: "I hold all things for nought, that I might gain Christ." Their attitude toward the things of earth is that of the poet who sang: What is the world to me, with all its vaunted treasure? Those who cling to the Cross take part in its peculiar nature; they become magnetized with that Love for which the Cross stands, the Love of God, to which the love of the world is so foreign.

Here is the final test and answer to the question twice put to you. Has the magnet of the Cross claimed you? You may know by the attitude your heart takes toward earthly things. Do you love your Christ and Savior, Who shed His blood for you, with that abandon that characterized His Love for you? Would you give up your worldly loves, if need be, to retain the Love of Christ? Would you rather be separated from life than from the Cross?

Yes or no? I do not hesitate to say that, if you have not tasted the goodness of being attached to the Cross, you have missed all of life's real content. O, do not thus speculate with eternity. It is too long. You are for the Cross to have and hold; do not refuse to subject yourself to its attraction.

A District Correspondent.

COMMENTS

"The Life Of Jesus Christ" A famous preacher was asked, we read in an exchange, "What three courses of Bible study would you recommend." After thinking awhile, he replied: "I would recommend that they study first, the life of Jesus Christ; secondly, the life of Jesus Christ; and thirdly, the life of Jesus Christ."

After we had read these words, we fell to wondering what the speaker really intended to say. The average reader will consider this a recommendation that a Bible student confine himself to the first four books of the New Testament, which tell us the story of the life of Christ.

There are those who feel that we should simply contemplate the life of Jesus as the Evangelists present it and by such contemplations learn to appreciate Jesus and to find our own interpretation of His words and His life.

With this we cannot agree. God gave us the entire Bible from Genesis to Revelations for careful and prayerful use and study.

Jesus Himself again and again refers His hearers back to writings of the prophets of old and, on Easter Day, takes great pains to "expound to His disciples in all the Scriptures the things concerning Himself." His words, "Search ye the Scriptures, for in them ye

think ye have eternal life, and they are they which testify of me," apply to all men of every age.

And did not Jesus call the apostles and inspire them with the Holy Ghost to write the remaining books of the New Testament?

By the Scriptures both of the New and the Old Testament God interprets the life and work of Jesus to us to lead us to right appreciation of Jesus: "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

Include the entire Bible in "the life of Jesus Christ," and we are in full agreement with the speaker. The sole purpose of the Bible is to reveal Jesus to us. Every God-pleasing course of Bible study will bring Jesus to the students in the fullness of His grace and His power to save.

J. B.

Wars and Rumors of Wars are foretold by Christ as signs of the coming end of the world, Matthew 24:6; but He also adds: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For, He continues, as we read in verse 7; nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. Evidently our Lord wishes to impress us with the fact that wars and rumors of wars are the usual condition of affairs on earth and shall so continue until He come.

There has arisen to-day a state of mind that denies that wars are necessary as an evil, need not be tolerated any more, but can and must be abolished by means of bringing the nations together in peace pacts of various kinds, leagues against wars, etc. The very churches and their pastors who so vociferously shouted for the blood of the German foemen, who supplied the government with a score of Bible texts to be dictated to all the luckless clergy of the land, who by all means fair and foul stimulated the feelings of hatred and fear — these very churches and their leaders are to-day in the forefront of a movement to do away with all war. Such is pacifism with all its children. Mistaken and therefore misapplied interpretations of such Bible passages as Is. 2:4: "And they shall beat their swords into plowshares, and the spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more," see also Micah 4:3; these have mightily confirmed these peace lovers that now, in the development of the race, the millennium is at hand.

Nor are these dreamers awakened from their pleasant dreams by the actualities all about them. For is not now one nation engaged in a life and death struggle with another, which has risen against it, China with Japan, and all the world bound by leagues

and peace-pacts standing idly and helplessly by? Or is not every police man on the corner a living proof that the forces of evil have not yet ceased to war upon the safety of the upright? And further still, are not the passions of greed, hatred, jealousy still in the hearts of all men and hence also in the hearts of statesmen and whole nations? Can these actualities be denied? And yet we look for peace where there is no peace, nor shall be peace as long as this sinful world stands.

It is because the universal rule of sin is not acknowledged, nay even denied, that such utopian dreams can gain currency. Where the silly theory of the development of the human race ever upward to higher levels of moral and spiritual perfection is widely taught and implicitly believed, blindness against stubborn facts, staring us in the face every day, must be either the cause or the result. Where the scriptural doctrine of original sin, with which every human being is born, is denied or ignored as an old fogyism, there not even the only remedy against sin, the Gospel, can exert its healing power. If there is no prince of darkness, the devil, men must be the gods that can so rule and adjust their lives and their destinies out of their own wisdom and power, that a heaven on earth without wars or rumors of war is easily gained.

Without entering into the political dangers of such maudlin sentimentalists to the state, with which we have not anything to do here, it is well for us Christians to realize that we are not to look for outward peace among nations or between man and man. The forces of evil shall ever war against the influence of good, because of the age old enmity of Satan against God and more especially against the church of God. Abel's blood may cry for vengeance, but not until the end of days shall all the blood of martyrs be shed. It is for us to take the full armor of God against all our foes and trust in His help for victory. As long as this spiritual battle goes on there shall be no peace. When every human soul on this earth shall have become a truly believing Christian in Jesus Christ and His redeeming merit, and when every such Christian shall have become so perfected in his spirit that he has overcome every evil lust and passion in his breast — then, and then only shall we have universal peace on earth. Shall that day ever come? Read Matthew 24: 38 for the answer. Z.

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“Why Should It Be Difficult?” “Why should it be difficult to worship God together?” This is the question of a writer in *The Baptist*. He is speaking of a federated church in Vermont. Most of the members are Congregationalists, the rest Baptists. The Congregationalists remain Congregationalists, the Baptists, Baptists, we

are told. When young people join the church, they have freedom to choose whether they will enter as Congregationalists or as Baptists. The benevolences of the Baptists go to the Baptist convention, those of the Congregationalists, to the Congregational convention. One half of the year the services are held in the Baptist church, the other half, in the Congregationalist. Each party takes care of its own property and for this purpose has its own officers. The parsonage is under the care of the federated church.

We are interested in the answer to the question, Are there any difficulties found in this arrangement? “We are together in the Grange, in the P. T. A., in the Masonic Lodge, why should it be difficult to worship God together. Our boys and girls go to the same high school, see the same movies, go to the same parties, why then should we separate them when Sunday comes?”

If church membership can be considered as on the same plane with attending the public school and going to movies or to parties, the writer is indisputably right. But then we might almost as well make the city mayor the “pontifex maximus” of the community and conduct our worship in the city hall, thereby cutting down expenses still more.

But we are oldfashioned enough to consider membership in a church as fellowship in the faith that unites men in their use of the means of grace and for the public confession and preaching of their faith. Now, if the Baptists and Congregationalists of the city find themselves at one in the faith and thus able to preach and confess jointly, why do they still retain their denominational identities?

But if that is not the case, we find ourselves unable to see in this group “one happy, busy family.” In this instance, if we are not mistaken, the minister is a Baptist. As a Baptist he believes immersion to be the only scriptural mode of baptizing. Does he teach the Congregationalist children under his pastoral care this Baptist doctrine, thereby declaring that their parents and they are in this respect disobedient to the command of the Lord Jesus Christ? Can he continue to consider those brethren who, though instructed and reproved by him, steadfastly refuse to be immersed? Or, can the Congregationalists regard him their God-given teacher and continue to entrust their children to him, though he by such teaching actually questions their membership in the Invisible Church of Jesus Christ?

There will be a temptation to avoid controversial teaching and preaching. But then a man's ministry is no more the witnessing of the truth commanded by the Head of the Church, and such a minister can not at the close of his ministry say with Paul: “I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.”

But, if a minister can be together with others in the Masonic Lodge and through the lodge practice religious fellowship even with pagans, thereby denying the Holy Trinity, the divinity and redeemership of Christ, and teaching salvation by works, we can begin to understand that serving a federated church of Baptists and Congregationalists causes him no insurmountable difficulties.

J. B.

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Wm. Wrigley, Deceased We presume you know that William Wrigley, Jr., is dead. Maybe you heard, but gave the matter not another thought. Alive he was not particularly thought-provoking, though he is credited with having made our people "ruminant" before other nations of the earth; dead he would perhaps serve as text for a little lesson.

Time tells us about a memorial service held in his honor at Chicago. It was brought off at fashionable St. Chrysostom's. The ushers were from the Wrigley Baseball Field. Aloha Oe, the dead man's favorite tune was sweetly ding-donged. The Reverend John Crippen Evans, associate rector of the church, gave the eulogy. According to the report the eulogy was rather — well, let us say, thin. "He was a boy at 70, and that is a real achievement. It is in that sort of attainment that the Christian pulpit is primarily interested, because the message of the pulpit is wholly concerned with life — life that lives and will not die . . ." It does appear rather strained, does it not? We think probably that was the impression it made on the editor of *The Christian Century*. He writes thus (we are still quoting Time):

We know nothing particularly damaging about Mr. Wrigley, if he is to be judged in the perspective of contemporary civilization. A charitable inclination which every Christian minister will probably feel upon reading this story will be one of sympathy for the poor parson who was under the professional necessity of delivering some kind of eulogy on such an occasion. He will remember similar predicaments in which he has found himself on occasion, and will wonder why, since the service was in an Episcopal Church, the rector did not seek asylum in the superior custom of the Anglican communion of refraining from any kind of eulogy. . . . If a saint has died a eulogy is useless, if a sinner a eulogy is impossible, and if like Tomlinson and the rest of us the deceased is neither a sinner nor a saint a eulogy tempts the parson to dishonesty. . . .

Mr. Wrigley from what little we know of him, was a rather modern pagan. He may have given generously to his church, but our guess is that his benefactions were infinitesimal as compared with the money he lavished on his estates. . . .

We know of no special evidence of a sensitive Christian conscience in his business dealings, though we assume that he was honest in the contemporary sense of that term. . . .

The cynic might question whether the youthful exuberance of Mr. Wrigley at the age of seventy, which his rector marked for particular moral approbation, had any special merit even from the most ordinary perspective. . . . We are not sure whether the man who is driven to despair by the sufferings of the world would not have virtues which are morally preferable to this kind of superficial optimism and exuberance. . . .

Millions of men and women die who make no pretension of Christian virtue or Christian belief. They are buried by the Christian Church only because some vague sense of piety prompts the mourners to observe their passing religiously. Another ritual than that of the church would do just as well. . . . What is needed therefore is a much greater variety of burial rituals. . . . Perhaps when the story of our tragic era is written some astute historian will come upon the manner of Mr. Wrigley's burial and use it to symbolize our spiritual confusion and decadence in much the same manner as historians of the past have described the religious pretensions of the Borgias to illustrate the spiritual quality of an era.

We have quoted liberally in the above, because we think thus to offer better reading. The anglican custom of "no eulogy" has its fine points. A burial service should offer comfort and admonition, and both could be amply taken care of in rites that are only ritual. In the solemn hour of burial when we stand face to face with man's vanity all make-believe and pretense should of decency slink into the background — and I do not merely mean the badges and buttons and chaplaincies of man's play-house existence, but the prostituting of the church to gloss over what after all remains permanently and painfully evident. Why not be honest and accord Christian burial to Christians? We cast no reflection on Mr. Wrigley. We are speaking of the principle. If a man has led an openly un-Christian life, why is he entitled to Christian burial? Do we not, according it, cheapen everything the church stands for? A different ritual will not change the situation. What is wanted in the case is not a different ritual, to emphasize the fact that the deceased was one regarding whom we are entitled to entertain no Christian hope, but just the opposite, that the church serve and honor one who in life scorned Christ and His people. Is this not casting away pearls?

If the church of Christ is consistent, other rituals, in a manner, will become a necessity. But not for the **church**. Only for the spiritually dead to bury their dead, not for the church to find an excuse for ministering them.

That the children of the world are feeling this urge and are reacting to it is evidenced by the following item, taken from the *Milwaukee Journal* of February 2, brought under the head: *Agnostics' Funeral Ritual Being Written By Society*:

Men who doubt the word of God are formulating a non-Christian ritual for burial. The need for such a service was expressed by members of the Southwestern Rationalist Association, which opposes the Christian religion, after they were called upon to officiate at the funeral of one of their members.

Albert A. Voruz, free thinker, had asked in his will that "no preacher or any ecclesiastic of any cult or religion of any kind whatsoever shall be allowed to officiate at my funeral, but that the services of an agnostic or atheist be secured if available."

Hurriedly members of the Rationalist Association, which teaches that the existence of the universe should be rationalized rather than explained through religion, planned a funeral service to fulfill the request of Voruz.

The service they held contained no religious music, no burning tapers, no prayers, no preachers. Instead, T. A. Hutchins, snowy haired honorary president of the association, read a service that may form the basis of future rationalist funerals.

"It matters not what one believes or hopes for after death," Hutchins read. "We come upon the stage of life enveloped in mystery, play our part as destiny decrees, pass away in like mystery."

"We receive the gift of consciousness and we lose it. These events form the bounds of man's information. Believe what we will, hope for what we may, knowledge still eludes the search of man."

At the grave the aged Hutchins read a brief service.

"We now consign the body of our friend to the grave — and while we do so with reverence and respect, with sorrow and regret, all fear is absent, for nowhere has nature inspired any."

There is a ritual for the unbeliever. There is no mention of a Creator, a Redeemer, a Spirit that sanctifies unto the Resurrection of the dead. That ought to answer all the demands of one who has lived at enmity with the very thought of a Living God. Of course, where the reverence and respect come in regarding one who has merely died to deserve it and whose whole life has been a vague question mark, which he passes on as a troublesome heritage to them that stand at his grave — we of Christ's church cannot understand. Nor do we know what the rationalist means by "destiny." But this we know, by the grace of God we are of a different hope. And just as the expression of our hope were out of place at the grave of one who died thus hopeless, so does this dirge of all hope remain forever a desecration when uttered by a servant of a church. We need no new rituals. G.

* * * * *

Hero Worship according to crabbed old Carlyle is a fine trait of character. To hold up before our eyes a great and good man, extolling his virtues, is not to be despised. Our national heroes are so held up before us these days and no harm can come of it, provided we look up to these men as the instruments of God in the founding and saving of our people. It is sad to note, however, that a regard of these men and their labors in our behalf as men granted of God is very rare. Thus the honoring of such heroes easily may become and often does become mere idolatry. If to this is added the plea by impassioned orators to become like them, as though their virtue, being divine, is to flow into us by worshipping them, with the hope of saving the country thereby from its many ills — then such worship may lead us far astray and accomplish little that is good. All honor to these men for the noble deeds it was given them by the grace of God to do for us, but let us not forget Him who gave them their powers, their victories and their virtues. The gifts of God are distributed according to His wisdom. But to a few is it given to perform deeds of mighty valor. If every one of us shall with gratitude to God use the gifts that He gave us in our humble station, especially as Chris-

tians, then are we serving God indeed and our fellow-men. The inspiration for such service cannot come from these popular idols, nor even from regarding our Lord as a Leader only, but from the knowledge that we are redeemed children of God. Z.

* * * * *

Just A Taste One of our readers recently sent us a clipping from the paper of his home town with the suggestion that we comment on what purported to be a modernist's answer to the question: What is sin?

At the outset the speaker declared, "It is my purpose to-day to give you a working system that you may use throughout your lives in choosing your course of conduct." The necessity for his departure into this field is made manifest by the statement, "In fact we do not have a very clearly defined idea of what sin is." Somebody might aver, Why, what of the Good Book. He meets that argument squarely: "If you say to me, 'Follow the Bible and you will have no trouble,' I will be compelled to answer that the ideals presented in that Book differ with each generation about which it gives us a record." To some that might seem to be entirely too radical — as much as declaring that the Bible had lost its place. Such a line of thought is set to right with the statement, "We must learn to read the Bible as a history of man's climb to God and not try to twist it into an infallible reference library."

Satisfied with the thought that he has smashed about everything on the ground-floor, the speaker proceeds to the next story. "If you say, 'Follow the life of Jesus,' I will have to remind you that Jesus lived in a different day from this and He never met the situations which we face all the time. We are seeking new levels and are not content with the standards of other days." Now he is through with Jesus, too, somebody might venture. No, but everything in its proper place — Jesus, too. He comes in for honorable mention. "The standard of Christianity is a very unusual idealism; the highest that we know. It values the individual only for what he can contribute to the accomplishment of an Infinite plan of perfection. Jesus, the greatest personality of all time, can die if His death will mean more to that plan than His life." What the Infinite Plan is, remains a secret. Made it is hinted at in, "The Christian ideal calls for the highest possible development of my highest improvement, and the greatest possible improvement to the society of the world." Whether Jesus' death did really contribute to the furthering of the Infinite Plan, also remains veiled in mystery.

The speaker puts Jesus away as of a past day, yet he goes on to speak of Christian ideal, Christian conclusion, the Christ spirit: yea, the clipping closes with: "As Christians we have just one all-absorbing pur-

pose and nothing else matters. We must make men like Jesus and we must make a world like heaven."

Did you ever hear anything like that? That's Modernism. G.

A TRANSLATION

Lord, Thy Word, that precious treasure,
Do Thou e'er retain for me;
For it is my greatest pleasure,
O'er all riches may it be.
If Thy Word — of truth were empty,
How, then, should my faith obtain?
I care not for worlds of plenty,
Only let Thy Word remain.

Hallelulah, yea, so be it:
Lord, be pleased to look on me,
That I may by Thine own merit,
In Thy Word e'er steadfast be.
Let me earnestly endeavor
Thee to serve by day and night;
Let me sit at Thy feet ever,
As it was Mary's delight.

Mason City, Iowa.

C. A. Hinz.

WHY MISSIONS FAIL

A western missionary taking inventory of the "spiritual stock" appearing on his records for a year found the following:

Confirmation Instruction, hours	264
Bible Class, hours	72
Sermons, preached in parish	132
Funerals conducted	5
Conferences attended	6
Miles driven in service	9,500
Sick calls	41
Meetings (Congregation, Church Board, Ladies' Aid, etc.)	59
Missionary calls	104
Adults confirmed	5
Children Confirmed	19
Personal donations for home parish and Synod	\$125.00

We are convinced, the above pictures nothing unusual, but is a fair example of the official work of many missionaries. But how much time must a missionary necessarily spend in private study to keep himself fit and ready to do the work of an evangelist? Valuable days are oftentimes lost to the pastor because he must do some work that a parishioner could well do. When work is begun in a field the missionary pastor is "chairman, deacon, secretary, treasurer, lawyer and perhaps JANITOR," for the whole parish. He is expected to do all the "odd jobs" about the church just because he is footloose. He is the eyes, ears and lips for many. Naturally if growth is expected in a mission the pastor must enroll help. But WHO shall furnish your pastor the much needed assistance? We shall permit our readers to write the answer. The following questions are humbly submitted to you in an effort to learn why so much of the

missionary pastor's time is occupied by things that the parishioner could and should do.

How many hours did you actually spend (working for the improvement of church property) caring for the sick and needy?.....

How many calls did you make among your un-churched neighbors during the year 1931?.....

How many people did you BRING to church with you during the year 1931?.....

How many miles did you voluntarily drive in the interest of your church?.....

How many times were you absent from church during 1931 and what excuse have you to offer?.....

How much money did you contribute to outside charity during 1931?.....

For your local parish?.....

How many times did you beg to be excused from working on committees during 1931?.....

Take your pencil, fill out the above blanks, study the figures. We are convinced that you will then readily understand why your pastor is a busy man, and why YOUR congregation and YOUR Synod are in their present condition. Let us work while it is yet day, for "the night cometh when no man can work." John 9:4. — Learn to pray:

"Take my life, and let it be
Consecrated, Lord to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my silver and my gold,
Not a mite would I withhold;
Take my intellect and use
Every power as Thou shalt choose."

H. J. S.

FROM OUR CHURCH CIRCLES

Lake Superior Pastoral Conference

The Lake Superior Pastoral Conference will meet at Florence, Wis. (Rev. M. Croll), April 11, 7 P. M. to 13, 2:00 noon, 1932.

Confessional Address: H. Kahrs (Wm. Lutz).

Sermon: H. Hopp (Wm. Roepke).

Papers: Theo. Thurow, Kurt Geyer, Henry Hopp, Theophil Hoffmann, Wm. Fuhlbrigge, and the unfinished topics on Proverbs.

Pastor loci desires early announcement.

Paul C. Eggert, Sec'y.

The Joint Mississippi and Southwestern Pastoral Conference

The Joint Mississippi and Southwestern Pastoral Conference convenes with Rev. Jul. Gamm at La Crosse, Wis., Wednesday and Thursday, April 20 and 21, beginning at 10 A. M. Wednesday. Services in the German language Wednesday evening.

Confessional Address: T. Mahnke—Rich. Mueller.
Sermon: P. Monhardt — Theo. Mueller.

Papers to be read by A. F. Sauer, Augustana, Art. 28; W. C. Limpert, Homil. Exeg. of Ep. or Gosp. of Sunday Jubilate; P. Froehlke, Exegesis of Col. 1; W. Lutz, What does the command: "Preach the Gospel to all Creatures," include.

Please announce by April 10. G. Vater, Sec'y.

Rosebud Delegate Conference

The Rosebud Delegate Conference will meet March 14 and 15 at Mission, South Dakota, Pastor Herbert Hackbarth. First session at 1 P. M. on Monday. Communion service Monday evening.

Papers: Conclusion of the Ten Commandments, Pastor L. Tessmer; Why Should Infants Be Baptized?, Pastor H. Hackbarth; The First Article, Pastor M. Braun; The Errors of Pentecostalism With Special Reference to Their False Teaching Concerning Conversion, Pastor L. Sabrowsky.

Sermon: Pastor R. Bittorf (Pastor L. Tessmer).

Please announce to Pastor Hackbarth your intended presence or absence. Alwin Degner, Sec'y.

Winnebago Teachers' Conference

The Winnebago Teachers' Conference will meet at St. Peter's Lutheran School, East Second Street, Fond du Lac, March 21 to 23. Sessions begin Monday at 2:00 P. M. and end at noon on Wednesday. Mr. A. A. Moskop, 345 North Main Street, will provide quarters for all announcements received up to March 7.

PRACTICAL LESSONS

I. Primary Grades

1. Resurrection (2nd grade).....Miss Edna Gruetzmacher
Substitute: Birth of Moses (1st and 2nd grade).....
.....Miss Gertrude Gieschen
2. Paper Cutting for Busy Work (1st grade).....
.....Miss Ada Werner
Substitute: Reading, Recitation and Assignment where
local teacher left off (1st grade).....Miss Geiger

II. Intermediate Grades

1. A Reading Lesson (Aim: Developing Interest in Literature) (5th grade)Theo. Lau
Substitute: Division of Decimals (6th grade).....
.....J. Harmening
2. Organs of Circulation (6th grade).....Wm. Schriefer
Substitute: Hymn 290, Since Christ is gone to heaven
aboveA. Dierks

III. Upper Grades

1. Luther at the Diet of Worms (7th grade).....E. Blauert
Substitute: A Lesson in Topical Spelling.....Mr. Boese
2. The Holy Ghost has Sanctified Me (8th grade).....
.....Theo. Boettcher
Substitute: Life of Job (Lesson 57).....Martin Busse
3. Constitutional Convention (7th grade).....A. Albrecht

THEORETICAL

1. Welchen Anteil hat der Lehrer an der Vorbereitung der Konfirmanden?.....E. R. Schneider
2. Physical Exercises in School.....M. Hoffmann
3. School Library.....M. Dommer
4. Die Pflege des Gemüts (German or English).....M. Leyhe
5. False and dangerous aims in modern Education.....L. Serrahn

A. F. Pape, Sec'y.

Winnebago Mixed Pastoral Conference

The Winnebago Mixed Pastoral Conference will meet April 18 to 20 at Town Winchester, Winnebago County, Wisconsin, in St. Peter's Congregation, Rev. F. Weyland, pastor. First session 2 P. M. Monday.

Papers: Genesis 10, F. Weyland; Romans 7, W. Hartwig; American Legion, G. Pieper; Birth Control, M. Hensel; Committee report on a case of church discipline, Schlueter, Schultz, Weyland; Sermon for criticism, W. Beltz.

English Sermon: J. Elbert (Lueders).

Please announce to Rev. F. Weyland, R. R. 2, Box 42, Larsen, Wisconsin, your intended presence or absence. Use reply card. O. Hoyer, Sec'y.

Dodge-Washington Counties Pastoral Conference

The Dodge-Washington Counties Pastoral Conference will meet March 30 and 31 at Iron Ridge, Wis. (Rev. F. Zarlring). Opening, Wednesday, 9:30 A. M.

Papers: Exegesis Hebr. 11, Rev. Ad. von Rohr; Lord's Prayer, Rev. G. Bradtke; Conclusion of Ten Commandments, Rev. A. C. Lengling; Exegesis 1 Tim. 3:1-7, Rev. Ph. Martin; Goettlichkeit des Berufs, Rev. R. Bergfeld.

Sermon: Rev. H. Cares (Rev. H. Wolter).

Confessional Address: Rev. M. Stern (Rev. O. Toepel). Ph. Martin, Sec'y.

Minnesota Pastoral Conference

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

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

Sermon: Rev. Wehausen (Rev. Nitz).

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

The Conference opens at 10:00 A. M.

Please, register with the undersigned.

H. E. Lietzau, Sec'y.

Notice

In view of the fact that the Northwestern College Board has learned, since the publication of the Call for nominations of candidates for assistant inspector, that the synodical resolution adopted in this matter in August, 1931, is being differently interpreted than the Board interprets it by some of the brethren, it was resolved in a special meeting not to publish the list

of the candidates nominated nor to call at this time, but to hold final action in the matter in abeyance until the meeting of Joint Synod in 1933.

Until said time nothing permanent will be done. The temporary arrangement of inspectorship as it obtained in the past two years will continue until the sessions of the next Joint Synod meeting.

Northwestern College Board,
F. E. Stern, Sec'y.

Ordination and Installation.

Authorized by President Wm. Nommensen, the undersigned ordained Candidate Frederick Gilbert in, and installed him as pastor of St. Paul's Church at Pleasantville, Town Hale, Wisconsin, on the Sunday Quinquagesima.

Address: Rev. Frederick Gilbert, Whitehall, Wisconsin, Route 2.

R. W. Mueller.

Golden Wedding Anniversary

The 50th wedding anniversary of Mr. and Mrs. Wm. Oelkers was celebrated February 28. Undersigned spoke on Jos. 24:15: But as for me and my house, we will serve the Lord. Thanksoffering of \$5.00 was given for the Lord's kingdom. May the Lord's blessings be theirs also in the future as it has been in the past.

P. E. Horn.

Acknowledgment and Thanks

The following societies and individuals sent gifts to the Missionary at Upper Cibecue which were to help bring Christmas joy to the Indians in his charge:

WISCONSIN: Rev. E. Redlin and Congregation, Ellington; Y. P. S., Immanuel Lutheran Church, Greenville; Ladies' Aid, Immanuel Lutheran Church, Greenville; Ladies' Aid, Ev. Luth. Church, Clayton; Mr. S. J. Bergemann, West Allis; Rev. A. Petermann, Newburg; Mr. H. W. Jaeger, South Milwaukee; Mr. Le Roy Ristow, Fond du Lac; Rev. Reuschel, Kaukauna; Ladies' Aid, Plum City; Miss Lillian Herrman, Appleton; N. N., Appleton.

MICHIGAN: Ladies' Aid, Manistee, Rev. E. E. Rupp; Y. P. S., Manistee, Rev. E. E. Rupp; Ladies' Aid, St. John's Lutheran Church, Allegan.

MINNESOTA: Ladies' Aid, St. Paul's Lutheran Church, Litchfield; Luther League, St. Paul's Lutheran Church, Litchfield.

NEBRASKA: Ladies' Aid, St. Paul's Lutheran Church, Norfolk.

With thanks,

A. W. Nieman.

* * * * *

The sainted Albinus Kirst, who passed away in the Lord February 12, 1932, had in his last days on earth expressed the wish that \$200.00 of his temporal blessings of his Lord should be given to Synod for

heathen mission. The said sum has been received by the pastor of St. Paul's Lutheran Church, whose faithful member Mr. Kirst was at the time of his death, and has been forwarded to the District Treasurer for Indian Mission by

J. G. Glaeser, pastor.

Memorial Wreaths

Dedicated to the perpetual memory of the sainted Albinus Kirst for the church Extension Fund by Bertha and Gerhard Pieper \$5.00. J. G. Glaeser.

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In memory of Albinus Kirst, who died February 12, 1932, Ewald, Ernest, Alfred, Fred. and Robert Kirst donated \$5.00 for Home Missions.

J. G. Glaeser.

* * * * *

In memory of Mr. Carl Bollmann (November 12, 1848 — February 13, 1932), who served St. Peter's of Balaton, Minn., for over 33 years as treasurer, from his friends the sum of \$13.40 dedicated to the Church Extension Fund.

J. E. Bade.

Dr. Martin Luther College

Beginning March 18 the Mixed Choir of Dr. Martin Luther College of New Ulm, Minnesota, will give the following concerts under the direction of Prof. E. D. Backer:

- March 18 — Zumbrota, Minnesota
- March 19 — Winona, Wisconsin
- March 20 — La Crosse, Wisconsin
- March 21 — Jefferson, Wisconsin
- March 22 — Watertown, Wisconsin
- March 23 — Fond du Lac, Wisconsin
- March 26 — Milwaukee, Wisconsin
- March 27 — Milwaukee, Wisconsin
- March 28 — Tomah, Wisconsin
- April 3 — New Ulm, Minnesota

All of the concerts will be given in the evening excepting that of March 27, which takes place in the afternoon.

The program is as follows:

PART I

1. The Spirit Also Helpeth Us.....J. S. Bach
Motet for Double Chorus in four movements 1685-1750
2. Chorale: Ah, Why In Such Distress.....J. S. Bach
3. Chorale: Up, Up! My Heart! With Gladness..J. S. Bach

PART II

4. A Crown of Grace for Man Is Wrought.....J. Brahms
Motet for five voices 1833-1897
5. Lord, I Cry to Thee.....B. Kalinnikoff
1866-1901
6. In This Day, O Lord.....R. Kountz
1896-

PART III

7. Mache dich auf, werde Licht!.....F. Reuter
Motet for mission festival 1863-1924

- 8. O teures Gotteswort.....M. Hauptmann
From the collection, "Geistliche Lieder" 1792-1826
- 9. Lobt Gott, ihr Christen alle gleich.....A. Mendelssohn
Motet for the Christmas festival 1855-

PART IV

- 10. Benedictus (He Is Blessed).....A. Soedermann
1832-1876
- 11. Wake, Awake, For Night Is Flying.....E. Backer
Choralmotet on a melody by Ph. Nicolai (1556-1608)
- 12. The Benediction.....E. Backer
Edwin H. Sauer.

ITEMS OF INTEREST

WORTH COPYING

It is fine to see Sunday school teachers sit with their classes at the hour of worship. A finer thing still it is to see a teacher with his or her class come to the Communion table in a body. It was our privilege recently to witness such a pleasant sight when one of our teachers and his Sunday school boys (young men, perhaps, we should call them) appeared at the same time. The suggestion to commune in this way came from the class, so we are told. That speaks well for the spiritual life of these boys and their devotion to their teacher. A fine example this class has set for other classes to emulate. — A Lutheran Parish Paper.

CONCERNING "THE EVOLUTION OF RELIGION"

In his inaugural address on the occasion of his installation to the chair of Missions in Princeton, Dr. Zwemer described how evolutionary theories concerning religion have lost reputation among students of that subject. He quotes Alkema and Bezemer of the University of Utrecht: "The study of primitive religion has been altogether too much swayed by the evolutionary hypothesis, and those who wrote on the subject approached it with prejudgments." And again: "The fact is that the evolutionary theory as explanation of the history of human thought is more and more being abandoned. After all it is only a theory and has raised more difficulties than it has explained. Even as a working hypothesis it is to be condemned." So, too, Professor Huizenga, also of Utrecht, in speaking of the history of civilization, insists that "the evolutionary theory has been a liability and not an asset in the scientific treatment of the history of civilization."

Dr. Zwemer believes that the tide has turned and that we have on the Continent outstanding scholars who hold fast to supernaturalism in opposition to the evolutionary hypothesis. He names the late archbishop Soederblom, Alfred Bertholet, Edward Lehman, Alfred Blum-Ernst, Le Roy, A. C. Kruijt, and especially P. W. Schmidt, founder of the anthropological review "Anthropos" and Professor of Ethnology and Philology in the University of Vienna. "The exhaustive work of this Roman Catholic savant on 'The Origin of the Idea of God' is to be completed in three volumes." Dr. Zwemer also calls attention to a volume on polytheism and fetishism in the Bibliothèque Catholique des Sciences Religieuses. The Author speaks of five elements in the religion of primitive tribes of West Africa impossible to explain save on the assumption of a primitive revelation. These are: an organized family life; a name for a supreme Power, sovereign and benevolent; a moral sense of truth, justice, shame, and a knowledge that there is good and evil; the idea of soul and the conviction that this soul does not die with the body's death; and lastly, communion with the unseen Power by prayer and sacrificial rites. "Before such considerations the hypothesis of a primitive revelation takes on every appearance of truth." — Sunday School Times.

SEMINARY BUILDING COMMITTEE

Receipts for New Ulm

Rev. Wm. Roepke, Trinity, Marquette, Mich.....	\$ 25.00
Rev. Henry Gieschen, Jerusalem, Milwaukee, Wis....	20.00
Rev. R. G. Deffner, Zion, Phoenix, Ariz.....	20.02
Rev. Paul Burkholz, Siloah, Milwaukee, Wis.....	6.68
Rev. F. C. Uetzmann, St. John's, Wrightstown, Wis...	400.05
Rev. H. Wojahn, Grace, Waukesha, Wis.....	55.00
N. N., Fremont, Wis.....	5.00

\$ 531.75
Previously acknowledged 639,898.72

Total Collection\$640,430.47
New Ulm Building Fund\$175,692.99
Remitted to Treasurer Theo. Buuck.....\$ 531.75

Congregations That Made Their Quota In February, 1932

290. Rev. F. C. Uetzmann, St. John's Wrightstown, Wis.\$ 1,701.00

JOHN BRENNER, Treasurer.

WE ACKNOWLEDGE WITH THANKS

the receipt of the following donations for the purchase of a washing machine for our Seminary at Thiensville, Wis.:

The Ladies' Society of

Bethesda, Milwaukee, Wis., Rev. H. Knuth.....	\$ 10.00
Bethel, Milwaukee, Wis., Rev. W. Hoenecke.....	10.00
Jerusalem, Milwaukee, Wis., Rev. Henry Gieschen..	10.00
Gethsemane, Milwaukee, Wis., Rev. R. Buerger.....	10.00
Apostles, Milwaukee, Wis., Rev. F. Graeber.....	25.00
St. Mark's, Milwaukee, Wis., Rev. E. Dornfeld.....	10.00
Siloah, Milwaukee, Wis., Rev. P. Burkholz.....	15.00
St. John's, Milwaukee, Wis., Rev. J. Brenner.....	10.00
St. Jacobi, Milwaukee, Wis., Rev. P. Naumann.....	10.00

Total\$110.00
Cost of machine 102.00

For Kitchen Utensils\$ 8.00

JOHN BRENNER, Treasurer.

MINNESOTA DISTRICT

February, 1932

Rev. R. Heidmann, Arlington, Indian Mission \$22.00, Home Mission \$23.00; total	\$ 45.00
Rev. J. E. Bade, Balaton, Home for Aged.....	16.05
Rev. W. P. Sauer, Buffalo, General Missions.....	26.26
Rev. R. Jeske, Caledonia, General Missions.....	65.00
Rev. A. W. Blauert, Danube, General Administration	38.61
Rev. J. C. A. Gehm, Darfur, General Institutions....	12.00
Rev. J. C. A. Gehm, Darfur, General Missions.....	11.70
Rev. R. F. Schroeder, Dexter, Finance.....	20.81
Rev. M. Schuetze, Ellsworth, Theological Seminary	24.00
Rev. Im. F. Albrecht, Fairfax, Dr. Martin Luther College	45.00
Rev. Carl C. Kuske, Flora (Ladies' Aid), Home for Aged \$5.00, Lutheran Children's Friend Society, Minneapolis \$12.00; total.....	17.00
Rev. Hy. Boettcher, Gibbon, Church Extension \$10.00, Memorial Wreath for Mrs. Fred Thiem from the following: Mr. and Mrs. H. Gunderson, Mr. and Mrs. H. Hamre, A. Olson, B. Gribler, F. Boettcher, A. Boettcher, Adeline Boettcher, Mr. and Mrs. C. Larabee, Mr. and Mrs. A. Rischmiller, Mr. and Mrs. W. Rettman.....	10.00
Rev. F. W. Weindorf, Grace, Goodhue, General Mis- sions	14.36
Rev. W. F. Weindorf, St. John's, Goodhue, General Missions	21.44
Rev. A. H. Baer, Hastings, Bethesda, Watertown....	8.00
Rev. W. J. Schulze, Hutchinson, Mission \$65.45, Lutheran Children's Friend Society, Sunday School \$26.84; Congregation \$29.18; total.....	121.47
Rev. M. J. Wehausen, Johnson, Synodic Administra- tion \$18.40, Theological Seminary \$41.48; total..	59.88
Rev. Paul W. Spaude, Lake Benton, Home Mission..	5.25

Rev. T. H. Albrecht, Lake City, Lutheran Children's Friend Society.....	9.14
Rev. W. P. Haar, Loretto, Indian Mission.....	77.60
Rev. M. J. Wehausen, Malta, Theological Seminary.....	7.30
Rev. A. Ackermann, Mankato, Memory Wreath for Mrs. Johanna Detjen for Student Support \$6.00, General Support \$6.65; total \$12.65; Memory Wreath for Mrs. Ottila Lefloff for Lutheran Children's Friend Society, Minneapolis \$2.00; total.....	14.65
Rev. A. Ackermann, Mankato (Ladies' Auxiliary), for Home for Aged \$25.00, Indian Mission \$25.00, Negro Mission \$25.00, Bethesda, Watertown \$25.00, Lutheran Children's Friend Society \$25.00; total.....	125.00
Rev. T. E. Kock, Minneola, General Missions \$13.87, Indian Mission \$10.00, Negro Mission \$10.00, Home Mission \$40.00; total.....	73.87
Rev. W. Frank, Morgan, General Missions.....	10.59
Rev. G. Hinnenthal, New Ulm, General Institutions \$50.00, Theological Seminary \$50.00, Northwestern College \$50.00, Dr. Martin Luther College \$50.00, Michigan Lutheran Seminary \$25.00, Dakota-Montana Academy \$25.00, Home for Aged \$3.00, Student Support \$47.00; total.....	300.00
Rev. F. Koehler, Nicollet, Home Mission.....	28.49
Rev. A. Langendorff, Nye, Wis., Home Mission....	8.75
Rev. E. W. Penk, Prescott, Bethesda, \$2.00, Lutheran Children's Friend Society, Minneapolis \$5.00, Sunday School and Ladies' Aid; total.....	10.00
Rev. Ernst C. Birkholz, St. James, Theological Seminary.....	12.88
Rev. C. P. Kock, Mt. Olive, St. Paul, Twin City Mission.....	40.00
Rev. A. C. Haase, Trinity, St. Paul, Educational Institutions \$44.51, Home Mission \$44.51; total.....	89.02
Mrs. H. A. Larson, Treas., Mission Auxiliary, St. Paul, Trinity Church for Twin City Mission....	11.00
Rev. G. Schuetze, Sheridan, To Retire Debts.....	43.70
Rev. R. Jeske, General Missions.....	22.95
Rev. Karl A. Nolting, West Florence (Ladies' Aid), School for Deaf, St. Paul \$2.50, Deaf Mute Institute, Detroit \$2.50, Bethesda \$2.50, Lutheran Children's Friend Society \$2.50, Home for Aged, Wauwatosa \$2.50, Home for Aged, Monroe \$2.50, Wisconsin Children's Home Society \$2.50, Twin City Mission \$2.50; total.....	20.00
Rev. E. G. Fritz, Wellington, General Institutions \$32.00, Indian Mission \$18.00; total.....	50.00
Rev. C. G. Schmidt, Wood Lake, Indian Mission....	26.95
Rev. P. E. Horn, Zumbrota, Educational Institutions \$70.15, Indian Mission from Mrs. C. Schleicher \$5.00; total.....	75.15
Budgetary.....	\$1,400.71
Non-Budgetary.....	218.16
Total.....	\$1,618.87

H. R. KURTH,
District Treasurer.

DAKOTA-MONTANA DISTRICT

January, 1932

Rev. E. Schaller, Mound City, So. Dak.....	\$ 7.55
Rev. Herbert Lau, Bruce, Minn.....	7.15
Rev. Herbert Lau, Aurora, So. Dak.....	52.50
Rev. W. J. Schmidt, Lark, So. Dak.....	5.50
Rev. W. J. Schmidt, Burt, No. Dak.....	6.42
Rev. W. J. Schmidt, Elgin, No. Dak.....	10.20
Rev. W. J. Schmidt, Flasher, No. Dak.....	9.10
Rev. W. J. Schmidt, Carson, No. Dak.....	7.10
Rev. R. F. Gamm, Ipswich, So. Dak.....	32.00
Rev. Theo. Bauer, Eales, So. Dak.....	1.25
Rev. Theo. Bauer, Akaska, So. Dak.....	2.00
Rev. H. C. Schnitker, Dupree, So. Dak.....	7.00
Rev. H. C. Schnitker, Faith, So. Dak.....	21.00
Rev. W. F. Sprengeler, Grover, So. Dak.....	30.00
Rev. D. F. Rossin, Gary, So. Dak.....	15.00
Rev. L. G. Lehmann, Hidewood, Twp.....	37.02
Rev. L. G. Lehmann, Havana, So. Dak.....	13.89

Rev. L. G. Lehmann, Dempster, So. Dak.....	8.60
Rev. W. R. Krueger, Reeder, No. Dak.....	34.00
Rev. W. R. Krueger, Hettinger, No. Dak.....	2.50
Rev. H. C. Sprenger, White, So. Dak.....	22.35
Rev. H. C. Sprenger, Argo Twp.....	30.70
Rev. F. Wittfaut, Ismay, Mont.....	3.75
Rev. F. Wittfaut, Crow Rock, Mont.....	12.75
Rev. Theo. Bauer, Akaska, So. Dak.....	28.16
Rev. Theo. Bauer, Eales, So. Dak.....	8.76
Rev. E. R. Gamm, Glenham, So. Dak.....	12.25
Rev. E. R. Gamm, Mobridge, So. Dak.....	12.50
Rev. F. E. Blume, Shadehill, So. Dak.....	9.15
Rev. F. E. Blume, White Butte, So. Dak.....	4.70
Rev. E. Hinderer, Tappen, No. Dak.....	13.08
Rev. E. Hinderer, Tappen, No. Dak.....	3.84
Rev. E. Hinderer, Windsor, No. Dak.....	4.96
Rev. E. Hinderer, Jamestown, No. Dak.....	7.21
Rev. E. Schaller, Gale, So. Dak.....	7.82
Rev. E. Schaller, Mound City, So. Dak.....	9.80
Rev. G. Schmeling, Florence, So. Dak.....	14.63
Rev. G. Schmeling, Clark, So. Dak.....	17.91
Rev. G. Schmeling, Henry, So. Dak.....	23.50
Rev. W. T. Meier, Watertown, So. Dak.....	180.67
Rev. G. J. Schlegel, Hazelton, No. Dak.....	32.25
Rev. F. E. Blume, Lemmon, So. Dak.....	19.55
Rev. F. E. Blume, White Butte, So. Dak.....	5.18
Rev. F. E. Blume, White Butte, So. Dak.....	18.12
Rev. E. A. Birkholz, Milroy, Minn.....	23.40
Rev. E. A. Birkholz, Milroy, Minn.....	16.11
Rev. E. A. Birkholz, Marshall, Minn.....	62.85
Rev. E. A. Birkholz, Marshall, Minn.....	61.32
Rev. W. F. Sprenger, Grover, So. Dak.....	100.00
Rev. P. R. Kuske, Brockway, Mont.....	4.25
Rev. P. R. Kuske, Cohagen, Mont.....	12.27
Rev. P. R. Kuske, Cohagen, Mont.....	5.92
Rev. P. R. Kuske, Brockway, Mont.....	8.30
Rev. P. R. Kuske, Watkins, Mont.....	4.32
Rev. R. J. Palmer, Hague, So. Dak.....	35.25
Rev. P. G. Albrecht, Bowdle, So. Dak.....	80.73
Rev. P. G. Albrecht, Theodore, So. Dak.....	25.64
Rev. P. G. Albrecht, Bowdle, So. Dak.....	4.00
Rev. Wm. Lindloff, Elkton, So. Dak.....	27.75
Rev. Wm. Lindloff, Ward, So. Dak.....	22.15

\$1,307.63

Zeeland, No. Dak. ADAM J. HEZEL, Treasurer.

February, 1932

Rev. J. B. Erhart, Rauville Twp.....	\$ 60.00
Rev. J. J. Wackerfuss, Athboy, So. Dak.....	1.95
Rev. J. J. Wackerfuss, Athboy, So. Dak.....	2.14
Rev. H. J. Wackerfuss, Meadow, So. Dak.....	7.34
Rev. H. J. Wackerfuss, Meadow, So. Dak.....	8.38
Rev. H. J. Wackerfuss, Drew, So. Dak.....	3.52
Rev. H. J. Wackerfuss, Drew, So. Dak.....	2.29
Rev. H. J. Wackerfuss, Bison, So. Dak.....	3.38
Rev. E. Schaller, Mound City, So. Dak.....	17.60
Rev. A. W. Fuerstenau, Raymond, So. Dak.....	50.00
Rev. A. H. Birner, Hendricks, Minn.....	32.65
Rev. S. Baer, Hague, No. Dak.....	7.00
Rev. S. Baer, Zeeland, No. Dak.....	17.95
Rev. J. P. Scherf, Roscoe, So. Dak.....	4.95
Rev. F. Wittfaut, Crow Rock, Mont.....	3.25
Rev. F. Wittfaut, Wolf Point, Mont.....	3.50

\$ 225.90

Zeeland, No. Dak. ADAM J. HEZEL, Treasurer.

WEST WISCONSIN DISTRICT

February, 1932

Rev. A. Berg, Sparta.....	\$ 76.38
Rev. A. Dasler, Fox Lake.....	9.60
Rev. J. G. Glaeser, Tomah.....	210.00
Rev. Wm. Keturakat, Sun Prairie.....	125.87
Rev. L. C. Kirst, Beaver Dam.....	30.95
Rev. J. Klingmann, Watertown.....	92.30
Rev. R. P. Korn, Lewiston.....	7.00
Rev. G. O. Krause, Stetsonville.....	25.00
Rev. G. O. Krause, Stetsonville(Sewing Circle).....	10.00
Rev. A. W. Looock, T. Knapp.....	4.00

Rev. G. C. Marquardt, Hurley.....	22.64
Rev. G. C. Marquardt, Mercer.....	2.75
Rev. Wm. Nommensen, Columbus.....	212.30
Rev. A. W. Sauer, Winona.....	225.00
Rev. A. W. Sauer, Winona (Sunday School).....	24.94
Rev. Chr. Sauer, Ixonia.....	10.00
Rev. H. Schaller, Medford.....	5.00
Rev. E. Walther, Wisconsin Rapids.....	313.00
Rev. R. F. Wolff, Cambridge.....	1.50
Rev. H. R. Zimmermann, Randolph.....	20.84
Budgetary	\$1,404.13
Non-Budgetary	24.94
Total for February, 1932.....	\$1,429.07

H. J. KOCH, Treasurer.

SOUTHEAST WISCONSIN DISTRICT

Rev. A. C. Bartz, Immanuel's Congregation, Waukegan, Collection during January for General Fund	\$ 12.80
Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection during January for General Institutions \$100.00, General Support \$32.33; total	132.33
Rev. E. R. Blakewell, Epiphany Congregation, Racine, Christmas Offering for General Fund \$38.58.. donation from Mission Circle for Home Mission \$25.00; total	63.58
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during January for General Support \$199.60, Lutheran High School \$116.25, Lutheran Children's Home \$123.25; total	439.10
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Collection during January for General Fund \$110.86, Lutheran City Mission \$5.34; total	116.20
Rev. H. W. Cares, Hartford, Wis., personal gift for General Fund	5.00
Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection during December for General Institutions \$92.02, General Mission \$200.00, Lutheran Children's Home \$5.46, Lutheran City Mission \$15.53, Bethesda Home, \$4.70; Collection during January for General Mission \$62.31, Lutheran City Mission \$3.20; total	383.22
Rev. G. A. Hoenecke, St. Paul's Congregation, Cudahy, Christmas Offering for Lutheran Children's Home \$14.51; Collection during January for General Institutions \$20.70; total	35.21
Rev. Edwin Jaster, Zions Congregation, Bristol, Memorial wreath for Mrs. Carl Buenger from H. W. Mueller and wife and H. W. Schaefer and wife for Indian Mission \$5.00; Memorial wreath for Mrs. Carl Buenger from members of the Bristol congregation for Church Extension Fund \$5.50; total	10.50
Rev. Walter Keibel, Nain Congregation, West Allis, Collection during 1931 for Lutheran High School	18.45
Rev. H. F. Knuth, Bethesda Congregation, Milwaukee, Memorial Wreath for "Tante" F. Lemke from H. and E. Knuth for Indian Students \$5.00, Collection for General Fund 25c and Lutheran Children's Home 25c; total	5.50
Rev. W. H. Lehmann, St. John's Congregation, Libertyville, Collection for Home for Aged, Belle Plaine, \$13.24, Negro Mission \$10.00, Indian Students \$10.00, General Support \$10.00, Retire Bonds \$10.00; total	53.24
Rev. A. C. Lengling, St. Paul's Congregation, Slinger, Christmas Offering for General Fund	7.25
Rev. Wm. C. Mahnke, St. John's Congregation, Root Creek, balance of Christmas Festival Offering for General Fund \$36.21, Lutheran High School \$2.00, Lutheran Children's Home \$3.15; from Ladies' Aid for Indian Mission (Orphanage) \$25.00; total	66.36
Rev. Ph. Martin, St. Paul's Congregation, Brownsville, Collection for 1930-1931 Budget	250.00
Rev. O. B. Nommensen, Zion's Congregation, South Milwaukee, Collection during January for General Fund	31.50
Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Collection during January for General Fund \$144.31, Lutheran High School \$29.25, Lutheran City Mission \$8.33, Milwaukee Radio (W. T. M. J.) \$8.33; from Sunday School Children for General Mission \$32.00; from N. N. for Indian Mission \$5.00; total	227.22

Rev. M. F. Rische, David's Stern Congregation, Kirchhahn, Collection during January for Martin Luther College	26.60
Rev. J. E. Schaefer, Trinity Congregation, West Mequon, Gift from Ladies' Aid at the 25th Anniversary for Home for Deaf Mute, Detroit,	24.00
Rev. W. J. Schaefer, Church of the Atonement, Milwaukee, Collection during January for General Fund	18.86
Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, Collection during January for General Fund	30.00
Rev. Alf. M. Uplegger, New Jerusalem's Congregation, Globe, Arizona, Offering during Advent and Christmas for Home Mission	16.18
Rev. H. Wolter, St. Paul's Congregation, Tp. Lomira, Offering for Budget \$15.19; St. Petri Congregation, Tp. Theresa, Offering for Budget \$8.83; total...	24.02
Southern Conference Pastors and wives, by Rev. Edwin Jaster, Bristol, Wis., Memorial Wreath for Mrs. C. Buenger for General Institutions	15.00
Total	\$2,012.12

SUMMARY

Budgetary	\$1,630.12
Non-Budgetary	382.00
Total	\$2,012.12
Dated, February 23, 1932. CHAS. E. WERNER, Treasurer.	

WEST WISCONSIN DISTRICT

January, 1932

Rev. Wm. A. Baumann, Neillsville	305.17
Rev. A. Berg, Sparta	17.60
Rev. J. W. Bergholz, Personal	5.00
Rev. J. W. Bergholz, Onalaska	8.25
Rev. J. W. Bergholz, Oconomowoc	8.35
Rev. E. Dornfeld, Personal	20.00
Rev. A. G. Dornfeld, Hubbleton	2.00
Rev. M. F. Drews, Oak Grove	21.34
Rev. Gust. Fischer, Ringle	33.35
Rev. Gerhard Fischer, Savanna	100.00
Rev. Gerhard Fischer, Sabula	23.75
Rev. Gerhard Fischer, Mosquito Hill	7.00
Rev. E. C. Fredrich, Helenville	54.25
Rev. E. C. Fredrich, Helenville, Ladies' Aid	50.00
Rev. P. Froehle, Winona	66.95
Rev. J. Gamm, La Crosse	36.40
Rev. J. G. Glaeser, Tomah	45.00
Rev. W. E. Gutzke, March	30.00
Rev. I. J. Habeck, Minocqua	39.68
Rev. J. Henning, T. Prairie Farm	123.52
Rev. J. Henning, T. Prairie Farm, Sunday School	50.50
Rev. J. Henning, T. Dallas	51.53
Rev. J. Henning, T. Dallas, Sunday School	2.00
Rev. R. C. Hillemann, Plum City	17.11
Rev. R. C. Hillemann, Eau Galle	27.53
Rev. R. P. Korn, Lewiston	58.80
Rev. G. O. Krause, Stetsonville	2.25
Rev. G. O. Krause, Stetsonville, Ladies' Aid	10.00
Rev. G. O. Krause, Little Black	1.75
Rev. H. Kuckhahn, St. Charles	24.50
Rev. O. Kuhlow, Jefferson	1,118.19
Rev. O. Kuhlow, Jefferson, Sunday School	25.81
Rev. Phil. Lehmann, Westfield	15.00
Rev. W. C. Limpert, Altura	49.35
Rev. W. C. Limpert, Altura, Children	12.80
Rev. A. W. Looch, Shennington	4.40
Rev. Theo. Mahnke, Little Falls	19.89
Rev. Theo. Mahnke, Cataract	34.46
Rev. G. C. Marquardt, Mercer	5.64
Rev. G. C. Marquardt, Hurley	58.57
Rev. J. Mittelstaedt, Menomonee	108.32
Rev. G. E. Neumann, Rib Falls	15.82
Rev. G. E. Neumann, T. Rib Falls	9.87
Rev. G. E. Neumann, T. Stettin	16.63
Rev. M. J. Nommensen, Juneau	6.25
Rev. Wm. Nommensen, Columbus	63.25
Rev. E. J. Otterstaetter, Tomahawk	51.59
Rev. E. J. Otterstaetter, Prentice	8.75
Rev. E. J. Otterstaetter, T. Spirit	16.34
Rev. A. W. Paap, Johnson Creek	22.27
Rev. E. E. Prenzlow, Cornell	18.00
Rev. J. M. Raasch, Lake Mills	35.00
Rev. J. M. Raasch, Lake Mills	116.34
Rev. H. W. Reimer, Tuckertown	74.63

Rev. H. W. Reimer, Lime Ridge	18.95
Rev. A. W. Sauer, Winona	553.81
Rev. Chr. Sauer, Ixonia	1.41
Rev. H. Schaller, Medford	101.81
Rev. H. C. Schumacher, Brodhead	20.86
Rev. H. C. Schumacher, Milton	131.00
Rev. J. H. Schwartz, West Salem	50.00
Rev. F. H. Senger, Bruce	1.00
Rev. C. W. Siegler, Bangor	35.00
Rev. G. M. Thurow, Waterloo, School Children	8.75
Rev. Aug. Vollbrecht, Fountain City	93.75
Rev. E. Walther, Wisconsin Rapids	50.00
Rev. A. Werr, Ridgeway	36.31
Rev. A. Werr, Wilson	21.27
Rev. A. A. Winter, Mauston	8.35
Rev. A. A. Winter, New Lisbon	3.50
Rev. R. F. Wolff, Cold Spring	3.00
Rev. R. F. Wolff, Cambridge	10.93
Rev. W. E. Zank, Newville	43.60
Rev. W. E. Zank, T. Deerfield	56.15
Rev. H. R. Zimmermann, Randolph	23.43

	\$4,423.63
Budgetary	\$4,357.53
Non-Budgetary	66.10
Total for January 1932	\$4,423.63

H. J. KOCH, Treasurer.

TREASURER'S STATEMENTS

January 31, 1932 — 7 Months

Receipts and Disbursements Distributed

FOR	Receipts	Disbursements
General Administration	\$ 59,237.99	\$ 29,402.83
Educational Institutions	64,466.78	101,580.47
Home for Aged	2,558.99	3,534.39
Indian Mission	12,704.79	21,037.60
Negro Mission	6,829.30	
Home Mission	63,637.94	65,295.35
Poland Mission	2,901.97	5,955.15
Madison Student Mission	586.71	1,754.00
General Support	8,373.92	12,648.27
Indigent Students	2,704.92	4,408.40
To Retire Debts	8,730.32	

	\$ 232,733.63	\$ 245,616.46
Coll. by Rev. Brenner	1,781.56	

Total available for Budget	\$ 234,515.19	
Deficit		\$ 11,101.27

Statement of Collections for Budget Allotments and Arrears

	Collections	Allotments	Arrears
Pacific Northwest	993.59		
Nebraska	6,351.89		
Michigan	16,869.27		
Dakota-Montana	6,328.29		
Minnesota	42,309.39		
North Wisconsin	40,470.45		
West Wisconsin	45,409.48		
Southeast Wisconsin	41,175.03		

Total Coll. from Dis.	\$ 199,907.39	\$ 285,745.81	\$ 85,838.42
From direct sources	1,137.42		1,137.42

From Rev. Brenner	\$ 201,044.81		\$ 84,701.00
	1,781.56		1,731.56

Total Collections	\$ 202,826.37		\$ 82,919.44
Revenues	31,688.82	49,583.31	17,894.49

Total available for Budget	\$ 234,515.19	\$ 335,329.12	\$ 100,813.93
Bud. Disbursements	245,616.46	*245,616.46	89,712.66

Deficit	*\$ 11,101.27		*\$ 11,101.27
Unappropriated		\$ 89,712.66	
Liabilities Unpaid	\$ 37,916.69		
Budget Savings	51,795.97		
	\$ 89,712.66		

Debts

July 1, 1931	\$ 696,916.65
Debts made since	131,665.24
	\$ 838,581.82
Debts paid	85,587.24
	\$ 742,994.65
Debts on January 31, 1932	\$ 46,078.00
Increase	\$ 46,078.00

THEO. H. BUUCK,

Treasurer.

TREASURER'S CASH ACCOUNT

January 31, 1932 — 7 Months

Accretions

Cash Balance July 1, 1931	\$ 14,680.88
Collections for Budget, Districts ..	201,044.81
Collections for Budget, Brenner ..	1,781.56
Revenues	31,688.82
Church Extension Accounts Paid ..	7,073.05
Church Extension Revenues	247.75
Trust Funds previously reported ..	349.50
Emma Oppenheim for New Ulm ..	500.00
Memorial Wreath, Junior Class, Northwestern College	5.00
J. G. Seibold, Home for Aged	125.00
Notes Receivable Paid	500.00
Annuities	3,000.00
	\$ 260,996.37

Liabilities

Accounts Payable	\$ 18,649.40
Acc. Payable Paid	14,081.56
Plus	\$ 4,567.84
Notes Payable	\$ 109,001.66
Notes Payable Paid	71,025.00
Plus	\$ 37,976.66
Non-Budgetary Coll.	4,014.18
Non-Budgetary Paid	480.68
Plus	\$ 3,533.50
	\$ 46,078.00
Total net cash to account for	\$ 307,074.37

Disbursed Therefrom

Budget Disbursements	\$ 245,616.46
Church Extension Loans	50,266.61
Church Extension Expense	52.62
Annuities	350.00
Inheritance Tax, Schroeder	95.00
Dakota-Montana Bank Loss	1,289.35
	\$ 297,670.04

Cash in Banks	\$ 9,404.33
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We acknowledge with thanks the sums remitted to the Treasurer direct from the following donors:

Previously reported	\$ 934.25
Donations through Indian Mission	44.85
Emmanuel Lutheran Church, New London, Wis., for Mission	100.00
Board of Colored Mission for Gen- eral Support	25.00
Missouri Synod for Indian Mission	22.00
Prof. and Mrs. C. Albrecht, White- river, Arizona, General Donation	11.32
	\$ 1,137.42

We wish to have special notice taken of the gift by bequest of the late Emma Oppenheim, member of the St. John's Ev. Luth. Church, Wauwatosa, Wis. The deceased was a student and graduate of the Dr. Martin Luther College, New Ulm, Minn., to which institution she directs Synod to apply the benefits of her bequest, being \$500.00, and which has been placed to the credit of the trust funds of that institution.

BOARD OF TRUSTEES,

Per Theo. H. Buuck,
Treasurer.

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.

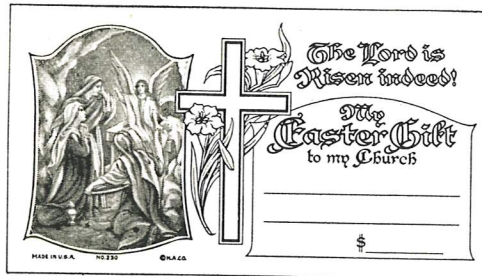
PRICES

	1,000	500	100
Large Size — 3-1/16×5 1/2 — Nos. 17, 230, 234 and 142.....	\$ 4.50	\$ 2.75	\$.75
Small Size — 2 3/8×3 5/8 — Nos. 18 and 159.....	4.00	2.25	.50

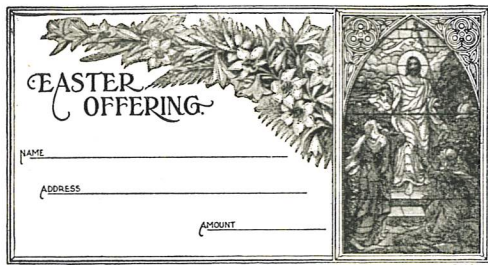
Postage Extra



No. 17—Large Size 3-1/16×5 1/2
No. 18—Small Size 2 3/8×3 5/8



No. 230—Large Size 3-1/16×5 1/2



No. 159—Small Size 2 3/8×3 5/8



No. 234—Large Size 3-1/16×5 1/2



No. 142—Large Size 3-1/16×5 1/2



No. 1002 Easter
Size 3 5/8×2 3/8 inches
Price: per 100, 40c; per 1,000, \$3.50

Slot or Daily Offering Envelope



No. 162—3-1/16×5 1/2

No. 162

Price: \$2.00 per hundred

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 offering. 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 2x2 1/2 inches
5c each, 50c dozen,
postpaid;
\$3.50 per 100,
delivery extra