

The Northwestern Lutheran

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

Vol. 19.

Milwaukee, Wisconsin, December 18, 1932

No. 26

ADVENT

Star and Crown of my salvation,
Jesus, precious heav'nly Guest, —
If Thou hast no habitation, —
Come into my heart to rest.
This cold world will not invite Thee.
How Thy Presence will delight me!
Enter in, and ne'er depart,
Dearest Treasure of my heart!

Well I know my heart's poor dwelling
Is no bright abiding-place,
But a hovel, dark, repelling,
Where all sin has left its trace.
When Thou comest, night will vanish!
Thou, blest Light, the gloom wilt banish!
Enter in, and ne'er depart,
Dearest Treasure of my heart!

All the glory earth is off'ring
Is but dust, its glitter brief,
Bringing care, and grief, and suff'ring,
And then fading like a leaf!
Answered prayer will be the token
That my joy will be unbroken, —
Enter in, and ne'er depart,
Dearest Treasure of my heart!

From the German —
W. Schaller in
Lutheraner 12-9-13.

Translated by Anna Hoppe.
Music by Fritz Reuter.

THE ONE HUNDRED AND FIRST PSALM

(Continued)

Verse 2ff

The Duties of Public Officials

In considering the duties of public officials in a commonwealth, as we desire to do in the following, we must not overlook a feature which is of vital importance to a profitable consideration of the matter in question. It is an adequate conception of the nature and purpose of civil government.

What is government and what is its purpose? There have always been entertained erroneous conceptions regarding the nature of government, the result of which has always led to unworthy conceptions of public duties and corrupt practices on the part of those who fill official positions. If government is looked upon merely as a social compact, or if, as some would have it, the right or legitimate authority of human government has its foundation ultimately in "the consent of the governed," "the will of the majority," then not only deferential regard for government will be found wanting, but state and govern-

mental officials fail to grasp the grave responsibility and the solemn duties imposed on them by their office. And it is not surprising that so many are guilty of negligence and malfeasance in their official activities. For whence so much dishonesty among those who rule? Whence the self-aggrandizement of so many public servants? Whence the vituperations at our national elections, the major and minor political parties accusing one another of misgovernment, of exploiting the people at large, of trampling their rights under foot? Whence the spirit of discontent and distrust prevailing among citizens generally — whence all this, if not from this very source, that there is no deferential regard and esteem for government, and this because the true conception of its nature and purpose is lacking?

Government is not a mere human compact whereby certain individuals are empowered to enact and execute laws for the common good. Nor is it a mere human development, an authority derived from men. No, its origin is divine. Government is an institution of God's ordination.

This is explicitly affirmed in Scriptures. The seat of the doctrine concerning government we find Romans 13:1-5: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake."

It is needless to add anything more in proof of the statement that the real source of government is God Himself. Being the providential Ruler of the world He uses civil government as His instrument in promoting His great ends for the temporal welfare of mankind. It is for this purpose God has instituted civil government — the preservation of order among men and the promotion of their temporal welfare; or as St. Paul puts it, to the good the magistrate is "a minister of God for good," and to the evil he is "a minister of God, a revenger to execute wrath upon him that doeth evil." Hence the functions of civil government are purely secular. In no wise does God

Jan 33
Rev. C. Buenger
5026 19th Ave

purpose to use civil government for the propagation of His spiritual Kingdom on earth — the Christian Church and its cause, save for its external protection.

Of course God has not prescribed any particular form of government; nor does He designate the particular persons who shall discharge its duties. On the contrary, He has left every people free to choose their own form of government in their own way, according to their various degrees of civilization, their social and political condition, their historical antecedents, or even their nature and mentality.

With this understanding of the nature and purpose of civil government, it ought not be difficult for us to ascertain what constitutes the duties of public officials. Indeed, the divine Word plainly sets forth such duties. According to the one hundred and first Psalm it teaches, in the first place,

A High Conception of Public Duty

"I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart." It is obligatory on all rulers and public officials to have before them a perfect standard, and that involves a high conception of their public duties. It was so with David. Whether it concerned his conduct as father in the family or his official relations as sovereign and ruler he would behave himself wisely, that is, he desires to act wisely both in the choice of principles to guide him as well as in the determination of acting accordingly. He is so firm in his intentions to live up to a perfect standard that he cries unto God: "O when wilt thou come unto me?" Obviously the meaning is, "when thou dost come unto me," when thou dost visit me and my dwelling, thou shalt find that these are the principles which regulate and govern me both in my house and in my official capacity as ruler. The idea is that whenever God would visit him in the midst of his official duties, and inspect his conduct, however often this might be, or however unexpectedly He might come, He should always find these principles governing him in his private and public life.

That was David's resolve. Of course David found it much easier to resolve and purpose, though sincerely, and in the sight of God, than to accomplish his purposes, as many things in his subsequent administration prove. But one thing is certain, that this sovereign had a high conception of his public duty.

"I will behave myself wisely in a perfect way — I will walk within my house with a perfect heart." Is not this the very language everyone who occupies an official position, and who administers the government of the land, — governor, ruler, president, judge, or any public official, should make his own? To behave or conduct oneself wisely, to walk in a perfect way, in the way of God's commandments; to act conscientiously, and with integrity, always aiming to do exactly that which is right in the discharge of duties, in the treatment of all under one's

charge and employ — guided and governed by the fundamental principles of right, in everything, even in the smallest matters, — is a requisite ideal of every public official. He should act wisely, that is considerately, and with discretion, using sound judgment, given to thoughtful consideration, always deciding according to justice and propriety without wilfulness or favor. No consideration of material profit should influence his actions nor induce him to forfeit the declaration of the faithful discharge of his duties he was asked to make at the inauguration of his particular office. A ruler or any public official for that matter should so discharge his duties that whenever God, the Supreme Ruler, to whom, in the last analysis, he is responsible for all his actions, comes into his domain, or when any one comes, or however narrow and searching may be the inspection, the principles of right shall be found to regulate his conduct.

We would, of course, not be understood to advocate a forced duty, or that such sense of duty as here described be imposed upon a public servant by the might of his office merely. David says, "I *will* behave myself wisely in a perfect way — I *will* walk with a perfect heart." This expresses a *desire* on his part to act wisely, not because he *must* by virtue of his office.

Speaking of public duty, why not call it a blessed privilege, a golden, God-given opportunity to serve the people and the country? What a community or a nation needs on the part of its public officials is not merely a sense of duty, but a willingness to serve.

We believe that the Father of our country and Founder of our American Republic, whose bi-centennial we have been commemorating during this year has set a noble example of faithful and voluntary discharge of public duties to every public official in our land.

At any rate God, who reigns as the Supreme Sovereign and who says: "By me kings reign, and princes decree justice" (Prov. 8:15), has promised rulers and magistrates who shall deal righteously with their people, saying: "Behold, a king shall reign in righteousness, and princes shall rule in judgment" (Isaiah 32:1).

Course of Practice Following such Sense of Duty

With such sense of duty, as here described, is it possible for a public official to do anything which on its face is reprehensible? David says no. "I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me." The term rendered here "wicked thing" stands in the original for thing of Belial, the base and wicked one, and here means that which is bad, wicked, abominable. David intends to say that not for a moment would he entertain, much less devise a wicked thing or political scheme, which would tend to increase his wealth, his favor, his popularity and power. He hates "the work of them that turn aside," the wicked plans of those who leave the path of truth and honesty. All their doings, motives, schemes are an abomination to him. "It shall not cleave to me," he says.

He will have nothing to do with evil contrivances. They shall not be allowed to attach themselves to his policy as sovereign and king.

O for rulers and public servants in our times, who like David disapprove of every and all political contrivances which tend to corrupt government and make it an instrument of plunder and oppression! What we need in our governmental system are men who will never have it in their minds to enrich themselves by impoverishing their subjects, or enlarging their own prerogative by encroaching on the rights of the latter, men who will not have a blot of injustice come on their hands, but who will set their eyes on what is right and good, "Providing things honest in the sight of all men," as Paul says, Rom. 12: 17, always having the welfare of their people at heart in promoting their moral, social, economic and political conditions.

Public servants inspired by a solemn sense of their official duties furthermore will not employ men or women in their service who practice unscrupulous methods for their own gain or self-interest. Says David, "A froward heart shall depart from me; I will not know a wicked person." A froward heart is an unprincipled, crooked, deceitful heart, and men with such a heart this sovereign would in no wise identify himself with in his court.

It goes without saying that corrupt politicians will exercise an unsavory influence at the seat of municipal, state or national government, and therefore governmental leaders of honesty and integrity will not associate, nor cooperate with such, knowing that a terrible reckoning awaits those in high places who practice deceit and corruption. St. James speaks of those who keep back, by fraud, the hire of the laborers who reap the harvests, and he tells them that the cries of these reapers enter into the ears of the Lord Sabaoth. And, as a result, the riches of such oppressors, he says, become corrupted, and their garments moth-eaten. (James 5: 2-4). And surely such indictment is applicable to corrupt and oppressive officials.

Again, persons sitting in high places and having an ideal conception of their office and its duties, will not tolerate slanderers to spread pernicious propaganda against governmental officials. "Whoso privily slandereth his neighbor, him will I cut off," continues the sovereign king of Israel. One who vilifies others in high places; who stabs their reputation in the dark, in order to get a political job himself, is an abominable creature whom every right-minded man will detest. O that our nation would be liberated from the curse of political slander so prevalent among public officials! And so also "him that hath an high look and a proud heart will not I suffer," says David. Men may sit in high places, may be incumbents of high offices, yet if they have the right conception of their official duties, they will be far from becoming haughty, or feeling themselves superior to the people, but rather regard themselves as humble servants of the community they represent. As nothing is more of-

fensive to God than pride and high looks, so nothing ought to be more odious in the eyes of men, especially men of authority. Closely allied to pride is political ambition, which is filling the world with horrible groans. History is replete with examples of ambitious men who have proven a scourge to millions.

One more saying of the Psalmist we would add in conclusion. "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me." Thank God, there are still faithful citizens of the commonwealth, despite the ungodliness of the masses. And rulers and magistrates do well to look to those at all times. It is the faithful of the land, on which they can place reliance; whose truth, fidelity and honesty they can confide in, and from whom they may expect true assistance in carrying out their difficult task of conducting governmental affairs for the good of the people. Not all the faithful of the land may profess the Christian religion; but those of them that do, will offer such support to the government as no ruler or magistrate can afford to forego — the support of the prayer:

"O bless, Thou heavenly Potentate,
With wisdom, strength, the pow'rs of state,
That wrong and violence may cease,
And Church and home abide in peace." J. J.

COMMENTS

"Why?" "Why do the Catholic papers reach so many homes?" asks The Presbyterian Magazine.

There are 310 Roman Catholic periodicals in the United States. In the Catholic Press Directory 267 of these report a combined circulation of 7,000,000. As there are 18,605,000 Catholics in our country, it appears that there is at least one church paper in every Catholic home.

The magazine from which we quote states that in the Protestant Church the church papers reach considerably less than one home out of twelve. The Baptist gives the figures for the Northern Baptist Convention as not more than one family in twenty. Our "Gemeinde-Blatt" and "Northwestern Lutheran" are printed in the proportion of one copy for eleven communicant members. That would mean a church paper for one family out of three. But some allowance must be made, as many families receive both papers.

Why is there so great a difference? The Presbyterian Magazine explains:

First—the priests preach about the church papers, and keep these papers before the people constantly. They make a special, insistent effort to get the young people to read a church paper.

Second—there is a Catholic press month in which every church intensifies its efforts to get subscriptions.

Third—everywhere and at all times there is a concerted effort by all church leaders and workers to make a more in-

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter December 30, 1913, under the Act of March 3, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all news items to Rev. F. Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

telligent and better informed church constituency through the church paper.

We Protestants can learn some lessons from our Roman Catholic friends.

No one will deny that it is more than desirable that every church member be a reader of a church paper. We are not ready to admit that our Lutheran Christians show less interest in their church than the members of the Catholic Church take in their church. We believe The Presbyterian Magazine is right, it is simply a matter of concerted and sustained effort. And we should be ready to join in an effort to place a church paper into every home in our Synod. Why not give this matter our attention now?

J. B.

* * * *

Atheism vs. Morals In answer to the question, "What do you think of our university at Madison having an openly avowed atheist teaching the philosophy of religion?", put to him by a contributor to his question box, the Rev. Howard Agnew Johnston, pastor of the Immanuel Presbyterian Church, Milwaukee, said some very true things in his sermon, as The Milwaukee Journal reports.

There is a vast amount of mechanistic psychology taught in the institutions of this country," Dr. Johnston said, "this is materialistic and atheistic, leaving God out of the account entirely. It follows that our young people who are taught this kind of psychology grow up to have an idea of a man-made world, in which they have no responsibility to God.

"A philosophy of religion, as it is taught by an atheist, develops a theory that religion is simply the result of man's fears and superstitions, gradually finding a place in human life leading credulous men to believe in powers higher than man's, and coming to feel that it is necessary to placate these powers.

"Prof. James H. Lueba of Bryn Mawr College, who is an avowed atheist, declares in his book 'The Belief in God and Immortality,' that they who hold his views 'Have

no belief in an interfering providence, and consequently none in prayer. Responsibility they feel toward none but themselves, and those affected by their doings.'

"This spirit breeds inevitable defiance against authority and repudiates the idea that those indulging themselves as they may desire are responsible to any one for their conduct. They have a right, they claim, to live their lives as they please.

"Prof. McDougall of Harvard says this spirit is making America the most lawless country on the planet."

Dr. Johnston has hit the nail on the head. Religion may not be a philosophy of life, we believe it to be much more than that, but certainly the godless philosophy of life inculcated by the materialistic teachings of the modern psychology destroys every vestige of respect for any authority, be it that of God or man. According to these modern atheistic teachings no man is responsible to any one but himself — he may do whatsoever lies in his power to do. All distinctions between good and evil are wiped away, laws are not divine, but accommodations to the state of society, there is no sin, no devil, no hell, no heaven, no God.

"What should Christians do about it?" is the second question that was put to the pastor of Immanuel's Presbyterian Church. As to that the Dr. Johnston said that Christian people must maintain and sustain Christian colleges and see that they are loyal to the Christian faith in which they were founded. "We may not fail to admire our Lutheran and Catholic friends who are willing to pay double taxes in order to have their children given what they deem to be adequate religious instruction," he said.

How about that, dear Lutheran reader? Are you aware of the fact that these materialistic and godless teachings are begun in the public grade schools, continue in the public high schools, and logically receive the final cap-sheaf at the universities? Are you alive to the danger threatening your children and those of your neighbor, and thus the whole youth of the land to the moral disintegration of our coming citizens? If so what are you doing about it? Are you heartily in accord with the strivings of your parish to establish and maintain Christian day schools? Are you ready and willing to support them and the Christian colleges that your fathers founded so that the truth of God unto salvation may endure? If so, blessed are you, and be assured that with your prayers and gifts to aid us, we shall go on courageously and hopefully, knowing full well that our weak labors shall not be in vain, as we trust in Him who has commanded us to bring our children to Him that He might bless them. Read Genesis 18: 19, Mark 10: 14, Ephesians 6: 4.

Z.

* * * *

"Norway and the Jesuits" Under the title "Norway and the Jesuits," the Lutheran Herald tells the story of a woman's fight to keep the Jesuits out of Norway. We offer this story in a condensed form.

The constitution Norway adopted in 1914 granted religious freedom to all Christian sects, but barred Jews and the Jesuits. Monastic orders were forbidden. In the course of time, one limitation after the other was stricken from this paragraph till only this one was left: "Jesuits must not be tolerated."

Some people felt this to be inconsistent, and attempts were made to have this last limitation removed. But the attempts failed. More recently they were repeated. And now Mrs. Martha Steinsvik, about fifty years of age, the widow of a well-known liberal journalist, took up the fight in defense of this clause of the constitution. University trained, having passed the examinations for the degree of Candidate of Theology, a well informed and able lecturer, she was well qualified for the work she undertook.

The Herald says:

She followed the same line as the famous Pascal in his "Provincial Letters." In a lecture which she gave in many cities she quoted Jesuitic textbooks on moral theology and proved their morals to be low beyond conception. She attacked the Roman Catholic confessional and the questions asked those who come to confess. She also attacked the Jesuitic mental reservation and methods of evading the truth, for instance in a lawsuit. Her lecture gave shocking revelations of the moral perverseness taught by Jesuitic teachers and domiciled within the Roman Catholic Church.

And

the worst part of it was that she seemed to know what she was talking about. She quoted — volume and page — the Roman Catholic authors in translation from Latin to Norwegian.

It is only natural that Catholic priests replied. One of them in his zeal "used such invectives and such abusive language" that Mrs. Steinsvik felt compelled to sue him for libel. It was established that her quotations were authentic. The court found that the priest had used libelous language. But the judge, taking the position that the priest had acted in self-defense, assessed Mrs. Steinsvik with the costs of the proceedings. She appealed to the Supreme Court, and the lower court's decision was reversed.

Thereupon the militant lady in strong terms attacked the judge for gross partiality, compelling him to hale her into court for libelous attacks against a state officer.

At this trial it was again established that her many quotations from Jesuitic and other Roman Catholic writings were authentic and had been correctly translated. It took the judge two hours to instruct the jury, and the jury two hours and ten minutes to find the verdict it brought in, "Not guilty in any count of the indictment."

The Herald says:

This lawsuit has caused a great sensation in Norway. What its consequences will be for the unfortunate judge of the lower court, we do not know. But the wide publicity given to the real character of the Roman Church and many of its servants must have been a hard blow to their propaganda and hopes in Norway, as well as in Sweden and Denmark.

J. B.

THE RELATIVE PROPORTION OF LAW AND GOSPEL IN OUR CHURCH LIFE

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

Part II

As far as the pastor is concerned, then, his congregation is in part composed of people who have never heard the word of salvation at all. It may be that the physical sound of the spoken Word has actually never reached their ears. Again it may be that people have been in church often, yet the Word has never gained entrance into their hearts because they have let their minds be preoccupied with other things or may even have slept during the sermon. Again the pastor will assume that there are such in his congregation who are already Christians. These the Lord would strengthen and further in their faith through the sermon. A weak and a halting faith, the bruised reed and the smoking flax He will strengthen and nourish, and a strong faith He will encourage and ever lead to new heights and victories. But in the Church the Lord has created unto Himself a peculiar people, zealous of good works. In the lives of His people He would achieve for Himself true fruits of His Spirit, and the sermon, the preaching of the Word, shall be the means to that end.

How are all these things to be accomplished? In the public sermon we must never lose sight of the fact that all these things, faith, perseverance, sanctification, are worked in man only by the Gospel, never by the Law. The Gospel ever remains the power of God unto salvation; and faith cometh by hearing. The preaching of the cross is the power of God that saves men. Furthermore men are and remain Christians only by abiding in the Word of Jesus, the Lord. Through his Word they are clean (John 15), and, as branches on the true and living vine, they bring forth much fruit.

The preponderant message of the average sermon will then be the Word of Life and Salvation in Jesus Christ. A sermon has missed the point entirely if Jesus and the fact of salvation is not found therein. The cardinal facts of the Gospel rather, atonement for sin, justification by faith, will stand out as the main thought and the background for the whole sermon, even as Jesus Christ is the background and the main thought of the whole Scriptures.

That the Law is not the saving power and the building force in Christianity, is plainly stated in Holy Writ. Not only does the Law bring the knowledge of sin, but coming in contact with sinful humanity, the holy Law of God arouses the wrath and enmity of man against God (Rom. 4:15). Because of man's sin the holy Law of God is impotent to produce righteousness in him (Rom. 8:3). The law made nothing perfect says Heb. 7:19, but the bringing in of a better

hope did, by which we draw nigh unto God. It is one thing to say to the carnally minded man. "Thou shalt be holy." It is quite a different matter to make him so.

But the Law has its proper place in the sermon none the less, both for the Christian and for the unbeliever. Were the Christian a perfect man, were he in coming to faith wholly purged of the old sinful flesh, the "Old man," then the preaching of the law were unnecessary for him, it would not have place in his life. But the Christian is a dual nature. According to the new man, he knows no law; the Law with its demands, threats, promises, and condemnations is not for him. He is God's own in Jesus Christ, justified, living in holy liberty as God's child. But where sin makes itself known and felt in his body, he still needs the Law of God, to stamp his sin too for what it really is, namely rebellion against God, the death dealing agency of Satan to separate man from God. Thus Jesus sending his disciples to preach the Gospel to every creature, also adds the word. "He that believeth not shall be damned." Surely that is a declaration of God's Law in its most impressive sense. Unbelief, the fundamental sin, is stamped and condemned as the ultimate sin and unrighteousness, which will even keep a man from having part in the blessed salvation, prepared by the heavenly Father for all his children. Such a preaching of salvation only in Jesus Christ, and the condemnation of unbelief has its place in every sermon.

The exact proportion of Law and Gospel in the average sermon cannot be measured mathematically. The rule that the sermon must contain three equal parts treating of the Law, the Gospel and a Gospel admonition, is an arbitrary rule, not given in Scripture. The pastor who insists on following it, will find that he is only making his own work more complicated and difficult, and that he must often do violence to the text which he is presenting to his congregation in the sermon. He does better to follow his text both in its content and in its logic, especially when taken from a standard series of pericopes. If the preacher's logic is at variance with the text, he should take it for granted that he, and not the text, is at fault. It is part of our training in the ministry that we learn to follow God's logic and method of presenting the saving truth; that we learn to size up and utilize every text and all sermon material from the standpoint that God would have all men to be saved, and that through faith in Christ Jesus. Then we will not fall into the danger of becoming "Law preachers" whose principal activity is a detailed crusade against sin in all its manifestations; who are ever condemning and tearing down, but who do little constructive building work, in that they bring the Word of Peace to their hearers, that Word by which the Lord sends His Holy Spirit, builds and upholds His Church.

But why do some "preachers" prefer to preach the Law rather than the Gospel, and why would some people rather hear the Law than the Gospel? The Law, or rather the idea of the Law, appeals to men. We are creatures of the Law, so to speak. We think and act quite naturally in terms of the law. We also have a remnant of God's Law in ourselves, our conscience. When we then think of God and of our sin, the natural thought is that we can and that we must atone for our sin. The Gospel on the other hand is altogether foreign to our nature. We cannot conceive of anyone taking the place of the ungodly, and we do not begin to think and act in terms of the Gospel until God himself has grafted His saving truth into our very soul.

Then, too, it is easier to preach the law than the Gospel. The two stand in the same relation to one another as destruction and construction. It is easier to tear down than to build up. Since man is fundamentally a sinner, it is not a difficult matter to find faults in his life. Even the Christian remains a poor sinner as long as he lives on this earth. So the preacher who makes it his business to catalog and analyze sin, has a great field for activity. To this may be added the fact that it is often a sop to man's vanity to show others their sins and mistakes. The pharisee is not altogether dead in any man's flesh.

But when people show or express a preference for so-called preaching of the Law, it may be because they, like the preacher, do not apply the castigation of the Law to themselves but to their neighbors. The pharisee in the pew likes to hear the sins and shortcomings of others discussed in public; it is soothing to his self-complacency. Or again people will feel that they have atoned for their sins when they have endured a sharp sermon, directed at them. If a pastor's pet aversion happens to be dancing, his people know what to expect, and having meekly endured a severe tirade, they will again breathe more freely, feeling that they have suffered, they have atoned for their sins.

Much legalism in preaching is not, however, a preaching of God's Law at all. Scolding, nagging, mere faultfinding and moralizing is not preaching God's Law. The Law is a severe message of condemnation to sinful man. It is not pleasant to hear, for it flatters no man's vanity. The real Law of God strips man of all pretense and righteousness before God. It not only tells him in general terms that he is a sinner, but it demolishes all holiness and righteousness with which he would come before his God. It condemns his best efforts as unrighteousness like unto a filthy rag. It brands him a lost and condemned creature; it confronts him with the terrors of hell and damnation. It leaves him without hope. Where the Law is really preached and where it impresses itself upon the heart of man, man feels no comfort, no as-

surance; he knows not where to turn nor what to do to escape the righteous wrath of his God.

To sum up then, we may say, that the average sermon is to be a message of peace and salvation, a word of comfort and hope to distressed and weary souls. Only incidentally do they come into consideration who despise and reject the Savior. Surely the sermon will impress upon them the solemn fact that God's Word holds no hope for the sinner who turns his back on Jesus, the Savior, but the Gospel not the law will predominate in the sermon. Special conditions and circumstances may at times demand a special emphasis of one or the other part of God's Law; but even then it will not become the real theme of the sermon. The aim of all preaching as we see it in the example of the prophets, of Jesus and the apostles, is to save men. Even when Jesus and the apostles meet conditions which might prompt many a modern preacher to tear his hair in desperation, we marvel at the manner in which they meet the situation. Jesus is fully conscious of the sin of the Samaritan woman. There is no intention on his part of overlooking or minimizing her sin. Yet the real and principal object of his conversation with her, is to bring her the comfort of salvation. Consider Paul in his relation to the congregation at Corinth where men became drunk at the Lord's Supper, or behold Him on Mars's Hill in Athens. Surely there is a clear statement of sin on the one hand, but the burden of the message is the good news of salvation in the name of the Lord Jesus.

THE BOOK OF MALACHI APPLIED TO OUR CONGREGATIONS

Paper Read At Nebraska District Synod
At Hoskins, June, 1932

By Pastor Im. P. Frey

(Conclusion)

All this the prophet was constrained to say by the frivolous practice of the Jews of his day to discard their old wives and to marry new wives. That was an abomination unto the Lord, for Malachi says, "The Lord, the God of Israel, saith that he hateth putting away." And that is a moral principle which must still stand to-day. The New Testament has not liberalized it, has not subtracted one jot or tittle from it. It is still in full force to-day. How emphatically the Lord Jesus condemns divorce when He says: "What God hath joined together, let not man put asunder. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another committeth adultery, and whosoever marrieth her which is put away doth commit adultery." And as Jesus stands, so His church, His Christians must stand also. What came forth out of His mouth we must be willing to repeat. What he called

adultery, we must also call adultery, and our practice must square with our doctrine.

The divorce evil has grown by leaps and bounds. The by-products of divorce among the wealthy and fashionable constitute such a profitable business that different states of the Union compete with one another for the business, by liberalizing the laws concerning residence requirements before a divorce can be obtained, Nevada with its six-weeks residence requirement having thus far gathered in the greater share of this questionable business. Whosoever dares to say with Jesus to-day, "Whosoever shall put away his wife except it be for fornication, committeth adultery," or with John the Baptist, "It is not lawful for thee to have thy brother's wife" is looked upon as a back number. In the year 1929 there were more than 200,000 divorces in our country. Nebraska had 1,728 and South Dakota 778. There are in our country about 17 divorces to every hundred marriages. In the ten years preceding April 1930, 3,617,200 persons were divorced in our land. The moral fiber of our people has been weakened to such an extent that divorce is no longer considered a serious matter. There was a time when a divorce was considered a disgrace, and divorced persons were not tolerated in polite society, but that is no longer the case. Many enter the holy estate of marriage carelessly and frivolously, not infrequently on the spur of the moment or on a dare, for they figure that, if they do not suit one another or tire of one another, the divorce courts are always open for business. Yes, it is nothing unusual in our day for people to be divorced six or seven times. That is promiscuousness, polygamy in everything but name. And those who are setting the fashion in this are the movie actors and actresses, the heroes and heroines of the boys and girls of our country. No wonder that, when they grow up, they follow in their footsteps. In the days of Malachi it was the men who were the worst offenders, but in our day it is chiefly the women who find it easy to obtain a divorce on almost any trumped-up charge with high alimony. Yes, as a certain magazine article recently showed, the obtaining of alimony has become a regular "racket" with many women, using it as a means to keep themselves in luxury the rest of their lives. Any way we look at it, we must say that divorce is a sordid business. And let us not forget that the Lord hateth putting away.

It does not lie within the province of the church to try to correct the divorce evil by statutory means, by using its influence to get more stringent divorce laws passed. But it is the duty of the church to testify against the divorce evil, to proclaim in unmistakable terms: "The Lord hateth putting away. What God hath joined together, let no man put asunder." The church must continue to testify that any divorce

which does not rest on scriptural grounds is adultery and that any remarriage of a divorced person or persons, whose divorce had no scriptural justification, is an adulterous union which the church can not and dare not recognize as proper. Since they are exposed to the influence of the world, our own church-members are beginning to seek the easy way out of an unpleasant situation by turning to the divorce courts instead of patiently bearing the marital cross which the Lord has laid on them. It is beginning to happen more and more frequently that the pastor or the congregation must deal with cases of divorce within the congregation or with respect to people who apply for membership in the congregation. In such cases let us be true Malachis, true messengers of the Lord, and remember that the Lord hateth putting away. We do not like to lose members, nor do we like to pass up an opportunity to gain new members, and the temptation is often strong to stretch a point and not to be too particular about it. It is not pleasant to tell divorced people to their faces, as Malachi did, "The Lord hateth putting away," or to say to some prominent person, as John the Baptist did to King Herod, "It is not lawful for thee to have thy brother's wife." But if the situation calls for it, then let us not hesitate to do so. We are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men.

In the foregoing a few of the outstanding lessons have been drawn from the Book of Malachi and applied to our modern day and age. Other lessons just as timely, instructive, and practical could be drawn from the same book, but we shall let the matter rest here. The prophet, as we have seen, used harsh words and severe language. He denounced the sins of the people in scathing terms, not because he liked to scold and denounce, any more than any preacher does, but because he wanted to lead the sinners to repentance that they might not perish in their sins but seek God's forgiveness to the salvation of their souls. He says to them, "And now, I pray you, beseech God that he will be gracious unto us." He did not preach only law. There is also much Gospel in his book. His inspired eyes pierced the veil of 400 years and saw the way-preparer coming, with the promised Savior of sinners close upon his heels. He said, "Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." He comforted their sin-sick hearts with the "Sun of righteousness with healing in his wings." A Savior was coming who could save them in spite of all the sins of which they had made themselves guilty.

And that is also our comfort when we see how, in these last days of sore distress, we have been contaminated by the spirit of the times, when we see how far we have strayed from the right paths, and how indifferent we have been in doing the work of the Lord. We must plead guilty to many of the charges which Malachi hurled into the faces of the Jews of his day. Therefore let us pray God that He would be gracious unto us for the sake of that same Savior and Redeemer to whom Malachi directed the sinful people of his day.

Lord Jesus, help, Thy Church uphold,
For we are sluggish, thoughtless, cold;
Indue Thy Word with power and grace,
And spread its truth in every place.

SOCIAL ACTIVITIES

Essay Read Before the Nebraska District Convention
By Pastor G. L. Press and Printed By Resolution

(Continued)

But granted that social activities do bring thousands into the churches from all walks of life, what do they do for them after they get them into the churches? A favorite argument of the social activities is that social activities bring about a closer relationship between members of the congregation, that they tend to cement the heterogeneous group, which often makes up a single congregation, into a united whole, and that very often they bring about lasting relationships such as friendship and marriage. And that is something which is certainly to be desired, that our members be induced to desire each other's company, that lasting friendships be engendered between individual members of our congregation rather than have them form their friendship with outsiders, and that the young people of the congregation marry each other instead of forming all kinds of mixed marriages.

Very true! All these things are highly desired. There is nothing that a faithful minister of the Word desires more as far as the outer life of his congregation is concerned than a real bond of unity between the members, intimate friendship, and marriage of the young people with others of their own circle. But it is to be doubted that social activities do this. Anyone who has ever had anything to do with this institution knows in the first place that all extra-congregational organizations and their activities are loaded with the proverbial dynamite, because of the adversity of human nature, and that he therefore, indeed, is a rare specimen, who can so guide and lead these activities that everything continues to run smoothly. The few connections this writer has personally had with these activities make him chary of them for this very reason. Everything, often enough, looks wonderful on the surface, but when one gets behind the scenes and gets only glimpses, of the animosity, envy, uncharitableness, deceit, and slander these things engender, he

becomes convinced that the evils, as far as this one argument is concerned by far outweigh the values of social activities. In this connection it is interesting to note what one, who is not a Lutheran, has to say in regard to social activities engendering fellowship and friendship among the members of the congregation. Rector Harrison Rockwell, pastor of All Saints Episcopal Church of New York City, a church which has a fifty per cent colored membership, and whose confirmation class of 1922 consisted of 7 negroes and 15 white, of whom one was a Hebrew, another a Chinese, and another an American Indian, writes to *The Christian Century*, as quoted in the *Northwestern Lutheran*, January 17, 1932, as follows: "I think that one reason for having brought about so harmonious a situation as prevails is that we have less social activities than the average church. We express Christian brotherhood in Christian worship, in the pew and at the altar rail. From there each goes his way. Had we more social affairs, dances, and the like, it is possible that difficulties would have arisen. At any rate, before the altar we have the semblance of brotherhood after the Christian pattern."

Furthermore the facts do not bear out the contention that social activities are a means whereby the young people in a congregation are induced to marry each other. The opposite is true to-day. Never before have there been so many mixed marriages and so little concern on the part of the young people about each other's religious principles and beliefs. How often does a prospective bride or groom in this modern age come to his pastor with his betrothed for instructions? The attitude of the majority is largely one of indifference and disinterestedness. We'll think of that later on, seems to be the motto. If they come at all it is sometimes later, usually in the interest of harmony in bringing up their children. So perhaps instead of receiving acclaim on this score, social activities once again stand indicted and therefore should be condemned as a menace to the interests of the church and its members.

But even if this argument that social activities are a means towards real fellowship, brotherliness, lasting friendships, and marriages of kindred faiths, could stand without refutation, if it were true beyond a semblance of a doubt, there yet is another angle which must be taken into consideration. In order that social activities are a success much time must be devoted to them. Father must give his time to the men's club, mother to the aid and missionary society, daughter to the junior aid and young people's society, and son to his organization or club. This takes each member of the family out of the home at least one night of the week, and that on separate nights, and so it is not difficult to see how this institution is only one more link in the chain of amusements, clubs, leagues, etc., which have all but disrupted the home. To contend that if the church does not provide for amusement, the people will get it some other place, and that usually in a setting which is detrimental to body and soul, does not stand.

The home is God's first and foremost institution for the nourishment and edification of the souls and when there is hardly a day a week in which various members of the family are together for one hour this is an impossibility. This is one of those things which Jesus meant when He said, "Teach them to observe all things whatsoever I have commanded you," and if we would not lose our identity as a church it is our business to do it and not stand idly by with a hopeless gesture of despair and say, what are we going to do about it?

But how about the moneys that are raised through these activities? Do they bring in the money? They most certainly do. But it shouldn't be difficult nor take us very long to consign this argument to its proper place; namely, the waste basket. But again and again it pops out in defense of social activities. And I fear in the majority of cases it is the most important reason of all for social activities. For some time now the only measuring stick known, whereby the success or failure of a church was measured, was the amount of money raised by its various organizations. Never did one hear questions asked about the methods used, but only how much. And in order to gain favor, and meet competition we find the pastors and leaders of the churches running around in circles trying to find new ways and means to bring in the funds. But whither are we drifting? How can we defend social activities as a means of financing our churches, both in view of what this does to our Christians and of what we know we owe to our Lord Jesus, our Savior? In circles where all sorts of social activities are the means of raising the moneys it has become next to impossible to obtain free-will offerings. As one person, who moves in such circles, recently said to one, when I sought to show how wrong such methods are: Perhaps it isn't just the right way to give towards the church, but nevertheless that is the only way I will ever give anything, I want to see something of my money. It is written, "We love Him because He first loved us," but how much love is manifest in the above sentiment? But what else can we expect when people are taught to thus give unto the Lord? It is the inevitable result of making social activities a means whereby the necessary moneys are raised.

(To be concluded)

"A WORD TO THE WISE"

For reasons too well known to be mentioned, the writer had decided to send no Christmas appeals in behalf of Apacheland this year. And he is not going to do so now. But some days ago he received a letter from a retired pastor, well beyond three score and ten and receiving a mere pittance from Synod, from which we thought it well to print a few paragraphs.

This aged brother writes: "Everywhere is depression. The heaviest depression is the depression of the soul, of mind and will. We have much reason to pray: O Lord, do not allow us to sink into despair.

"In the good times from 1913 to 1929 — 1921 excepted — our Christians did not give to the Lord's Kingdom according to their income, therefore the debts. Would they only now acknowledge their sins, repent and seek God's grace offered in the Gospel. And would they now, in the power of the Holy Ghost, give, give to make good according to their fortune, — and everything will come to order.

"Easter already I commenced to lay aside 10 cent pieces and finally I had enough to order for your Indians 999 Bible parts, one-cent edition and 10 Psalms, two-cent editions and also 1,000 reward cards. (Italics by the writer.)"

"At the present time I could not save a cent. I am out of work for an indefinite time. . . ."

"I am 75. Perhaps I cannot do it anymore; then that last gift would be my last will. Jesus lives and He shall reign and rule and His kingdom shall come more and more towards the end.

"Accept our heartiest thanks for the Apache Scout."

Do these lines not remind one of her of whom our Savior said that she cast in more than all they which have cast into the treasury?

And just as there are no doubt many such consecrated Christians in our circles, so there are also many sincere Apache citizens of the Kingdom who will accept small Christmas tokens from the former with Thanksgiving.

Names and addresses of our missionaries on the field:

E. Sprengeler (Bylas Mission Day School), Bylas.

H. E. Rosin and Alf. M. Uplegger (Peridot Mission Day School), San Carlos.

F. Uplegger, San Carlos.

A. C. Krueger (Cibecue Mission Day School), Cibecue.

A. Nieman, Cibecue.

Chr. Albrecht (East Fork Orphanage, Boarding and Day School), Whiteriver.

P. A. Behn and E. Edgar Guenther, Whiteriver.

E. E. G.

REPORT OF THE WISCONSIN STATE TEACHERS' CONFERENCE

Perhaps one of the finest conferences held in recent years took place in West Bend, Wis., on the 3rd and 4th of November. Teachers and pastors from far and near, not only from Wisconsin alone, but also from Minnesota as far west as New Ulm and vicinity, made their appearance. It is rather unusual to have coworkers travel such a far way by automobile at this season of uncertain weather conditions, but it proves both the merit of our Wisconsin State Teachers' Conference as well as the zeal of those teachers in their quest for educational inspiration from their colleagues working toward a common goal.

From the Minnesota delegation came the request that a biennial meeting of all teachers in the Wisconsin Synod

be held at some central location in the near future. The Wisconsin State Teachers' Conference realized the value of such a gathering and immediately appointed a committee to study this matter and to make a detailed report at the next annual meeting.

With only a few exceptions the program as outlined by the Program Committee was carried out. Mr. L. Serahn, the chairman, opened the session with his customary opening address in which he stressed the teaching of religion as the most important of the four R's. Children should be taught not only God's Law, but also the Gospel by which they are led to believe in their Savior and according to which they should be trained to live Christ and to observe what God has commanded them.

Prof. Paul Gieschen read a paper on the subject: The Junior High School. He outlined a historical survey of the Junior High School as an educational movement, presented arguments for and against it, and gave an interpretation of the basic lines of the institution as a functioning system as we know it. The last part of the discourse contained an earnest admonition regarding the dangers of the Junior High School. He showed that it is a clearing house for all kinds of educational experiments parading under the banner of character training.

Prof. A. Schaller gave another one of his interesting lectures on the Portraits of Christ in the Old Testament. He pointed out the history, mission, purpose and titles of the Messiah as pictured by the prophet Isaiah. In uplifting and bracing words he encouraged a joyous preparation for Christmas, regardless of the depression, because every one of God's promises concerning the Savior was fulfilled.

Practical lessons worthy of emulation were given in the various groups by E. Bradtke, G. Glaeser, M. Garbrecht, E. Rolloff, Anna Glatz and Gertrude Gieschen.

The Round Table Discussions which were an innovation on this year's program proved to be very valuable and interesting. The discussions in the first group, for lower grades, were led by Mrs. M. Wolfrath and Ruth Nommensen; in the second group, for upper grades, by Rev. L. Voss and S. J. Bergemann; in the third group, for mixed school, by P. Kolander and Irma Krause.

On Thursday evening divine services were held in the church during which Prof. W. Schumann of Northwestern College preached a sermon based on the story of Nicodemus in John 3. The Teachers' Chorus under the able leadership of K. Jungkuntz sang appropriate selections by Bach which served to enhance the services.

Of the committee reports presented for discussion, the one on school visitation was the most eagerly anticipated. Though still tentative in some respects, the Proposed Plan of School Visitation and Mode of Financing the Project as outlined in a printed copy showed that the committee appointed by the conference together with Joint Synod's School Committee had done some real work toward solving this problem. In the first part the plan lists ten basic considerations, suggests an arrangement of the field

to be visited and outlines the duties and qualifications of the executive secretary. In the second part which tells of the mode of financing the project we find the statement that Joint Synod, holding the direct control over the work, should also bear the financial responsibility for it. Anyone interested in a perusal of this plan may get a copy of it by writing to the chairman of the committee, S. J. Bergemann, or to any member of Joint Synod's School Committee.

A resolution adopted by the conference endorses the results of the work of our committee and encourages it to keep on working and to put the plan before the Joint Synod meeting in 1933.

In order that the Mixed School and the Lower Grades might be represented when future conference programs are arranged, the chairman appointed E. Rolloff and Lillian Giegling respectively to augment the Program Committee.

For the sake of relaxation Colleague Prah gave some timely bits of humor gathered in his long career as a schoolmaster. The well-known "Nuernberger Trichter" was also exhibited by him, but for display purposes only.

A very pleasant surprise was enjoyed by the conference when a letter containing greetings and a message of good wishes and God's blessing for the session was read by the secretary. The writer, our dearly beloved Prof. Sperling, who is now 90 years old, was at one time a member of our state conference, but the letter was cherished by most of us mainly because he had started so many of our teachers on their teaching career at Dr. Martin Luther College.

The 50th anniversary of two of our faithful colleagues was also observed in a few words of congratulation by the chairman. Mr. E. Eggebrecht and Mr. L. Ungrodt, who are still active in Milwaukee schools, were the distinguished celebrators this year.

One of our loyal members, however, was missed. Mr. H. Goetsch of Fond du Lac was called to his heavenly reward in the spring of this year. The conference honored his memory.

A vote of thanks was given the congregation, pastor and teachers of West Bend for their kind hospitality. The conference also extended a vote of thanks to Prof. W. Schumann for his edifying sermon.

No invitation for the next annual meeting has as yet been received.

The conference adjourned with the singing of the hymn, Now thank we all our God.

J. F. Gawrisch, Sec'y.

FROM OUR CHURCH CIRCLES

Mixed New Year's Conference of South East Nebraska

The Mixed New Year's Conference of South East Nebraska convenes January 6 to 9, noon (2:30) to noon, in Trinity Church, 13th and H Street, Lincoln, Nebraska, G. W. Hartner, pastor.

Essays: Baumann, Heinicke, Monhardt, Nau, Reimnitz, Klinck, Lehmann, Timken.

Sermon: Ernstmeyer (Krey).

Confessional: Wittig (Krenke).

Please announce! Gerhard W. Mueller, Sec'y.

Fiftieth Anniversary

On November 10, Dr. Martin Luther's birthday, 50 years had passed, by the grace of God, since Immanuel Congregation of Kewaunee, Wis., had dedicated its present church building to the service of the triune God.

It was resolved to celebrate this event November 13, the 25th Sunday after Trinity. It was further decided to have former pastors of the congregation be the speakers, and so it was done.

Prof. A. Pieper of the Thiensville Seminary, who began his life work in Kewaunee, and was the pastor of the congregation when the church was built, and Rev. W. Bergholz, who served the congregation 34 years, delivered the German sermon.

In the evening Rev. L. Baganz of Burlington, who served the congregation from 1924 to the end of 1928 delivered the sermon in the English language.

May the dear Lord ever be to Immanuel's congregation what its name means. W. A. Kuether.

Golden Wedding Celebration

On the 13th of October, Mr. and Mrs. Gustav Sell were privileged to celebrate their golden wedding with a thanksgiving service in St. Paul's Luth. Church, Neosho, Wis. The pastor based his address on Isa. 46:4. The couple and the assembled relatives offered twelve dollars for the kingdom of God. M. F. Stern.

Notice

Anyone desiring for closer study a copy of the proposed *plan of school visitation* prepared under direction of Joint Synod's School Committee may obtain his copy by writing to Mr. S. J. Bergemann, 2227 South 84th Street, West Allis, Wisconsin, enclosing six cents in stamps to cover postage.

Installations

Authorized by President Wm. Nommensen of the West Wisconsin District, I, on November 27, installed Rudolph C. Horlamus as pastor of St. Paul's Ev. Luth. Church, Hurley, Wis., and of Zion's Ev. Luth. Church, Mercer, Wis. May the Lord's richest blessings rest upon him and his work.

Address: Pastor R. C. Horlamus, 109 Poplar St., Hurley, Wis. Irwin J. Habeck.

* * * *

Authorized by President C. Buenger, the undersigned, assisted by Rev. P. Burkholz, installed Arthur Mittelstaedt as pastor of Trinity Congregation at Mequon, Wis., on the 24th Sunday after Trinity.

Address: Rev. A. Mittelstaedt, Thiensville, R. R. 1,
Wis. J. Mittelstaedt.

Acknowledgment and Thanks

The Theological Seminary gratefully acknowledges receipt of the following provision: From our congregation at Kirchhayn 30 bags of potatoes, 4 bags of cabbage, 1 bag of carrots, 1 bag of turnips; From Rev. L. Bernthal, Town Trenton, $\frac{1}{2}$ bushel of onions.

Joh. P. Meyer.

Memorial Wreaths

In memory of Otto H. Steinbauer, born August 20, 1872, died November 18, 1932, Mrs. D. Westendorf and Family and Rev. and Mrs. B. J. Westendorf donated the sum of \$4.00 for General Mission.

O. J. Eckert.

* * * *

In memory of Mrs. Minnie Voss, her children, Esther and Sylvester, together with friends, dedicated a Memorial Wreath of \$15.00 for Missions.

A. Froehlke.

* * * *

In memory of Mr. Henry Luehring, Sr., of Town Moltke, Minn., who died on October 29, 1932, the following sums for the Church Extension Fund were dedicated as a Memorial Wreath. The Ladies' Aid of Zion Luth. Church at Sanborn, Minn., \$5.00; the Priscilla Aid, \$5.00; the Choir, \$3.00; the undersigned and members of the Church and School Board, \$20.50.

R. Schierenbeck.

* * * *

In memory of Mr. Adolf Kuehn a group of friends donated \$6.00 for Missions.

John Henning, Jr.

* * * *

In memory of Lester Deruso the Sunday School of T. Dallas donated \$1.50 for Missions.

John Henning, Jr.

* * * *

In memory of Orville Kracke, who died November 21 at Clatonia, Nebr., at the age of 22 years the following relatives, Fred Titkemeier, Edw. Huneke, Aug. Huneke, Geo. Huneke, each \$3.00; Walter Burger, \$2.00; Edw. Burger, John Henke, John Huneke, each \$1.00; total, \$17.00, dedicated for the Church Extension Fund.

E. C. Monhardt.

* * * *

In memory of Ferdinand H. Brecht, who died November 19, 1932, at Hutchinson, Minn., at the age of 55 years and 7 months, his nephew and his niece, Chester Dols and Delma Dols, donated \$2.00 to the Church Extension Fund.

W. J. Schulze.

* * * *

In memory of Mrs. Dora May, who died at Saginaw, Mich., on September 9, 1932, Rev. and Mrs. D. Rohda donated the sum of \$2.00 for Indigent Students at Saginaw.

E. Wenk.

In memory of their sister, Miss Doris Kasischke of Tawas City, Mich., who departed this life on October 25, 1932, Martin and Walter and Rev. Emil Kasischke donated \$10.00 for Michigan Lutheran Seminary.

E. Wenk.

* * * *

In memory of Mrs. Marie Margaret Schramm who departed from this world October 11, 1932, the following sums were donated for our Seminary at Thiensville: Mr. and Mrs. John Bartels, \$1.00; Mr. and Mrs. Emil Lohff, \$1.00; Mr. and Mrs. Louis Kopischke, \$1.00; Mr. and Mrs. Andrew Christopherson, \$1.00; Mr. and Mrs. Oscar Holst, \$1.50; Rev. and Mrs. R. F. Schroeder, \$1.50; Mr. Henry Schramm and family, \$2.00; total, \$9.00.

Rud. F. Schroeder.

MISSION FESTIVALS

Saginaw, Mich., St. John's Church, O. Frey, pastor. Speakers: A. Voges, R. Hoenecke, C. Leyrer. Offering: \$106.60.

South Milwaukee, Wis., Zion Church, O. B. Nommensen, pastor. Speakers: August Paap, M. J. Nommensen, J. Jeske. Offering: \$144.39.

Eighth Sunday after Trinity

Newville, Wis., St. John's Church, Walter E. Zank, pastor. Speakers: L. C. Bernthal, Ad. Dornfeld, Erdm. Pankow. Offering: \$120.75.

Tenth Sunday after Trinity

Town Deerfield, Wis., Immanuel Church, Walter E. Zank, pastor. Speakers: H. R. Zimmermann, A. Dobberstein, F. Loeper. Offering: \$105.85; Ladies' Aid, \$25.00; total, \$130.85.

Eleventh Sunday after Trinity

Dempster, So. Dak., St. John's Church, L. G. Lehmann, pastor. Speakers: M. Keturakat, A. H. Birner. Offering:

Twelfth Sunday after Trinity

Hidewood Township, So. Dak., Zion Church, L. G. Lehmann, pastor. Speaker: A. Fuerstenau (German and English). Offering: \$78.65.

Thirteenth Sunday after Trinity

Havana Township, So. Dak., St. Paul's Church, L. G. Lehmann, pastor. Speaker: J. B. Erhart (morning and afternoon). Offering: \$73.41.

Menominee, Mich., Christ Church, Theodore Thurow, pastor. Speakers: Wm. Roepke, Wm. Lutz, S. Miller. Offering: \$249.31.

Fourteenth Sunday after Trinity

Doylestown, Wis., St. John's Church, A. L. Mennicke, pastor. Speakers: M. Taras, Wm. Keturakat, E. Walther. Offering: \$190.30.

Sixteenth Sunday after Trinity

Wrightstown, Wis., St. John's Church, F. C. Uetzmann, pastor. Speakers: G. A. Dettmann, P. C. Eggert. Offering: \$90.00.

Gale, So. Dak., Peace Church, E. Schaller, pastor. Speaker: W. J. Schmidt. Offering: \$37.25.

Crivitz, Wis., Grace Church, W. W. Gieschen, pastor. Speakers: A. A. Gentz, Theo. Thurow. Offering: \$62.39.

Seventeenth Sunday after Trinity

Marshall, Minn., Christ Church, H. C. Sprenger, pastor. Speakers: A. Sauer, K. Brickmann. Offering: \$88.00.

Whitewater, Wis., St. John's Church, Fred W. Loeper, pastor. Speakers: Prof. Fleischer, Prof. Wendland. Offering: \$141.18.

Markesan, Wis., St. John's Church, Geo. Kobs, pastor. Speakers: O. W. Koch, Prof. W. Schumann, H. Kleinhans. Offering: \$191.00.

Waterloo, Wis., St. John's Church, G. M. Thurow, pastor. Speakers: Wm. Wadzinski, F. Marohn, Prof. John Meyer. Offering: \$300.25.

Eighteenth Sunday after Trinity

Milroy, Minn., St. John's Church, H. C. Sprenger, pastor. Speakers: J. Brauer, W. A. Poehler. Offering: \$33.35.

Sleepy Eye, Minn., St. John's Church, W. C. Albrecht, pastor. Speakers: Paul E. Horn, Prof. V. F. Voecks. Offering: \$240.10.

Root Creek, Wis., St. John's Church, Wm. C. Mahnke, pastor. Speakers: O. Toepel, A. F. Krueger. Offering: \$124.25.

Nineteenth Sunday after Trinity

St. Paul, Minn., Carl F. Bolle, pastor. Speakers: Dr. M. Graebner, Arthur Koehler. Offering: \$100.00.

Fountain Prairie, Wis., St. Stephen's Church, A. L. Mennicke, pastor. Speakers: T. Redlin, H. B. Kohlmeier. Offering: \$62.01.

Mears' Corners, Town Vinland, Wis., Trinity Church, Harold O. Kleinhans, pastor. Speaker: John Dowidat. Offering: \$28.52.

Juneau, Wis., St. John's Church, M. J. Nommensen, pastor. Speakers: Prof. E. E. Kowalke, A. A. Gentz. Offering: \$170.93.

Broomfield, Mich., Zion Church, D. Metzger, pastor. Speaker: D. Metzger. Offering: \$35.60.

Twentieth Sunday after Trinity

Oshkosh, Wis., Dr. Martin Luther Church, Harold O. Kleinhans, pastor. Speakers: Arthur A. Gentz, Max Hensel. Offering: \$96.16.

Minneapolis, Minn., Pilgrim Church, Paul T. Bast, pastor. Speakers: E. H. Bruns, Wm. C. Albrecht. Offering: \$100.00.

Lemmon, So. Dak., St. Luke's Church, F. E. Blume, pastor. Speaker: Gust. Schlegel (German and English). Offering: \$52.67.

Twenty-first Sunday after Trinity

Fall River, Wis., Trinity Church, A. L. Mennicke, pastor. Speakers: F. Weerts, Ad. Haentzschel. Offering: \$69.66.

Watertown, Wis., Trinity English Church, K. Timmel, pastor. Speakers: W. Zank, K. Timmel. Offering: \$186.11; Sunday School, \$6.77; total, \$192.88.

Green Bay, Wis., St. Paul's Church, W. A. Gieschen, pastor. Speakers: F. Reier, Theo. Thurow. Offering: \$167.27.

Tacoma, Wash., Faith Church, Arthor F. Matzke, pastor. Speakers: Arthor Matzke, C. Anling. Offering: \$15.75.

Muskegon Heights, Mich., Arnold Hoenecke, pastor. Speakers: Harold Zink, H. Pussehl. Offering: \$65.00.

East Mequon, Wis., St. John's Church, K. Lescow, pastor. Speakers: F. Otto, M. Drews, G. Schaefer. Offering: \$93.19.

Sturgis, Mich., St. John's Church, Hugo H. Hoenecke, pastor. Speakers: Hugo H. Hoenecke, A. Wacker. Offering: \$112.46.

Milwaukee, Wis., Christ Church, P. J. Bergmann, pastor. Speakers: Richard Buerger, Walter Keibel. Offering: \$286.43.

Brownsville, Wis., St. Paul's Church and Knowles, Wis., St. Luke's Church, Ph. Martin, pastor. Speakers: Prof. G. Westerhaus, Prof. E. A. Wendland. Offering: \$130.66 and \$28.41; total, \$159.07.

Twenty-second Sunday after Trinity

Pine Grove, Wis., St. Paul's Church, W. A. Gieschen, pastor. Speaker: E. Zell. Offering: \$40.44.

Milwaukee, Wis., Fairview Church, A. B. Koelpin, pastor. Speakers: Wm. Pankow, A. Halboth. Offering: \$59.72.

Onalaska, Wis., Walter Paustian, pastor. Speakers: C. W. Siegler, Aug. Vollbrecht, Jul. Gamm. Offering: \$95.00.

Remus, Mich., St. Paul's Church, D. Metzger, pastor. Speakers: D. Metzger, O. C. Fedtke. Offering: \$34.76.

Richwood, Wis., St. Mark's Church, A. G. Dornfeld, pastor. Speakers: E. Ph. Dornfeld, Wm. Keturakat. Offering: \$61.36.

Milwaukee, Wis., St. James Church, Arthur P. Voss, pastor. Speaker: Henry Gieschen. Offering: \$100.00.

Twenty-fourth Sunday after Trinity

Hubbleton, Wis., Immanuel Church, A. G. Dornfeld, pastor. Speakers: W. Kleinke, H. Geiger. Offering: \$45.12.

Milwaukee, Wis., Trinity Church, Arnold Schultz, pastor. Speaker: A. Petermann (German and English). Offering: \$180.00.

Watertown, Wis., St. Luke's Church, Paul Lorenz, pastor. Speakers: J. Schulz, H. Schumacher. Offering: \$52.15.

Town Caledonia, Waupaca Co., Wis., St. John's Church, F. C. Weyland, pastor. Speakers: Louis Winter, O. Hoyer. Offering: \$22.58.

Twenty-fifth Sunday after Trinity

White Butte, So. Dak., Redeemer Church, F. E. Blume, pastor. Speaker: W. Krueger. Offering: \$15.18.

BOOK REVIEW

The Christian Faith. A System of Christian Dogmatics. By Joseph Stump, D.D., L.L.D., L.H.D., President of Northwestern Lutheran Theological Seminary. The Macmillan Co. Price: \$4.00.

As stated by the author in the preface this book is an endeavor to present the doctrines of our Church on the basis of the Holy Scriptures, in consonance with her confessions, and in the language of to-day. All unnecessary technical terms have been avoided. While intended primarily as a textbook it is hoped that it may be found useful by pastors and intelligent laymen.

In his rather lengthy introduction — 27 pages — the author develops his views on Christianity in general and Lutheran beliefs in particular. His exposition is in the main sound, although he states on page 6 that "The truth drawn from them — the Holy Scriptures — approves itself in Christian experience, according to the words of Christ, "If any man will do His will, he shall know of the doctrine, whether it be of God" (John 7:17). This statement may be doubted as well as the appositeness of the Scripture text. Possibly this is closely connected with his view of theology, which he calls the science of religion, page 13, because the branch of dogmatics, for instance, "employs a scientific method in dealing with its subject matter," page 14. That may be a concession to modernism or it may not, but the fact remains that theology does not follow the rules of science, either in the finding of facts or in the systematizing of these facts.

Indicative of the camp to which he belongs, the author very plainly teaches that, "Predestination or Election is in view of faith," intuitu fidei. As this is not our standpoint on this vexed question we must naturally differ with him.

On the whole the book is well gotten up and should be useful to the careful Lutheran reader.

Evangelisch-Lutherischer Hausfreund-Kalender fuer das Jahr 1933. Begrundet von D. O. Willkomm. Herausgeber: Martin Willkomm, Berlin-Zehlendorf. 49. Jahrgang. Preis 20cts. Zwickau (Sachsen). Verlag und Druck von Johannes Herrmann.

This is the official calender of the Lutheran Saxon Free Church in Germany. It contains a wealth of good wholesome reading matter for our Christian people. A special feature of the Almanac is a brief historical article with cuts on "Des Reformators Wappen."

There is also attached to it a complete list of all the officers and commissions, as well as of pastors, teachers and professors of the Ev. Luth. Free Church of Saxony, Germany, giving their full name with place of living.

We heartily recommend the calendar.

J. J.

MINNESOTA DISTRICT

September, 1932

Rev. W. G. Voigt, Acoma, Home for Aged \$20.00, Student Support \$36.81; total	\$ 56.81	Rev. L. F. Brandes, Jordan, General Missions \$151.00, Negro Missions \$50.00; total	201.00
Rev. R. Heidmann, Arlington, Dr. Martin Luther College	33.00	Rev. L. F. Brandes, Jordan, Negro Mission \$2.00, Twin City Mission \$3.00, Lutheran Children's Friend Society \$3.00; total	8.00
Rev. J. E. Bade, Balaton, General Missions	131.35	Rev. E. G. Hertler, La Crescent, Indian Mission \$15.00, Home Mission \$15.00, Madison Student Mission \$5.00, E. M. C. \$12.00; total	47.00
Rev. Wm. Franzmann, Baytown, Church Extension Operation	7.54	Rev. Paul W. Spaude, Lake Benton, Theological Seminary	6.80
Rev. C. F. Kock, Belle Plaine, E. M. C. \$14.00, General Institutions \$40.85; total	54.85	Rev. Paul W. Spaude, Lake Benton, Lutheran Children's Friend Society	10.00
Rev. C. F. Kock, Belle Plaine, General Administration \$20.00, General Institutions \$10.25, Indian Mission \$20.00, Home Mission \$20.00, Negro Mission \$20.00, Poland Mission \$5.00, General Support \$15.00; total	110.25	Rev. Karl J. Plocher Litchfield, Missions	110.00
Rev. W. P. Sauer, Buffalo, General Missions \$15.00, Indian \$25.00, Home \$25.00, Negro \$25.00, Poland \$5.00, Madison Student \$5.00, General Support \$8.35; total	108.35	Rev. Karl J. Plocher, Litchfield, General Institutions \$19.08, E. M. C. \$15.00; total	34.08
Rev. G. F. Zimmermann, Cady, Wis., E. M. C.	6.00	Rev. W. P. Haar, Loretto, General Institutions \$50.00, Indian Mission \$60.00, Negro Mission \$30.00, Home \$100.00, Poland \$25.00, Madison Student \$4.20; total	269.20
Rev. R. Jeske, Caledonia, General Missions \$91.45, Negro Mission \$8.80, E. M. C. \$8.00; total	108.25	Rev. Jos. Weiss, Lynn, General Institutions \$25.00, Indian Mission \$25.00, Home Mission \$50.00, Negro Mission \$8.15; total	108.15
Rev. A. C. Krueger, Cedar Mills, Wheatridge, Col.	7.50	Rev. M. J. Wehausen, Malta, Home Mission \$6.45, General Support \$7.10; total	13.55
Rev. Otto E. Klett, Centuria, Wis., Indian Mission \$32.50, Negro Mission \$32.50; total	65.00	Rev. A. Ackermann Mankato, Home for Aged \$10.00, Negro Mission \$152.06, General Support \$11.06; total	173.12
Rev. A. W. Blauert, Danube, Indian Mission \$50.00, Negro \$25.00, Home \$138.39, Poland \$25.00; total ..	238.39	Rev. A. Ackermann, Mankato, Home for Aged \$5.00, Home Mission \$1.50, Student Support \$4.00, General Support \$5.00; total	15.50
Rev. J. C. A. Gehm, Darfur, E. M. C. \$23.00, General Institutions \$10.20; total	33.20	Rev. Paul T. Bast, Minneapolis, E. M. C.	100.00
Rev. J. C. A. Gehm, Darfur, General Institutions \$10.50, Dr. Martin Luther College \$7.45, Church Extension Operation \$10.55; total	28.50	Rev. T. E. Kock, Minneola, E. M. C.	4.00
Rev. R. F. Schroeder, Dexter, Finance	18.58	Rev. T. E. Kock, Minneola, General Support	3.75
Rev. R. F. Schroeder, Dexter, Finance	26.89	Rev. Gustave C. Haase, Monticello, E. M. C.	35.00
Rev. C. J. Schrader, Echo, General Support.....	13.00	Rev. A. Eickmann, Nodine, General Institutions	84.00
Rev. M. Schuetze, Ellsworth, Indian Mission \$25.40, Home Mission \$55.00; total	80.40	Rev. R. A. Haase, North Mankato, E. M. C.	31.50
Rev. M. Schuetze, Ellsworth, Student Support	15.00	Rev. A. W. Blauert, Olivia, Indian Mission \$30.00, Negro \$20.00, Home \$75.44, Poland \$20.00, E. M. C. \$10.00; total	155.44
Rev. G. F. Zimmermann, Elmwood, General Missions..	39.50	Rev. Henry Albrecht, Omro, Indian Mission \$50.00, Negro Mission \$24.00, Home Mission \$60.00, E. M. C. \$7.00; total	141.00
Rev. Carl C. Kuske, Emmett, Mich. Lutheran Seminary	19.55	Rev. M. C. Kunde, Oronoco, E. M. C.	25.25
Rev. F. W. Weindorf, Grace, Goodhue, Missions \$18.05, Twin City Mission \$3.50; total	21.55	Rev. M. C. Kunde, Pine Island, E. M. C.	6.25
Rev. F. W. Weindorf, St. John's Goodhue, Missions	28.91	Rev. Geo. W. Scheitel, Potsdam, Indian Mission \$10.00, Negro \$20.00, Home \$50.00, Poland \$10.00, Madison Student \$10.00, Twin City \$16.38; total	116.38
Rev. F. W. Weindorf, St. John's, Goodhue, Twin City Mission	4.00	Rev. Edw. A. Birkholz, Redwood Falls, Missions	27.57
Rev. F. W. Weindorf, St. John's, Goodhue, E. M. C....	11.00	Rev. Edw. A. Birkholz, Redwood Falls, Missions.....	111.83
Rev. Wm. Franzmann, Grant, Synodic Administration \$15.00, Educational Institutions \$40.00, Missions \$40.00, Church Extension Operation \$10.00, General Support \$8.75; total	113.75	Rev. Aug. Sauer, Renville, Student Support \$10.00, General Support \$17.50; total	27.50
Rev. E. G. Hertler, Hokah, General Support	3.50	Rev. Aug. Sauer, Renville, Indian Mission \$25.00, Negro \$25.00, Home \$25.00, Poland \$25.00, Madison Student \$20.00; total	120.00
Rev. W. J. Schulze, Hutchinson, Dr. Martin Luther College \$52.48, Negro Mission \$44.90; total	97.38	Rev. Otto E. Klett, Rock Creek, Indian Mission \$32.50, Negro Mission \$32.50; total	65.00
Rev. M. J. Wehausen, Johnson, Indian Mission \$3.30, Home \$7.60, Student Support \$10.62, General Support \$25.00; total	46.52	Rev. Ernst C. Birkholz, St. James, Northwestern College \$15.00, Dr. Martin Luther College \$15.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, Indian Mission \$8.54, Home \$20.00, Negro \$5.00; total	83.54
		Rev. G. A. Ernst, St. Paul, Synodic Administration \$27.00, Educational Institutions \$100.00, Mission \$100.00; total	227.00
		Rev. C. F. Bolle, St. Paul, E. M. C.	7.00
		Rev. A. C. Haase, St. Paul, Home Mission \$67.33, Twin City Mission \$5.00; total	72.33
		Rev. A. C. Haase, St. Paul, Educational Institutions \$84.84, Twin City Mission \$5.00; total	89.84
		Rev. G. R. Schuetze, Seaforth, Negro Mission	25.66
		Rev. G. R. Schuetze, Sheridan, Synodical Reports \$3.50, Home Mission \$14.35, Student Support \$10.00; total	27.85
		Rev. G. R. Schuetze, Sheridan, Negro Mission	5.65
		Rev. Henry Albrecht, Taunton, Student Support	5.00
		Rev. R. Jeske, Union, E. M. C.	8.75

Rev. Karl Brickmann, Vesta, Student Support \$18.00, General Support \$19.92; total	37.92
Rev. Karl Brickmann, Vesta, General Institutions \$40.00, General Missions \$37.18; total	77.18
Rev. E. G. Fritz, Wellington, General Institutions	18.00
Rev. A. W. Saremba, Weston, E. M. C.	50.00
Rev. C. W. A. Kuehner, Winthrop, Indian Mission \$22.46, Negro Mission \$40.00, Home Mission \$50.00; total	112.46
Total	\$4,427.57
Every-Member Canvass'	\$ 367.75
Budgetary	4,002.44
Non-Budgetary	57.58
Total	\$4,427.57

H. R. KURTH, District Treasurer.

WEST WISCONSIN DISTRICT

October, 1932

Rev. Wm. A. Baumann, Neillsville	\$ 323.52
Rev. J. B. Bernthal, Ixonia	5.00
Rev. M. F. Drews, Oak Grove	80.00
Rev. G. W. Fischer, Madison	40.97
Rev. Gustav Fischer, La Crosse	200.00
Rev. J. Gamm, La Crosse	892.00
Rev. M. Glaeser, Hillsboro	104.10
Rev. W. E. Gutzke, March	25.00
Rev. W. E. Gutzke, McMillan	90.00
Rev. John Henning, T. Dallas	28.25
Rev. John Henning, T. Prairie Farm	106.75
Rev. M. J. Hillemann, Marshall	83.17
Rev. W. Keturakat, Sun Prairie	135.64
Rev. H. C. Kirchner, Baraboo	401.55
Rev. L. C. Kirst, Beaver Dam	36.57
Rev. J. Klingmann, Watertown	633.56
Rev. G. O. Krause, Stetsonville	2.50
Rev. O. Kuhlow, Jefferson	831.83
Rev. Phil. Lehmann, T. Westfield	55.50
Rev. F. W. Loeper, Richmond	100.00
Rev. Theo. Mahnke, Little Falls	14.95
Rev. G. C. Marquardt, Hurley	10.87
Rev. A. L. Mennicke, Fountain Prairie	62.01
Rev. Theo. Mueller, La Crosse	181.08
Rev. M. J. Nommensen, Juneau	62.72

Rev. Aug. Paetz, Friesland	65.51
Rev. Aug. Paetz, Dalton	25.09
Rev. W. A. Paustian, Onalaska	93.00
Rev. S. Rathke, Barron25
Rev. A. W. Sauer, Winona	1,004.76
Rev. Chr. Sauer, Ixonia	58.15
Rev. C. W. Siegler, Bangor	205.00
Rev. G. M. Thurow, Waterloo	2.25
Rev. Aug. Vollbrecht, Fountain City	200.00
Rev. L. A. Witte, Kendall	113.63
Rev. L. A. Witte, Dorset Ridge	48.31
Rev. H. R. Zimmermann, Randolph	9.31

Every-Member Canvass

Rev. Wm. A. Baumann, Neillsville	95.80
Rev. Alvin Berg, Norwalk	61.75
Rev. A. Dasler, Fox Lake	10.00
Rev. G. W. Fischer, Madison	20.00
Rev. I. J. Habeck, Minocqua	4.00
Rev. I. J. Habeck, Woodruff	5.00
Rev. R. C. Hillemann, Plum City	25.00
Rev. H. C. Kirchner, Baraboo	225.65
Rev. L. C. Kirst, Beaver Dam	35.00
Rev. J. Klingmann, Watertown	28.00
Rev. O. W. Koch, Lowell	230.00
Rev. E. Kolander, Marathon	59.00
Rev. O. Kuhlow, Jefferson	208.00
Rev. F. W. Loeper, Richmond	73.10
Rev. F. W. Loeper, Whitewater	94.50
Rev. A. L. Mennicke, Doylestown	58.75
Rev. A. L. Mennicke, Fountain Prairie	19.50
Rev. P. Monhardt, Wilton	14.00
Rev. M. J. Nommensen, Juneau	50.00
Rev. Aug. Paetz, Friesland	7.00
Rev. J. H. Paustian, Barre Mills	249.00
Rev. C. W. Siegler, Bangor	45.00
Rev. Aug. Vollbrecht, Fountain City	60.00
Rev. F. Weerts, Cambria	10.00
Rev. A. Werr, Ridgeway	50.00
Rev. R. F. Wolff, Cambridge	2.50
Rev. R. F. Wolff, Cold Spring	1.00
Rev. E. Zaremba, R. 1, Wausau	40.00
Rev. H. R. Zimmermann, Randolph	30.00

Budgetary	\$6,309.50
Every-Member Canvass	1,811.55
Non-Budgetary	23.30

Total for October

H. J. KOCH, Treasurer.

MONIES COLLECTED FROM POLAND CONGREGATIONS FOR SYNODICAL BUDGET

May 1 to October 31, 1932

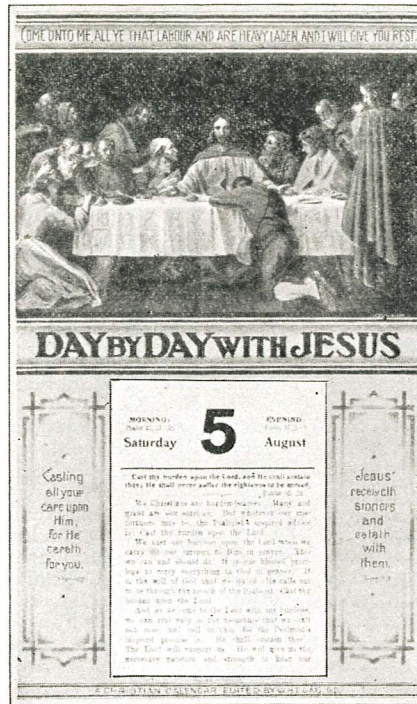
Donor	Department	Zloty	Dollars
Congregation at Brudnowo	Every-Member Canvass	133.20	
Congregation at Petrikan	Every-Member Canvass	40.56	
Congregation at Skrzypkowo	Every-Member Canvass	60.00	
Congregation at Stawiszyn	Every-Member Canvass	51.00	
		<hr/>	
		284.76	\$32.00
From N. N., St. Paul, Lodz, Poland	Negro Mission	5.00	.56
Collection, St. Paul, Lodz	General Support	22.81	
Collection, Danowiec	General Support	28.00	
		<hr/>	
		50.81	5.71
Collection, Eprzypkowo	Poland Mission	20.05	
Collection, Mission Festival, Andrespol	General Mission	150.00	
From N. N., St. Petri, Lodz	Mission	20.00	
		<hr/>	
		190.05	21.35
Mindekrantz for Mrs. Bodamer from Rev. and Mrs. N. N., for	Church Extension	10.00	
Mindekrantz for Mrs. Bodamer from Y. P. S., St. Petri for	Church Extension	30.00	
Mindekrantz for Mrs. Bodamer from Friends at Petrikan for	Church Extension	20.00	
		<hr/>	
		60.00	6.75
Total		<hr/>	<hr/>
		590.62Z1	or \$66.37

REV. W. BODAMER,
Superintendent, Poland Mission.

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



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



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

Preis: 60c.

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

Price: 60c.

Announcing Lutheran Edition — 1933 Scripture Text Calendar



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

Der Bibeltext-Kalender ist auch in Deutsch zu haben.

9 Special Features

1. A ready-made market created by National Advertising in the leading religious publications.
2. Inspiring Daily Scripture quotations.
3. 13 beautiful Biblical Paintings of suitable size for framing.
4. Brief story of each month's picture.
5. Inspirational monthly quotations from Martin Luther.
6. Flowers and Birthstones of the months.
7. Preceding and following month date pads, and other fine features.
8. Phases of the moon illustrated.
9. Fourteen pages — 9 1/4 x 15 3/4 inches — of usefulness and beauty.

To All Lutherans

A new feature of this calendar is the listing of the Gospel Lessons and Epistles for each Sunday. All vestment colors and special church holidays are shown.

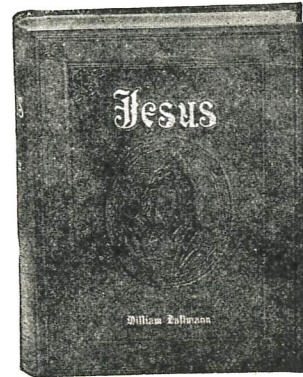
Single copy, 30c; 4, \$1.00; 12, \$3.00; 25, \$5.75; 50, \$9.00.

The regular Advertised Selling Price is 30c thus affording you a good margin of profit.



Der Heiland.

Den vier Evangelien nachgezeichnet. Ein Prachtwerk, Großoktav-Format mit Rotschnitt und Futteral, mit 60 vollseitigen Illustrationen nach Darstellungen und Gemälden der berühmtesten Maler aller Zeiten. — Eine Karte von Palästina und eine Zeitafel. Volksausgabe. \$3.00 portofrei.



JESUS

His Words and His Works
 According to the Four Gospels
 By William Dallmann, D. D.

With Explanations, Illustrations, Applications. 185 Half-tone Illustrations by old and new masters and 2 Maps of Palestine. IX and 481 pages. Size 7 3/4 x 10. Price: \$4.00

Post Cards for Christmas or New Year or for Christmas and New Year combined with Bible Verses



In German or English
 12 Cards for 25 cents
 100 Cards Assorted \$1.75

Northwestern Lutheran Annual (Wisconsin Synod)

Price: Single copies, 15 cents
 Gemeindeblatt-Kalender (Wis. Synode) Einzeln 15c
 Evangel.-Luther. Hausfreund-Kalender von W. Willkomm Preis 20c