

# 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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## THE INCOMPARABLE GRACE OF JESUS CHRIST

**"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich"**

II Corinthians 8:9

We are still living in the mild, beneficial after-glow of Christmas. Its light is still shed abroad in our hearts, its joy still fills our souls. At least, it should be so. What is the reason for all this? The birth of a child in a manger at Bethlehem of Judea is the source and cause of all this happiness and bliss in the hearts of Christians, 1900 years after it has come to pass. Strange, is it not? No; not when we hear the angelic herald proclaim to the startled and trembling shepherds the joyous message: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Not when we see the Magi lay their gifts of love at His manger bed, and bend the knee to Him in believing, prayerful worship. This is the reason for our Christmas and Epiphany joy — a Savior is born! This weak, helpless child is the Christ of God, Jehovah, the mighty God. Why, that is the miracle of all miracles — this child the very God; Mary's son God's Son! What boundless love! What unsearchable grace! that the eternal, holy, almighty Son of God should become man, poor, lowly, meek, like unto us all! But why? Out of pure, undeserved grace toward us poor, lost sinners. This truth is beautifully expressed in our text, in which the great apostle Paul voices his astonishment at and his appreciation of Christ's boundless grace in becoming poor that we might become rich. Behold here:

### The Incomparable Grace of Jesus Christ

Notice first, Christ's original riches and His voluntary poverty. "That, though He was rich." To no period of Christ's earthly life can this apply. The text has no meaning, if Christ had not existed previous to His birth at Bethlehem. But this statement becomes quite clear when viewed in harmony with the doctrine of His glory and Godhead. When we recognize and acknowledge the supreme divinity of Christ, then the subject is perfectly satisfactory. The prophet declared this: "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Jesus asserted this of

Himself: "I and the Father are One"; "He that hath seen Me hath seen the Father." The apostle taught this; of Him he said: "That He is God over all"; "God manifest in the flesh"; "This is the true God, and eternal life." Then Christ's original riches must refer to His Divinity and Godhead."

As such He was rich in the possession of all the attributes of God. He was possessed of eternity of nature, of almighty power, of infinite knowledge, of boundless goodness, of immaculate purity, of unchangeable truth. He was not only great, but the greatest; not only high, but the highest; not only glorious, but the transcendently glorious Lord. He was Lord of lords and King of kings!

He was rich in His proprietorship and dominion over all things. We count a person who has an estate of a few miles rich; but "the earth is the Lord's and the fulness thereof." Every world, through the immensity of space, is His. Go from planet to planet; traverse the whole solar system; and then pass beyond, through every system, and everywhere you are in Christ's dominion, for He upholds all things by the power of His Word, and is Lord of all.

He was rich in glory and honor. All things reflected His glory; all things, except fallen angels and godless men, yielded Him their tribute of praise. Myriads of voices extolled Him together; all things were of Him, and by Him, and for Him; every flower was fragrant with His perfume, every brook murmured His goodness, every breeze wafted His praise, the sun displayed His splendor, the stars were brilliant with His radiance, every creature on earth and in heaven sang His glory, as the great center of the universe rolled around His high throne, and He received reverence from all creatures and all worlds.

Yet, says the apostle, "He became poor." Now, this was not accidental, but the result of His own voluntary engagements, as the surety of our ruined race. And the first step in this poverty was the assumption of our nature. The condescension is inconceivable. An archangel becoming a worm is the change of one creature into another; but the other was the union of eternity with a span, infinity with nothingness, grandeur with meanness, power with weakness, glory with degradation, consummate bliss with wretched woe, God dwelling in the nature of worthless man, made in the likeness of sinful flesh.

He assumed our nature in its poorest form. Behold His parentage — born of a poor, unknown virgin. Behold His birthplace — an humble shepherd's shed in an

obscure village of Judea. Behold His occupation — a lowly carpenter, toiling with calloused hands in His foster-father's shop. Behold His circumstances — no gold or silver, no house or land, nothing that He could call His own, so that He had to say: "The foxes have holes, and the birds of the air nests; but the Son of man hath noth where to lay His head." At death He was stripped of all His garments; He was born without anything, lived without anything, and died without anything; and His body was laid to rest in a borrowed grave.

He was poor in reputation. Solomon has said: A good name is rather to be chosen than great riches." And how poor Christ was in this respect! He was so holy that He was without spot; yet He was called a glutton and a wine-bibber, and a companion of publicans and sinners. He was represented as seditious and turbulent; a false prophet and sinner; a deceiver and madman; and as in fellowship with Beelzebub, the prince of devils. Hence He had to meet slander everywhere, until He could say: "Reproach has broken My heart." He was branded with crime, numbered with transgressors, and at last put to a cruel and ignominious death. Thus, having taken all besides, at last they took His life. Dear friends, as we can never soar high enough to judge of Christ's immeasurable riches, so we shall never be able to fathom the depths of His mysterious poverty.

Christ could have remained in heaven, upon the throne of glory, in unspeakable happiness and bliss; but it was for our sakes that He came into this wretched world and took upon Himself the form of a servant; it was for our sakes that He lived upon earth in extreme poverty; it was for our sakes that He, the mighty God, humbled Himself and became obedient unto death, even the death of the cross. O the grace, the love, the kindness of the Lord Jesus to us poor, sinful creatures, that He should lay aside His riches and become poor for us! Why did He do it? Paul answers: "That ye through His poverty might be rich."

Ah, my friends, by nature we are poor, very poor indeed! Originally man was rich, supremely rich — rich in holiness, righteousness, and immortality. But by sin he lost these riches and became poor, and blind, and naked, and miserable, and lost. Sin has made us all poor; it has made all men alike at birth and death. Everywhere we turn, we are confronted by that terrible monster SIN — nothing but sin and death and condemnation. Surely, the sinner is poor; he has nothing to offer God as a satisfaction for his sins and guilt; no hope of heaven — nothing, absolutely nothing.

But behold, Christ became poor that we might be made rich. Through His poverty He procured for us all the riches and blessings of His grace; pardon, peace, hope, and life. He came from heaven to lead us to heaven; He became a child of man that we might become children of God; He was hungry and weary that we might have abundance and rest; He was degraded that we might be

dignified; He was hated of men that we might be loved of God; He bore the curse that we might enjoy the blessing; He went down into the tomb that we might go up to the throne; He descended into hell that we might ascend into heaven. Thus we are rich through His poverty, and saved forevermore!

And this, says Paul, "ye know." Ah, do you know this? Do you know it merely as a theory or as a living experience? O learn the true estate and condition of man in a poor, graceless state! Let it be impressed indelibly upon your minds and hearts: it is a universal fact, and you cannot remedy it or escape it! Learn the way of salvation Divine Grace has provided: a Mediator in our flesh, One who has removed every obstacle at an infinite expense of humiliation and suffering for us. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

"Amazing grace, how sweet the sound,  
That saves a wretch like me:  
I once was lost, but now am found;  
Was blind, but now I see."

K. F. K.

#### COMMENTS

**The New Evangelism** Some time ago Dr. Albert W.

Palmer, president of the Chicago Theological Seminary, addressing the Wisconsin Ministers convocation at Calvary Presbyterian Church, Milwaukee, is reported by the Milwaukee Journal as having said: "The evangelism of to-morrow — if it is to be a vital evangelism — must have a social message. It must deal with the need for a social order. The old evangelism settled the question of individual ethics with the commandments, 'Thou shalt not kill' and 'Thou shalt not steal.' The new evangelism must deal with the problem of mass killing — in warfare. It must solve the evil of mass stealing, when men through economic blundering steal the jobs of thousands of workers. It must deal with the problems of race relations and international affairs. Any evangelism that fails to touch these new, modern issues is not going to speak with much authority in this age. The new evangelism, too, must give modern humanity a pattern about which they may reorganize their tangled lives. It must give peace and poise of living. It must have a message of theology — a new conception of God, revealing Him as a God of social justice, a God of scientific achievement, a God of industrial righteousness, a contemporaneous God, ever present and powerful in our universe, a God whose laws must be obeyed rather than broken."

The world to-day, under the stress of its economic woes, instead of repenting of its greatest sin, which is unbelief in the Gospel of Jesus the Savior from sin, John 16, 9, and which is still mourning for the flesh pots of Egypt, as found in 1929 — this troubled and

perplexed world seems in no mood to listen to any one whose evangelism is the word of grace and truth for the salvation of their souls. An evangelism is sought that will take care of the body and its needs above all. So the unevangelical preachers of the sectarian churches will offer them a "new" social gospel, to fill the belly of Esau with Jacob's mess of pottage.

These modern preachers are exhorted to this even by the high officials of state. Witness the address given by Secretary Wallace at Washington before the session of Federal Council of the Churches of Christ in America recently, as reported by the Chicago Tribune. "We have all been contaminated with the poison which says that human nature is vile and sinful, and that its chief work is to strive for advantage over others equally vile with ourselves," said this statesman. "The Reformation," the secretary explained, "contracted rather than expanded the doctrine of Jesus. A reformation far greater than that of Luther and Calvin must flow over the country. The economic and business machine should be subjected more and more to the religious, the artistic and deeper scientific needs of men."

In short, the new evangelism with its emphasis on civic righteousness is to inspire the masses with the power and willingness to practice the demands of the Sermon on the Mount. Law is to inspire respect and love for law, is to make the heart willing to obey the law gladly. It is just here where the error lies. Law cannot do that. Only the "old" evangelism of the love of God for man, in giving up His only begotten Son to die for our sins, can do that. It alone can change the sinful, wicked heart — and it is still that — into a heart full of love to God and his neighbor. Nothing else. Will a whole nation embrace that Gospel? Old experience discounts that. Z.

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**The Goodwin Plan** In these days of hard sledding for almost everybody the church is not exempt. Salaries are hard to raise, improvements and rebuilding of old equipment cannot be undertaken, extension of church work seems impossible. Under such conditions men will grasp at almost any straw to save themselves from drowning. And good church people are no exception.

Taking advantage of these church conditions, a Mr. Adolph O. Goodwin has evolved a plan to help the churches and some of the business men at the same time. As described by the editorial writer of the Christian Century in a recent issue the plan seems to be something like this.

"A representative of the Goodwin corporation comes before the women's society of a local church and secures the consent of a number of competent women — one woman for about ten families in the

church and community — to act as agents of the corporation's catalogue. This list includes every conceivable thing from a toothbrush and a diaper cloth to an automobile — groceries, furniture, druggists' articles, clothing, gasoline, etc., etc., — but only **one brand of each article** in the same price range. Pepsodent perhaps, but not Iodent; a Chevrolet perhaps, but not a Ford; Sinclair gasoline perhaps, but not Phillips 66. Each of these church women who sign up as agents undertakes in turn to get at least ten housewives to agree to purchase from the local dealer those articles listed in the Goodwin catalogue and to preserve a label or wrapper or other token of each purchase. The agent or "broadcaster," as she is called, gathers these tokens once a month and sends them to the Goodwin corporation which remits to her a check amounting to 2 per cent of the total purchases represented by the tokens. This money is to go into the treasury of the women's society or of the church."

The objections to this scheme of raising money for the church are many and weighty. Leaving aside the not inconsiderable profits that come to the Goodwin corporation through extensive business, and the manifest injustice to the local dealers that do not carry the things listed in the Goodwin catalogue, we are mainly concerned with what this plan does to the women's society and the church. Rightly the Christian Century asks: "Does the church wish to become a "market"? And we ask: Is not this an exploitation of the church for commercial purposes? It is a cheapening and unspiritual system. Far better to go down into our own pockets for our church needs. Z.

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**Exit Prohibition** With unexpected speed the Eighteenth Amendment has been removed from the Constitution of the United States. The erstwhile "noble experiment" has officially been pronounced a failure. This church paper did not join in the former hue and cry that the prohibition amendment be adopted, nor did it join in the later demand for its abolition. Speaking for the church, it could concern itself only with things that really concerned the church, and politics, even under the fine-sounding name of political or social reform, does not fall under that head. Still this paper has at times been moved to make mention of prohibition. This became necessary as a matter of Christian testimony, because the churches were the leaders in the campaign for the adoption of the prohibition amendment and because these churches in their eagerness took in too much territory in claiming that all churches were marching under the prohibition banners, including our church, which was bound to misrepresent the spiritual nature of our church work. To counteract such a false impression it was necessary to emphasize that the weapons of our warfare are not carnal and that the kingdom of God can not be built with the help of the

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police power of the state but only by winning the individual soul with the Gospel of Jesus Christ.

We also found it necessary to take exception to the argument, used in the campaign for prohibition, that it is a sin to take a drink, an argument which would stamp our Lord Jesus as a sinner and characterize the apostle Paul as recommending a sinful practice to his young friend and disciple Timothy, yes, an argument which was and is a direct denial of the teaching of Scripture. Jesus in performing his first miracle changed water into wine. In the 104th Psalm the psalmist blesses God for "wine which maketh glad the heart of man." Those who demand prohibition on religious grounds thereby classify themselves as such who, according to 1 Timothy 4, teach doctrines of devils, for "every creature of God is good and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the Word of God and prayer." Though as strangers and pilgrims here on earth it could be of little concern to us whether a prohibition amendment was adopted or not, it behooved us as Christian witnesses to lift our voices against a perversion of the plain teachings of God's Word.

The false religious principles and standards of prohibition fanatics have forced us Lutherans to give testimony which might move others to classify us as anti-prohibitionists, but the fact is that the control of the liquor problem through legislation has nothing to do with religion but is entirely a civil question. When it comes to voting for or against prohibition laws, no one can come with a, "Thus saith the Lord," but each one must decide on the basis of reason and human observation. There can be an honest difference of opinion among Christian citizens in regard to this, without affecting their religion in the least. Legislation has nothing to do with Christianity. But that does not mean that the Church has nothing to say on the liquor question to its own members. Like the Word of God it has an important message, and that is to be moderate and temperate. Though the Word

of God speaks of wine as a gift of God which can be received with thanksgiving and can be consumed to the glory of God, it is very clear in its condemnation of drunkenness and its threats to drunkards. And that is a warning which we as a Church dare not suppress if we do not want to become unfaithful stewards of God. In the epistle to the Corinthians Paul warns the Corinthians not to eat with a drunkard, and again he tells them that drunkards shall not inherit the kingdom of God. That should give pause to those who, as so many do, think that there is nothing objectionable in the eyes of God in the overindulgence of strong drink. Let them remember that drunkards shall not inherit the kingdom of God. Drunkenness has ever been one of the great human vices. It was so under prohibition, and it will remain so after the abolition of prohibition. In respect also to this vice, let ours learn to maintain good works that they be not unfruitful.

F.

## YE CHRISTIANS, PRESERVE THE LEGACY OF LUTHER!

Ps. 78: 3-8

### An Appeal on the 450th Anniversary of Luther's Birth

(Conclusion)

#### Act of Preserving Luther's Legacy

"We will not hide from our children what we have heard and known, and our fathers have told us," says the Psalmist. It would indeed be folly and disastrous in the extreme, if we, who are in possession of this precious legacy, would hide it from the present generation through sheer silence on the matter. Much as the Roman church hides or conceals from her members the light of the Gospel by wilfully withholding from them the counsels of God regarding man's only salvation through Christ, she nevertheless spares no means of publicity in advocating her work, nor any effort in inspiring her adherents with loyalty to her standards. The propaganda made by the papal church is one of its outstanding features.

We of the Lutheran faith need no signal propaganda to carry on the work of the Church of Christ. The Gospel which is the crowning jewel of Luther's legacy has innate strength and power to be effective in the work of saving the souls of men, and of establishing and enlarging the kingdom of God on earth wherever it is preached. But as faithful stewards of the treasures involved in this legacy it behooves us to preserve it in its integrity by adhering steadfast to the sacred truths it embodies, the principles of the Reformation — Scriptures as the supreme authority in all matters of faith and life, and justification through faith in the Lord Jesus Christ unto the salvation of sinners, even as Luther bids defiance to all: "That is our doctrine, and so teaches the Holy Ghost and the whole Christian Church, and therein we shall abide in the name of God."

Preserve the legacy of Luther! That requires that we for ourselves seek no other salvation than God Himself once more has brought to light through the instrumentality of this His humble and obedient servant — salvation through faith in the merits of Christ. It avails us nothing to be heirs of this legacy, if that is not our soul's trust and hope; nor shall we ever be capable of preserving this blessed heritage, if it does not give us the assurance of such salvation. "Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart. I have inclined my heart to perform thy statutes always, even unto the end."

Accepting this heritage in faith we shall conform our lives to the principles of righteousness it stands for — a life led in obedience to God's will by avoiding sin and worldliness in every form, and proving our faith by good works worthy of the most holy Gospel.

Preserve the legacy of Luther! One more thought is suggested by the words of our Psalm quoted, which in reality constitutes their chief plea. It is the plea to transmit God's blessed heritage unimpaired to all posterity. "Showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. — That the generation to come might know them — even the children, which should be born; who should arise and declare them to their children." The thought outlined here is clear. The people of God to whom His great and everlasting truths have been entrusted should preserve them in their purity by showing, making them known, and declaring them from one generation to the other until the end of time.

It is this duty devolved upon us as preservers of Luther's legacy. If that is to remain, if the treasures it involves are to be kept inviolate to the Church, and if the Church of the Reformation itself shall stand with this legacy, then next to God it is incumbent on us to perpetuate the same to future generations. This of course involves that with all fidelity we preach, teach, expound the doctrines Luther has taught in our churches, schools, colleges and seminaries. These are the repositories, the preservers of Luther's legacy; and these we must by all means support with our constant prayers and material aid. Gratification for this one great heritage requires that we continue steadfastly in preaching the Gospel as Luther taught it, over and against every inroad of modernism which denies the old established truths of Christianity and preaches "another gospel" which is not the Gospel, but a gospel of social service, of public morals, and evolution. Indeed, like the Romanists, millions of false Christians to-day flaunt the name of Christ and His cross, but disgrace, dishonor, condemn and crucify the Christ of the Gospel. Over and against these it is our solemn duty to confess the true Christ, not Christ the new Lawgiver, not Christ the wise Jewish Rabbi, not

Christ the great social Reformer, not Christ the wonderful Healer, not Christ the Pacifist and the Millenarian, but the Christ of the Bible; the Christ who is true God and Man, who died because of our transgressions and rose again for our justification; the Christ who has reconciled us unto God, who is the very source of God's love, grace, and pardon on a world of lost and helpless sinners. To preserve Luther's legacy for posterity finally requires by all means to make known and declare its treasures to our children by instructing them in Luther's doctrine pure as contained in his Catechism, and in the Word of God. It is by training our children in the spirit of Luther, in the spirit that is governed solely by the Gospel, that the heritage of the Reformation is preserved. Says Luther, "Young pupils and students are the seed and source of the Church. When we are dead and gone, whence come our successors, if not from the school? For the sake of the Church we must have and maintain our schools."

Ye Christians, Preserve the Legacy of Luther!

J. J.

### THE ROD OF JESSE

Isaiah 11: 1

The human race may be likened unto a gigantic tree. As a tree grows up out of the root and spreads out into many limbs, branches, and twigs, so the human race has grown up out of Adam as the root and branched out into innumerable races, nationalities, tribes, and families. Immediately after Adam and Eve had sinned, God promised them the Woman's Seed, the Savior, and from time to time God pointed out on which branch of the human family tree the precious fruit of the Savior would grow. At various times God pointed to a little twig on the human family tree and said in effect: Watch this twig, for eventually it will bring forth the Savior of sinners. It was necessary to do this more than once because, as the years passed, what had been a little twig, when the prophecy was uttered, grew into a large branch producing many twigs of its own, so that those looking for the Savior would have been bewildered if God had not given additional information. The prophetic tracing of the Savior is characterized by a continual process of elimination. In saying to Abraham, "In thy seed shall all the families of the earth be blessed," God designated him as the forefather of the Savior. From him the promise passed to his son Isaac. Isaac passed it on to his son Jacob, eliminating Esau. Jacob had twelve sons, and the question arose which of the twelve should be ancestor of the Savior. Jacob settled the question when, divinely inspired, he on his deathbed said of Judah, "The sceptre shall not depart from Judah nor a lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be."

But between Judah and the appearance of the promised Savior there was a gap of nearly 2,000 years, and in

that space of time the descendants of Judah greatly multiplied, so that what at the time of Jacob's prophecy had been the twig of Judah had become a gigantic limb with many branches and twigs of its own. Where among the many families of the tribe of Judah were the believers to look for the Savior? It was necessary that by divine revelation some of the many branches of Judah be eliminated as factors to be considered in the quest of the promised Savior. And that is exactly what happened. The process of elimination did not stop when God had designated Judah as the forefather of the Savior. About a thousand years later God pointed out what particular branch of the tribe of Judah would produce the Shiloh, for Isaiah 11:1 we read, "And there shall come forth a rod out of the stem of Jesse and a Branch shall grow up out of his roots." The description that follows leaves no doubt that the promised Savior was meant. The prophetic description of the coming Messiah had advanced to the stage that he was designated as a descendant of Jesse.

But who was Jesse? He was not one of the outstanding figures of Old Testament history. He is mentioned only incidentally in the history of Israel. Whatever fame he enjoys he owes solely to the mention of his name in the prophecy quoted above and to the fact that he was the father of David, Israel's second king and one of the greatest figures of the Old Testament era. When, therefore, the prophet described the coming Savior as a rod out of the stem of Jesse, he was conveying the information that the Savior would be a descendant of King David, a fact which was also foretold elsewhere. But it is significant that the prophet speaks of the Savior as a rod out of the stem of Jesse and as branch out of his roots. Normally a branch grows up out of the trunk or limb of a tree and not out of the roots. A branch grows up out of the roots only then when a tree has been previously chopped down. It sometimes happens that a branch or shoot sprouts from the stump of a tree, and occasionally such a shoot enjoys a good growth and attains to the appearance of a beautiful and splendid tree. That is the picture which Isaiah had in mind when he spoke of the Messiah as a rod coming forth out of the stem of Jesse and as a branch growing up out of the root or stump of Jesse. But what did he mean by that?

He evidently meant to imply that the house of Jesse would suffer a fate similar to that of a beautiful tree which is chopped down, so that only an ugly stump remains. And that is just the fate that the house of Jesse suffered. David, Jesse's son, became the founder of a royal house, and 22 members of that royal house accended the throne of Israel and Judah. David and his son Solomon enjoyed great power and fame as kings of Israel. They were universally acknowledged as the greatest rulers of that time, and their fame penetrated to the uttermost parts of the known world. Under David and Solomon the house of Jesse was like a gorgeous tree, whose marvelous beauty and strength attracts visitors and tourists

from far and near. But under King Rehoboam, the son and successor of Solomon, who was as foolish as his father was wise, the royal house which David had founded lost much of its power and prestige, for the ten northern tribes of Israel revolted against him and established a kingdom of their own, so that Rehoboam and the other royal descendants of David henceforth ruled only over two tribes, Judah and Benjamin. And not only that. Less than 400 years later the kings of Judah, the royal descendants of King David, were led away into the Babylonian captivity, and the house of David was no longer a ruling house. The throne and kingdom which David had built up so gloriously had been broken down. All the fame and power which had once surrounded the descendants of Jesse had been swept away. The tree which had graced the earth with its towering height and majestic beauty had disappeared, and only the root and an ugly stump marked the spot where it had stood. The throne of David was a mass of ruins.

But the throne of David was not wrecked permanently. There was still life in the root of Jesse. The prophet intimated that one would appear who would rebuild the throne of David, one who would surround it with even greater glory and splendor than it had enjoyed during the glorious reigns of David and Solomon, yea, one who would establish it so securely that it would never crumble again, for in the 9th chapter Isaiah says of the promised Messiah, "Of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice from henceforth even for evermore." The prophet foretold that the Messiah would restore and reestablish the throne of David in such a way that the ravages of neither time nor eternity would be able to shake it. And he who was to do this is described as a rod growing out of the stem of Jesse. He is compared to a little shoot springing up out of a stump.

Now, a branch which is just beginning to shoot up out of a stump is not a thing of beauty. It is not something which beauty-loving people will go out of their way to see. Usually it is not noticed at all, and those who do notice it regard it as something hideous, an eyesore. The prophet meant to imply the Messiah would arouse the same sensations in people when they should first see him. He states this more clearly in the 53rd chapter where he says, "He shall grow up before him as a tender plant and as a root out of dry ground; he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him."

This rod out of the stem of Jesse was Jesus of Nazareth, and in the eyes of the world He was as unpretentious and unattractive as a little branch shooting up out of a stump. He was born in a stable, bedded in a manger, and wrapped in swaddling clothes. He was a man of sorrows and acquainted with grief. He was mocked, persecuted, beaten, spit upon. The chief priests and elders were determined to crush the life out of the rod which

was growing up out of the stem of Jesse. But in spite of all this it continued to grow and attained a greater height and splendor than the trunk and branches growing out of Jesse had attained in the glorious days of David and Solomon, for "God hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth and that every tongue should confess that Jesus Christ is the Lord to the glory of God the Father." God "raised him from the dead and set him at his own right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named, not only in this world but also in that which is to come, and hath put all things under his feet." Surely as Lord of heaven and earth, as the supreme Ruler of the universe, Jesus is greater and more glorious than David and Solomon ever were, exalted and enviable as was their position among the rulers of the earth. The second growth attained a greater height and splendor than the first growth.

But Jesus is a greater King than David and Solomon ever were, not only in His person, in His might and power and the extent of His domain but also in respect to willing subjects. Speaking of the Shiloh who was to come out of Judah, dying Jacob said, "Unto him shall the gathering of the people be." In a later vision (chap. 60) Isaiah saw the Gentiles rushing to this Savior-king like a mighty army. Jesus himself said, "And I, if I be lifted up, will draw all men unto me." The cross of Christ is a mighty magnet which for nineteen centuries has drawn sinners from every nation under the sun. They find in Him what they need: forgiveness for all their sins, salvation, and eternal life. He stands before them with outstretched arms and says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And they come. They respond to His gracious invitation. They come to Him just as they are, burdened with sins and griefs and troubles, and He frees and relieves them. They come to Him that He may lead them safely through the dark valley of the shadow of death into the glorious eternal mansions which He has prepared for them in heaven. There never was a King who cared so much and did so much for his subjects as Jesus. That is why they hasten to Him with willing feet. That is why even in eternity the song will not die on their lips, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing."

Indeed a far cry from that unpretentious rod growing out of the stump of Jesse to that gigantic tree, our Savior-king, whose wide branches cover all the earth and in whose shade millions of sinners have found sweet peace and rest! Thanks be to God that He brough forth that tender shoot out of the roots of Jesse and let it grow into such a tree! Thanks be to God that through His Son Jesus Christ He restored and reestablished the throne and kingdom of David on such solid foundations that even the gates of hell shall not prevail against it! I. P. F.

## GUARDING OUR TREASURE

(Conclusion)

II. Timothy 4:6-8

"For I am now ready to be offered, and the time of my departure is at hand." "Ready to be offered"; literally, "I am already poured out." This refers to the pouring out of the drink-offerings. Paul uses this picture to depict the pouring out (shedding) of his blood as a martyr of the Lord Jesus. The drink-offerings were a sacrifice. We cannot, of course, call Paul's martyrdom a sacrifice of atonement. But it was a sacrifice, insofar as his life was offered for Jesus' sake, to God's honor, and as a witness to the Word of Truth. What a splendid offering! His life for the truth and cause of the Gospel! What was it Jesus said? "Whosoever will lose his life for My sake shall find it." Paul knows what kind of death he faces. It will be violent, bloody, painful; but that does not dismay him, for he looks beyond death, and there is Jesus; and where He is, is life eternal.

Paul was one of a host of martyrs in the early history of the Church. What a life was theirs! What an easy lot is ours! Some stupidly declare that Christianity has so completely conquered the world, that there is no chance for persecution. I cannot agree with this assertion. I rather believe modern Christianity is so weak, that it would not be able to endure persecution. The signs of the times are powerful proofs for this contention.

"The time of my departure is at hand." How cheerfully Paul faces death! He calls it simply a departure, or better, a release. He is to be released from this ungodly world with its manifold evils. No more hatred, malice, persecution, pain, and suffering; no more fighting against the assaults of devil, world, and flesh; but release from the prison-house of sin and evil and sorrow, and entrance into eternal peace and rest. No wonder he could say: "I have a desire to depart, and to be with Christ; which is far better." In which spirit we daily pray: "Deliver us from evil."

"I have fought a good fight, I have finished the course, I have kept the faith." These words sound like the language of one who is supremely self-confident. Some have even declared him to be a display of proud, vain boasting. Can this be true? Not when we consider that the same man confessed: "By the grace of God I am what I am." Should he who ascribed all his achievements to the grace of God be guilty of taking the glory to himself? His very life, his every word, speaks against it. It was Paul who confessed himself to be the chief of sinners; it was he who cried: "O wretched man that I am! who shall deliver me from the body of this death?" Saul of Tarsus might have gloried in his own deeds with pharisaic pride; but Paul the apostle avowed this intention: "Most gladly will I rather glory in my infirmities, that the power of Christ may rest upon me."

Let those who think the language of Paul proud read the entire epistle in which it occurs, and they will find that Paul inculcates in it the very opposite of pride.

"I have fought a good fight." Paul is introduced to us in the Scriptures engaged in a bitter fight. He was madly striving to destroy the Christian Church. Callously he stood by as Stephen was being stoned to death by the infuriated Jews. Eagerly he set out for Damascus, bent on fresh persecutions and slaughters. Is it to this fight he refers in these words? Hardly. At the gates of Damascus a miraculous change came over him. By the unsearchable grace of God he was converted. Separated from the forces of Satan, he was placed in the front rank of Jesus' army, fighting for Him whom he had so recently blasphemed and persecuted. Then began the fight to which he refers here.

It was first, last, and always, a fight against his own flesh and blood. It is very hard for a man to give up the convictions he has held from earliest childhood. Paul had a bitter battle to fight as he sat in seclusion at Damascus, blind. He had to let go of his pharisaic teachings, righteousness, and zeal. He had to renounce his erstwhile friends and coreligionists. But he did it all. He no longer lived to himself, but unto the Lord. He no longer consulted his own flesh and blood. He finally reached the stage where he could fearlessly confess: "I determined not to know anything among you, save Jesus Christ, and Him crucified."

Then, think of the enemies he had to contend with in his Gospel ministry. Former friends turned against him; slander, hatred, and vilification became his lot; Satan seemed to herd all his hellish hordes against Paul, and harassed him at every turn. For nearly thirty-five years the life of the apostle was one unbroken chain of persecution.

Besides, God afflicted him with what Paul called his "thorn in the flesh." Surely, it was not easy to wage a winning war in the face of discouragement and unanswered prayers for deliverance. Still he conquered every enemy. But it was Jesus' fight; Paul was only the instrument. And with this understanding, the apostle, on the eve after the fierce battle, could gratefully exclaim: "I have fought a good fight."

"I have finished the course." Paul's career after his conversion was a veritable race. Paul was a runner for Christ, carrying the Gospel message to men throughout the whole Roman empire. Think of the obstacles he had to surmount — the high fences of Jewish pride, the miry pitfalls of pagan immorality, the treacherous quicksands of human wisdom, the tricky hurdles of satanic cunning, the thorny underbrush of human malice — all these the Gospel runner encountered in his race. But he surmounted them all. Yet, not he, but as he himself says: "The grace of God

which was with me." He kept in training on the Bread of Life and the refreshing and quickening waters of grace. By the power of God he ran his race until he could lay his weary body in Jesus' arms, and gratefully exclaim: "I have finished the course."

"I have kept the faith." What faith? Faith in himself and his own moral perfections? Indeed not! So Saul the Pharisee might have thought, but not Paul the Christian. It was the faith created and sustained in him by God the Holy Spirit, the faith of Jesus Christ unto salvation, the faith which transformed Saul the sinner into Paul the saint. And even this was not his own doing, as he explains to the Ephesians: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." This God-given faith in Christ Paul kept to the end by the help of the Holy Spirit, and this faith was the secret of his holy and self-denying life. No wonder he could close his life with this wonderful confession; for such faith begets the greatest confidence and hope. What an example for youthful Timothy to follow in his ministry! What a shining example for every Christian, be he in the pulpit or in the pew!

Now Paul ascends the mount of prospect and directs his thoughts heavenward — away from the sordid world with its sorrows and sighs, its tribulations and temptations, its buffetings and battles, its toils and tears. He forgets the painful present and looks forward to the fair future. What sees he there? "There is laid up for me the crown of righteousness." He has given up and lost all — former friends, early convictions, honor, fame, and position — but this one thing remains safe. It is laid up for him; he did not put it there; it was there before he went into the battle, before he entered the race. It was laid up for him, lest he should lose it, and now it awaits him there.

Has he earned or merited it by his own doing? Ah, no; it shall be given him of Christ out of pure mercy. The inscrutable grace of God which made Paul a child of God, has also laid up for him the crown of righteousness in heaven. And that crown is the life eternal, with its unfading glory and undying bliss, laid up for Paul through the blood-bought righteousness of Jesus Christ. And he shall receive it at Christ's own hand on that day, the day of Judgment.

This crown shall be given to all who love the Lord's appearing; it is laid up for all the saints. Is it not enough that God sent His Son to earth that through His blood we might have forgiveness of sins? Does He not go with us through life, our Savior? Does He not give us courage and strength to pursue our respective callings? Does He not sanctify our joy, so that it is real joy? Does He not comfort us in sorrow and help us in distress? Does He not grant us the peace that passeth all understanding? In a



word, has He not given us a heaven already on earth? Ah, but would a heaven on earth satisfy an immortal soul? No; it is not enough. We shall not stay here always; we shall pass on. Were our hope in Jesus for this life only, what could it avail us? If we had no hope beyond the grave, what wretched creatures we would be!

But take a place with Paul on the mount of promise and look into the future, what a glorious prospect greets us there! That which God's love has already bestowed on us is marvelous; and yet, the highest and best is still before us. In Christ we have a heaven on earth; sometime he will lead us to the heaven above the earth. There is prepared for us, what no eye hath seen, no ear hath heard, and no man's heart hath discerned. Take all the lovely hours which the gracious Christ has granted you on earth, and magnify their radiance a millionfold, then you shall have a dim foretaste of that which shall be yours beyond the grave. And when the Lord calls us out of this vale of tears and toils and battles, unto Himself in heaven, we shall be as in a dream, our lips shall be filled with laughter, and our tongues shall sing in everlasting praise!

Verily, "the true treasure of the Church is the most holy Gospel of the glory and grace of God." By that grace of God let us guard that treasure! K. F. K.

## REPORT OF COMMITTEE ON HYMNOLOGY AND LITURGICS

**Note.** The first numbers are those of our Wisconsin Hymnal (Book of Hymns), the second numbers are those of the Missouri Hymnal, where this first number is missing the hymn indicated is not in our hymnal.

(Continued)

### NEW OR REVISED TRANSLATIONS

#### 309— 33. Now Rest Beneath Night's Shadows.

Now rest beneath night's shadow  
The woodland, field, and meadow,  
The world in slumber lies;  
But thou, my heart, awake thee,  
To prayer and song betake thee,  
Let praise to thy Creator rise.

The radiant sun hath vanished,  
His golden rays are banished  
By night, the foe of day:  
But Christ, the Sun of gladness,  
Dispelling all my sadness,  
Within my heart holds constant sway.

The rule of day is over  
And shining jewels cover  
The heaven's boundless blue.  
Thus I shall shine in heaven,  
Where crowns of gold are given  
To all who faithful prove and true.

To rest my body hasteth,  
Aside its garments casteth,  
Types of mortality;  
These I put off and ponder  
How Christ shall give me yonder  
A robe of glorious majesty.

Head, hands, and feet, reposing,  
Are glad the day is closing,  
That work came to an end;

Rejoice, my heart, with gladness!  
For God from all earth's sadness  
And from sin's toil relief will send.

Ye weary limbs, now rest you,  
For toil hath sore oppressed you,  
And quiet sleep ye crave.  
There comes a time for sleeping  
In God's own faithful keeping,  
When ye are bedded in your grave.

My heavy eyes are closing;  
When I lie deep reposing,  
Soul, body, where are ye?  
To quiet sleep I yield them,  
O let Thy mercy shield them,  
Thou sleepless Eye, their Guardian be!

Lord Jesus, who dost love me,  
O spread Thy wings above me  
And shield me from alarm!  
Though Satan would devour me,  
Let angel-guards sing o'er me:  
"This child of God shall meet no harm!"

My loved ones, rest securely,  
For God this night will surely  
From peril guard your heads;  
Sweet slumbers may He send you,  
And bid His hosts attend you,  
And through the night watch o'er your beds.

#### 227. Where Wilt Thou Go Since Night Draws Near.

Where wilt Thou go, since night draws near,  
O Jesus Christ, Thou Pilgrim dear?  
Lord, make me happy, be my Guest,  
And in my heart, oh, deign to rest.

Grant my request, O dearest Friend,  
For truly I the best intend;  
Thou knowest that Thou ever art  
A welcome Guest unto my heart.

The day is now far spent and gone,  
The shades of night come quickly on;  
Abide with me, Thou heavenly Light,  
And do not leave me in this night.

Enlighten me that from the way  
That leads to heaven I may not stray,  
That I may never be misled,  
Though night of sin is round me spread.

And when I on my death-bed lie,  
Help me that I in peace may die.  
Abide! I will not let Thee go!  
Thou wilt not leave me, Lord, I know.

(To be continued)

## FROM OUR CHURCH CIRCLES

### Fox River Valley Pastoral Conference

The Fox River Valley Pastoral Conference meets at New London, Wis., with Rev. Walter Pankow, January 23 and 24, 1934, 10 A. M.

Confessional sermon in English by Rev. R. Lederer, alternate: Rev. L. Mielke.

Papers: The unfinished treatises; Ex. Hom. essay on Acts 13:26-41, by W. Pankow; Some of the sins and signs of the time affecting the church, by O. Henning.

Announcement is requested.

F. A. Reier, Sec'y.

### Winnebago Pastoral Conference

The Winnebago Pastoral Conference meets at Grace Church, Oshkosh, Wis. (E. Benj. Schlueter, pastor), on January 23 and 24, at 9 A. M.

Preacher: J. G. Pohley (Ad. Hoyer), German.

Papers: A. F. Reim, J. Schulz, I. J. Uetzmann, Wm. Hartwig.

Remarks: All are kindly requested to register their intention either to be present, or to be absent.

F. C. Weyland, Sec'y.

#### Committee on Hymnology and Liturgics

The following general guiding principles were adopted by the Committee on Hymnology and Liturgics.

##### 1. Hymns.

- a) Must be distinctly Christian in character.
- b) Must be of intrinsic value as to form and content.

##### 2. Translations.

- a) Must be a faithful rendering of the original.
- b) Must be in fluent, idiomatic English.

##### 3. Tunes.

- a) Must be suited to the text.
- b) Must be good church music. (Exceptions may be made in such cases as have text and tune associated so intimately as to be almost inseparable.)

#### Call for Candidates

Inasmuch as the Synod has authorized the Northwestern College Board to proceed with the calling of an inspector, the Board herewith invites the members of Synod to nominate candidates for the office.

The qualifications are to be found in the resolution of Synod in the matter of inspectorship as adopted August last:

1. That the office of inspector be established at Northwestern College.
2. This inspector, who shall be a member of the faculty, shall be in charge of the inspection and supervision in the dormitories. It is recommended that the man called to this office be an experienced pastor (Seelsorger).
3. It is further recommended that this inspector be assisted by a so-called tutor, who shall be chosen from among the graduates of our Theological Seminary, and who shall, under the inspector's supervision, serve in a capacity similar to that in which tutors have served at Northwestern College in the past.

This is to go into effect at the beginning of the school year 1934-1935.

All nominations must be in the hands of the secretary not later than January 23, 1934.

By authority of the Northwestern College Board.

K. A. Timmel, Sec'y.

#### Mission Needs Hymnals

We are very much in need of English Lutheran Hymnals to be used at a mission station that I have recently opened. Will any congregation that has hymnals which are no longer in use please write to me.

Herbert J. Lemke,  
Crandon, Wis.

#### Fiftieth Anniversary of Ordination

St. Paul's Church, Town Franklin, Milwaukee County, observed the fiftieth anniversary of the ordination of their pastor, the Rev. Herman Monhardt, at a special service on November 19. President C. Buenger preached the anniversary sermon basing his words on Luke 12:41-44. After service a supper was served in the church hall.

Pastor Monhardt was ordained at St. Matthew's Church, Milwaukee, November 18, 1883. For two years he served at Escanaba, Mich., ten years at Caledonia. The last 38 years he has labored at Town Franklin. May the Lord of the Church continue to prosper His servant!

W. Keibel.

#### Fiftieth Anniversary

During the week beginning October 22, St. Paul's Ev. Luth. Church at Green Bay, Wis., was by the grace of our Lord privileged to celebrate its fiftieth anniversary. Since the organization of St. Paul's the following served as pastors: Ernst Dornfeld, Sr., Wm. Huth, K. F. Rutzen, M. J. Hillemann, G. A. Ernst, Aug. Zich and W. A. Gieschen. As Interim Pastors: F. Eppling, Sr., A. Voigt.

During the same period the following teachers served in the school: Fred Meyer, Paul Spaude, Walter Johnson, A. Koehler, Theodore Lau, Ethel Hyskey and Caroline Kansier.

Professors W. Huth and Aug. Zich and the Pastors M. J. Hilleman, E. Ph. Dornfeld, Jr., G. A. Ernst and Rud. Lederer delivered the festival sermons.

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.

W. A. Gieschen.

#### Fortieth Anniversary of

#### Dr. L. Fuerbringer as Professor at Concordia Seminary, St. Louis, Mo.

According to a recent issue of Der Lutheraner a special jubilee service was held in Holy Cross Church, St. Louis, Mo., November 23, in commemoration of Dr. L. Fuerbringer's forty years of service as theological professor at Concordia Seminary. Dr. Fuerbringer has been serving the Missouri Synod in that capacity since 1893, and has since 1931, following the death of Dr. F. Pieper, also served as President of Concordia Seminary. Though he has taught various branches of theology during that long period of time, he has been chiefly active in teaching the exegetical

branches. Instances of forty years in the active ministry are by no means rare, but it is seldom that one is privileged to serve the Church for such a period of time as theological professor. Our sister synod seems to have been singularly blessed with theological teachers whose service at St. Louis extended over a long period of years: Walther, Stoeckhardt, F. Pieper, and now Dr. Fuerbringer. These men have left their imprint on the faith and characters of a multitude of students who have sat at their feet, and through them have exerted a powerful influence on the faith, doctrine and practice of congregations throughout our country and foreign lands. May God continue to grant His church such teachers of righteousness, who say with Paul, "I determined not to know anything among you save Jesus Christ and him crucified," and who say, as John the Baptist did with respect to Jesus, "He must increase, but I must decrease."

Dr. Fuerbringer is widely known in our circles as President of the Synodical Conference, which position he has held since 1927. Since 1896 he has also, with one interruption, served as editor of *Der Lutheraner*, the widely read German organ of the Missouri Synod. F.

#### Twenty-fifth Anniversary

St. John's Ev. Luth. Church, Kendall, Wis., celebrated its twenty-fifth anniversary Sunday, October 15. Services were at 10:30 A. M., 2:30 P. M. and 8 P. M. Rev. C. Siegler of Bangor, Wis., delivered the sermon in the German language in the forenoon, Rev. Geo. Kobs of Markesan, Wis., in the afternoon and Rev. Gustav Fischer of La Crosse, Wis., in the evening service in the English language. Dinner and supper was served by the ladies of the church. A jubilee offering was taken up for the Kingdom of God. L. A. Witte.

#### Silver Jubilee

On November 12, 1933, exactly twenty-five years had passed since Rev. H. Zapf of Monroe, Mich., came to that city and Zion Church. The following Sunday he was installed as the pastor of the church and has served the same faithfully until this day. For this quarter of a century of grace and protection that God had bestowed upon church and pastor the members of Zion wished to return thanks and praise to their Lord. So for the afternoon of the above date they arranged a surprise service for their pastor. Rev. George Ehnis conducted the altar service, the choir sang a beautiful anthem, Teacher P. Mohrhoff presided at the organ, the undersigned preached the Word on the text 1 Tim. 2: 12-13.

After the service the congregation and guests were invited to the spacious hall where the ladies of the church had spread a bountiful repast. More than 400 sat down together at the banquet tables. Teacher P.

Mohrhoff acted as toastmaster. A few very sociable hours were spent in a Christian way during which the congregation presented their pastor with a monetary remembrance in honor of the occasion. May the Lord graciously continue to bless the services of our brother to His church. O. J. P.

#### Ordination and Installation

Authorized by the President Im. F. Albrecht, the undersigned ordained and installed Wm. H. Scheweppe, candidate of theology, as pastor of Trinity Lutheran Church, Osceola, Wis., on the first Sunday of Advent. May the Lord bless the shepherd and flock!

Address: Rev. Wm. H. Scheweppe, Osceola, Wis.  
Louis W. Meyer.

#### Acknowledgment and Thanks

During the fall months the following gifts were received by Dr. Martin Luther College, New Ulm, Minn.:

New Ulm, Rev. G. Hinnenthal: 13 bushels tomatoes, 109 quarts canned goods, 23 chickens, 2 ducks, 10 gallons honey, 6 sacks apples, 17 cakes, 4½ pounds sugar, 31 pounds cranberries, 1 bushel onions, 11 dozen doughnuts and rolls, 2 pounds butter, 1 sack vegetables, cup cakes, \$16.65 in cash.

Redwood Falls, Minn., Rev. E. Birkholz: 15 quarts canned goods, squashes.

Danube, Minn., Rev. A. Blauert: 1 sack vegetables, ½ peck onions, 46 quarts canned goods.

Olivia, Minn., Rev. A. Blauert: 56 quarts canned goods, 1 sack vegetables.

Delano, Minn., Rev. E. Bruns: 115 quarts canned goods, 2 bottles catsup, 1 gallon honey, 2 cans baking powder, 1 pound coffee, 15 cans beans, 3 cans tomatoes, 50 pounds flour, 8 sacks vegetables, 3 sacks potatoes, 1 sack apples, 2 dozen eggs, 5 pounds butter, 1 ham, 10 chickens, 1 peck onions.

Emmet, Minn., Rev. C. Kuske: 5 sacks potatoes, 10 sacks vegetables, 4 gallons lard, 32 quarts canned goods.

Flora, Minn., Rev. C. Kuske: 3½ sacks potatoes, 7 sacks vegetables, 18 quarts canned goods, 34 pounds lard.

Eden, Minn., Rev. H. Scherf: 5 sacks potatoes, 3 sacks carrots, 1 sack beets, 6 quarts canned goods, pumpkins.

Essig, Minn., Rev. P. Gedicke: 104 quarts canned goods, 1 gallon molasses, 3 sacks carrots, 2 sacks beets, 1 sack apples, pumpkins and squashes, 2 sacks corn, 7 gallons lard.

Ward, South Dakota, Rev. W. Lindloff: 1 sack citron, ½ peck beets, 2 sacks oats, 4 sacks pumpkins, 16 cockerels, 42 bushels potatoes.

Elkton, South Dakota, Rev. W. Lindloff: 6 sacks cabbage, 1 sack pumpkins, 30 sacks potatoes, 9 cockerels.

Wood Lake, Minn., Rev. C. Schmidt: 4 sacks potatoes, 1 sack vegetables, 1 sack flour,  $\frac{1}{2}$  peck onions, 39 quarts canned goods, 1 case canned peas, 20 pounds macaroni.

Wellington, Minn., Rev. E. Fritz: 7 gallons lard, 6 quarts canned goods, 4 sacks vegetables, 15 sacks potatoes, pumpkins, 8 pounds soap; from the Ladies' Aid: 27 dressed chickens, 4 pounds pork.

St. James, Minn., Rev. E. Birkholz: 250 water melons, 213 quarts canned goods, 10 bushels tomatoes,  $3\frac{1}{2}$  sacks potatoes, 1 sack beets, 2 sacks oats, 1 sack pumpkins,  $\frac{1}{2}$  peck beans.

Fairfax, Minn., Rev. I. Albrecht: 58 quarts canned goods,  $3\frac{1}{2}$  bushels tomatoes, 24 bottles catsup.

Arlington, Minn., Rev. R. Heidmann: 259 quarts canned goods, 1 gallon lard, 3 gallons honey, 1 peck dried apples, 1 sack vegetables, 1 peck onions, 1 sack potatoes, 1 sack cabbage, 1 sack pumpkins, 3 sacks beets, 3 sacks carrots, 1 bushel apples.

Sleepy Eye, Minn., Rev. W. Albrecht: 189 quarts canned goods,  $\frac{1}{2}$  bushel beets, 1 bushel apples, pumpkins and squashes.

Claremont, Minn.: 67 quarts canned goods.

Truman, Minn., Mr. Krenz: 15 dozen eggs, 1 sack carrots, 1 gallon lard, 5 pounds butter.

There is no need of stating that in these times of meager funds in the Synod's treasury these donations are a very much appreciated aid to our college commissary. Let us not forget to state that many of these donations came from such congregations that have been stricken by drought for the past several years, and represent a real sacrifice on the part of the donors.

In behalf of our school I express our most cordial thanks to all those who participated in making these gifts possible.

B.

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For the Thanksgiving dinner at Dr. Martin Luther College, Mr. and Mrs. Henry Weede, Balaton, Minn., donated 90 pounds of dressed turkey.

The St. Paul's Lutheran Mission Circle, Menomonie, Wis., sent us for use in the hospital and kitchen 16 towels, 3 sheets, 12 pillow slips, 5 holders.

Our appreciation and thanks to the donors. B.

### Theological Seminary

Since our last report in this paper, the undersigned received provisions and \$9.25 in cash for the seminary refectory from the congregations of the following pastors: S. Jedele, Wilmot; G. Kaniess, Kewaskum; B. Gladosch, Greenleaf; F. Gundlach, West Granville; H. Knuth, A. Halboth, L. Karrer, Milwaukee. Besides, an individual member donated one-half of a pig.

Joh. P. Meyer.

### Correction

Due to an oversight, the name of Pastor W. A. Kuether and his congregation in Kewaunee is missing

from the published list of contributors to the seminary refectory. On October 26 they brought us a load of provisions.

Joh. P. Meyer.

### Memorial Wreaths

In memory of John Ristow who died October 7, 1933, at Tawas City, Mich., the following donations were made: The Ladies' Aid of Peace Church of Wall Lake, Iowa, for General Missions, \$5.00; the Ristow children for the Michigan Lutheran Children's Friend Society at Bay City, Mich., \$5.00; Esther and Arthur Schwidder of Wall Lake, Iowa, for General Mission, \$5.00; Mrs. John Ristow of Tawas City, Mich., for General Mission, \$2.00.

W. C. Voss.

In memory of Fay Adele Schulz, who died November 7, age one year, at Goodhue, Minn., the following contributed towards a memorial wreath for Orphans: The Ladies' Aid Society of St. Peter's Church, \$3.00; Mr. Edw. Degner and family, \$1.50; Mrs. Ferd. Schulz, Esther Schulz, Victor Schulz, Mrs. and Mrs. Winf. Schulz, Mr. and Mrs. Edw. Fucher, Mr. and Mrs. Joe Kehren, \$7.00. Total, \$11.50.

T. E. Koch.

In memory of Mrs. Dietrich Windhorst who died November 8, 1933, a bequest of \$3.00 was made for Church Extension Fund by Rose Haas, Zumbrota, Minn.

Rev. P. E. Horn.

By Mrs. N. N. in memory of Howard Luther (died October 12, 1933) for Church Extension Fund the amount of \$1.00.

H. C. Nitz.

In memory of Grandmother Bertha Bay, Tp. Bergen, Vernon Co., Wis., who departed this life after a pilgrimage of 94 years, her grandchildren donated \$11.00 for Missions.

E. H. Palechek.

In memory of Mr. Wm. Goebel, 88, the sum of \$3.00 for Church Extension Fund, donated by Mr. F. W. Munz and family. Mr. Goebel was chairman of the congregation at Ellensburg, Wash., since its organization in 1912.

H. H. Wiechmann.

In memory of their beloved mother, Caroline Radtke, wife of Gustave Radtke, who fell asleep in the Lord on October 18, the children have lovingly dedicated a memorial wreath of \$60.00 equally apportioned to the Negro Mission, the Indian Mission and the Winnebago Lutheran Academy.

Gerhard Pieper.

In memory of Hanna Lederer, Saline, Michigan, who died September 4, 1933, a gift of \$6.00 was made for Home Missions of the Joint Synod of Wisconsin by the following: Rev. and Mrs. H. Heyn, Rev. and Mrs. H. Richter, Rev. and Mrs. O. J. Peters, Rev. and Mrs. Edgar Hoenecke, Rev. and Mrs. A. Wacker, Rev. and Mrs. F. E. Stern; from Hanna E. Lederer a gift of \$2.00 for Valparaiso University.

A. Lederer.

In memory of Mrs. Wilhelmina Steuernagel who died October 8 at the age of 65 years nephews and nieces of the deceased donated \$2.45 and the Ladies' Aid of St. John's Lutheran Church, Lewiston, Minn., \$5.00 for indigent students. Rud. P. Korn.

In memory of John Ristow, Tawas City, Mich., who died on October 7, 1933, the sum of \$2.00 was donated for Northwestern College by Emanuel's Ladies' Aid Society of Tawas City. W. C. Voss.

In memory of Louis Buenger of Minneapolis, who departed from this life September 24, 1933, at the age of 64 years, the sum of \$7.00 was donated for the Church Extension Fund by the following: Mr. and Mrs. H. Raabe, Mr. and Mrs. H. P. Boock, Mr. and Mrs. Wm. Stelljes, Mr. and Mrs. Emil Buenger, Mr. and Mrs. F. G. Backer, Mr. and Mrs. P. Hackbarth, Mr. and Mrs. Otto Buenger. G. Hinnenthal.

In memory of Howard George Luther, born December 25, 1912, died October 12, 1933, the following donated a memorial wreath to the Church Extension Fund: G. A. Luther family: \$5.00; R. E. Giese family: \$2.00; Rev. W. P. Haar family: \$2.00; and the following families \$1.00 each: G. A. Mutterer, H. F. Mutterer, E. G. Mutterer, Wm. Sook, Robt. Bleck, C. J. Muehring, Elmer Johnson, Edw. Mutterer, Chas. Fish, Emil Zoldahn. H. C. Nitz.

In memory of William Rusert, who was born September 15, 1864, and who died on July 2, 1933, at Lewiston, Minn., his brother, Henry Rusert, at Caledonia, Minn., donated \$1.00 for the Lutheran Children's Friend Society at Minneapolis, Minn. R. Jeske.

In memory of Dolores Schmechel, who died on November 4 at the age of 11 years, \$6.15 was donated by Calvary Parochial School (Thiensville), \$3.00 by the Choir of Trinity Congregation (Mequon), for the Children's Home. A. Mittelstaedt.

In memory of Mrs. Johanna Schlueter, Menomonee, Wis., who died November 17, 1933, the Ladies' Aid donated \$5.00 for Missions. J. Mittelstaedt.

In memory of Emil Buchholtz, Zumbrota, Minn., who died December 8, 1933, Miss Rose Haas contributed \$1.00 and Wm. Manthei \$1.00 for Church Extension Fund. Paul E. Horn.

In Memory of Louis Gensmer, Rollingstone, Minn., who died November 28, 1933, at the age of 25 years, his friends, the young people of Trinity Church, donated \$9.50 for Church Extension Fund. A. Hanke.

In memory of Teacher Louis Serrahn, who died on December 8, 1933, at the age of 58 years, 15 days, the following donated: Church Council and School Board of the First German Ev. Luth. Congregation, Manitowoc, Wis., \$13.00 for Synod's General Support; St. Paul's Congregation, Algoma, \$10.00; St. Paul's

Sunday School, \$5.00; Alb. Buege, Ed and Ferdi Mueller families, \$6.00 for Widows and Orphans. Karl F. Toepel.

In memory of Mr. C. W. Kelpel of Tomah, who died November 20, Mr. and Mrs. Leonard Vogel of Jefferson, Wis., donated the sum of \$2.00 for Church Extension. O. Kuhlow.

In memory of Mrs. Theo. Loftus, who died on November 20, at the age of 28 years, 10 months and 20 days, from relatives and friends, \$6.50 for Missions. O. E. Hoffmann.

In memory of Mr. Carl Ulrich, who died August 11, 1933, Mr. J. Ulrich and M. Seifert donated \$2.00 for Widows and Orphans. Benj. A. Borgschatz.

## MISSION FESTIVALS

### Fifteenth Sunday after Trinity

**Ft. Atkinson, Wis., St. Paul's Church,** P. Jahnke, pastor. Speakers: M. Keturakat, L. Kirst, W. Zank. Offering: \$164.30, A. M.; \$63.74, P. M.; \$76.40, night; Ladies' Aid, \$100.00; School, \$33.13; Senior Bible Class, \$10.00; total, \$447.57.

### Sixteenth Sunday after Trinity

**Waterloo, Wis., First Luth. Church of St. John,** G. M. Thurow, pastor. Speakers: Gerh. Pieper, O. F. Kuhlow, M. Glaeser. Offering: \$336.44.

### Eighteenth Sunday after Trinity

**South Milwaukee, Wis., Zion Church,** O. B. Nommensen, pastor. Speakers: Ph. F. W. Martin, L. Baganz. Offering: \$180.97.

### Nineteenth Sunday after Trinity

**Town Lake, Wis., St. John's Church,** Theo. Monhardt, pastor. Speakers: Gust. Schoewe, O. Martin. Offering: \$87.78.

**Savannah, Ill., St. Peter's Church,** Gerhard Fischer, pastor. Speakers: Gustav Fischer, Gervasius Fischer. Offering: \$112.00.

**Red Wing, Minn., St. John's Church,** J. R. Baumann, pastor. Speakers: Gustav Fischer, Gervasius Fischer. Offering: \$112.00.

**Red Wing, Minn., St. John's Church,** J. R. Baumann, pastor. Speakers: M. Michaels, C. Bolle. Offering not reported.

**Taunton, Minn., Bethlehem Church,** Hy. Albrecht, pastor. Speakers: G. Schuetze, E. R. Baumann. Offering: \$28.26.

**South Haven, Mich., St. Paul's Church,** M. A. Haase, pastor. Speakers: Hugo Hoenecke, Wynfred Westendorf. Offering: \$80.00.

**Sparta, Wis.,** Arthur Berg, pastor. Speakers: L. Witte, A. Winter, H. Kirchner. Offering: \$194.83.

**Pine Grove, Wis., St. Paul's Church,** A. W. Voigt, pastor. Speaker: A. W. Voigt. Offering: \$18.15.

**Detroit, Mich., Church of the Ascension,** H. C. Richter, pastor. Speaker: H. Allwardt. Offering: \$30.00.

**Milwaukee, Wis., St. Paul's Church,** A. H. Schroeder, pastor. Speaker: A. H. Schroeder. Offering: \$10.80.

### Twenty-third Sunday after Trinity

**Maple Creek, Wis., Christ Church,** Imm. P. Boettcher, pastor. Speaker: G. E. Boettcher. Offering: \$18.46.

Maple Creek, Wis., Emanuel Church, Imm. P. Boettcher, pastor. Speaker: W. Zink. Offering: \$39.71.  
 Sugar Bush, Wis., Grace Church, Imm. P. Boettcher, pastor. Speaker: F. Reier. Offering: \$50.76.

**WEST WISCONSIN DISTRICT**  
**November, 1933**

Rev. W. A. Baumann, Neillsville.....	\$ 241.15
Rev. H. E. Bentrup, Bad Axe Valley.....	54.95
Rev. A. Berg, Sparta.....	55.00
Rev. C. E. Berg, Ridgeville.....	15.10
Rev. J. B. Bernthal, Ixonia.....	59.11
Rev. A. Dasler, Fox Lake.....	19.00
Rev. A. G. Dornfeld, Hubbleton.....	14.49
Rev. A. G. Dornfeld, Richwood.....	22.00
Rev. A. J. Engel, Pardeeville.....	38.71
Rev. I. J. Habeck, Minocqua.....	26.85
Rev. I. J. Habeck, Woodruff.....	17.51
Rev. A. Hanke, Rollingstone.....	38.08
Rev. A. Hanke, Rollingstone (E. M. C.).....	15.00
Rev. John Henning, Town Dallas.....	42.85
Rev. John Henning, Town Prairie Farm.....	133.82
Rev. M. J. Hillemann, Marshall.....	20.87
Rev. R. C. Hillemann, Plum City.....	21.06
Rev. R. C. Hillemann, Eau Galle.....	32.64
Rev. R. C. Hillemann, Waverly.....	1.90
Rev. O. E. Hoffmann, Elk Mound.....	2.25
Rev. O. E. Hoffmann, Poplar Creek.....	18.00
Rev. O. E. Hoffmann, Iron Creek.....	20.00
Rev. O. E. Hoffmann, Beyer Settlement.....	21.00
Rev. R. C. Horlamus, Hurley.....	18.14
Rev. L. C. Kirst, Beaver Dam.....	54.21
Rev. J. Klingmann and W. Eggert, Watertown.....	244.22
Rev. O. W. Koch, Lowell.....	150.00
Rev. E. Kolander, Marathon.....	34.00
Rev. H. Kuckhahn, St. Charles.....	18.50
Rev. O. P. Kuehl, Rozellville.....	16.50
Rev. O. P. Kuehl, Green Valley.....	4.50
Rev. G. E. Neumann, Rib Falls.....	63.47
Rev. G. E. Neumann, Town Rib Falls.....	37.94
Rev. G. E. Neumann, Town Stettin.....	54.41
Rev. G. E. Neumann, Town Stettin (E. M. C.).....	3.00
Rev. E. J. Otterstatter, Ogema.....	2.50
Rev. E. J. Otterstatter, Tomahawk (Ladies' Aid).....	12.00
Rev. E. H. Palechek, Chaseburg.....	11.00
Rev. J. H. Paustian, Barre Mills.....	80.12
Rev. J. H. Paustian, Barre Mills.....	50.00
Rev. N. E. Paustian, Oconomowoc.....	15.63
Rev. E. E. Prenzlau, Cornell.....	12.60
Rev. J. M. Raasch, Lake Mills.....	71.39
Rev. Chr. Sauer, Ixonia.....	14.00
Rev. J. H. Schwartz, West Salem.....	100.00
Rev. C. W. Siegler, Bangor.....	54.29
Rev. C. W. Siegler, Portland.....	8.35
Rev. K. A. Timmel, Watertown.....	254.49
Rev. A. W. Sauer, Winona.....	682.47
Rev. Aug. Vollbrecht, Fountain City.....	10.50
Rev. E. Walther, Wisconsin Rapids.....	173.15
Rev. F. Weerts, Cambria.....	10.00
Rev. A. Werr, Wilson.....	10.00
Rev. A. Werr, Ridgeway.....	13.32
Rev. A. A. Winter, Mauston.....	50.00
Rev. A. A. Winter, New Lisbon.....	17.75
Rev. A. A. Winter, Town Summit.....	7.25
Rev. E. Zarembo, R 1, Wausau.....	46.70

\$3,337.74

Budgetary .....	\$3,316.74
Capital Investment .....	3.00
Every-Member Canvass Fund .....	18.00

\$3,337.74

H. J. KOCH, Treas.

**NORTH WISCONSIN DISTRICT**  
**November, 1933**

Rev. G. E. Boettcher, Hortonville.....	\$ 34.75
Rev. I. P. Boettcher, Sugar Bush.....	113.03
Rev. Th. Brenner, Freedom.....	55.38
Rev. A. Froehle, Neenah.....	167.60

Rev. A. A. Gentz, Marinette.....	470.63
Rev. W. W. Gieschen, Crivitz.....	1.50
Rev. W. W. Gieschen, Athelstane.....	6.60
Rev. Walter A. Gieschen, Green Bay.....	50.16
Rev. Br. Gladosch, Greenleaf.....	78.01
Rev. W. G. Haase, Two Rivers.....	157.25
Rev. W. G. Haase, Sandy Bay.....	40.00
Rev. Wm. J. Hartwig, Montello.....	54.93
Rev. Wm. J. Hartwig, Mecan.....	48.14
Rev. Carl C. Henning, Grover.....	15.55
Rev. Carl J. Henning, Sault Ste. Marie, Mich.....	10.60
Rev. E. C. Hinnenthal, Forestville.....	97.07
Rev. Henry Hopp, Daggett, Mich.....	28.25
Rev. Henry Hopp, Carbondale.....	26.00
Rev. A. G. Hoyer, Princeton.....	60.71
Rev. O. T. Hoyer, Winneconne.....	16.35
Rev. O. T. Hoyer, Zion.....	3.00
Rev. L. Kaspar, Greenville.....	66.60
Rev. L. Kaspar, Clayton.....	17.00
Rev. E. H. Kionka, Newton, St. John's Cong.....	75.59
Rev. E. H. Kionka, Newton, St. Paul's Cong.....	10.68
Rev. P. J. Kionka, Maribel.....	155.50
Rev. Harold Kleinhans, Oshkosh.....	107.78
Rev. Geo. Kobs, Markesan.....	459.00
Rev. H. Koch, Reedsville.....	50.40
Rev. L. H. Koeninger, Manitowoc.....	475.00
Rev. Jos. D. Krubsack, Eagle River.....	66.38
Rev. Jos. D. Krubsack, Three Lakes.....	12.37
Rev. H. A. Kuether, Sheboygan Falls.....	89.88
Rev. Carl Lawrenz, North Fond du Lac.....	53.67
Rev. R. Lederer, Green Bay.....	200.00
Rev. Wm. F. Lutz, Escanaba, Mich.....	121.25
Rev. John Masch, Black Creek.....	38.56
Rev. Paul Th. Oehlert, Kaukauna.....	186.25
Rev. W. E. Pankow, New London.....	103.39
Rev. Gerhard Pieper, Fond du Lac.....	475.59
Rev. J. G. Pohley, Menasha.....	135.53
Rev. Emil Redlin, Ellington.....	73.00
Rev. A. F. Reier, Waupaca.....	50.00
Rev. A. F. Reier, Lanark.....	11.42
Rev. Edm. C. Reim, T. Forest, St. Paul's Cong.....	78.37
Rev. Edm. C. Reim, T. Forest, St. John's Cong.....	14.66
Rev. J. Reuschel, Dundas.....	21.00
Rev. M. F. Sauer, Brillion.....	60.20
Revs. T. J. Sauer and F. M. Brandt, Appleton.....	325.00
Rev. E. B. Schlueter, Oshkosh.....	602.60
Rev. A. E. Schneider, Fremont.....	23.72
Rev. Fred A. Schroeder, Berlin.....	18.51
Rev. Theo. Hoffmann, Menominee, Mich.....	72.70
Rev. Karl Toepel, Algoma.....	150.00
Rev. I. G. Uetzmann, Oshkosh.....	12.30
Rev. Theo. F. Uetzmann, Manitowoc.....	50.00
Rev. Wm. Wadzinski, Manchester.....	28.10
Rev. Wm. Wadzinski, Marquette.....	6.03
Rev. R. E. Ziesemer, Appleton.....	121.99
Rev. W. F. Zink, Dale.....	51.47

\$6,207.00

Budget .....

\$6,131.00

Non-Budget .....

76.00

\$6,207.00

ALBERT VOECKS, Treas.,  
 Appleton, Wis.

**MINNESOTA DISTRICT**  
**October, 1933**

**Redwood Falls Conference**

Rev. A. W. Blauert, Danube, General Institutions \$100.00, Indian Mission \$50.00, Negro Mission \$35.00, Home Mission \$100.00, Poland Mission \$23.20 .....	\$ 308.20
Rev. Carl C. Kuske, Emmet, Michigan Lutheran Seminary .....	9.59
Rev. Carl C. Kuske, Emmet, Home for Aged, Memorial Wreath from Bethany Ladies Aid for Joseph Schmidt, Renville, Minn.....	1.00
Rev. Carl C. Kuske, Flora, Michigan Lutheran Seminary \$6.38, Dakota-Montana Academy \$6.91 .....	13.29
Rev. J. Baur, Fort Ridgely, General Institutions \$15.00, Indian Mission \$10.00, Home Mission .....	

\$25.00, Negro Mission \$10.00, Student Support \$20.00, General Support \$15.00	95.00
Rev. Hy. Boettcher, Gibbon, General Administration \$75.00, General Institutions \$150.00, General Missions \$250.00, Indian Mission \$100.00, Negro Mission \$75.00, Poland Mission \$25.00, Madison Student Mission \$15.15, Student Support \$25.00, General Support \$25.00	740.15
Rev. J. Carl Bast, Morton, Home for Aged, from Ladies' Aid	10.00
Rev. A. W. Blauert, Olivia, Indian Mission \$25.00, Negro Mission \$25.00, Home Mission \$74.52, Poland Mission \$15.00	139.52
Rev. Henry Albrecht, Omro, Michigan Lutheran Seminary	21.00
Rev. Edw. A. Birkholz, Redwood Falls, Missions	22.87
Rev. Aug. Sauer, Renville, General Support	10.35
Rev. G. R. Schuetze, Sheridan, Northwestern College	8.09
Rev. E. G. Fritz, Wellington, Synodic Administration \$3.00, Indian Mission \$25.00, Negro Mission \$20.00	48.00
Rev. Aug. Sauer, Winfield, Dr. Martin Luther College \$10.00, Indian Mission (Indian Boy), from Ladies' Aid \$25.00	35.00
Rev. C. G. Schmidt, Wood Lake, Dr. Martin Luther College	33.65
<b>Total</b>	<b>\$1,495.71</b>

**Mankato Conference**

Rev. O. K. Netzke, Madison Lake, Home Mission	\$ 18.50
Rev. A. Ackermann, Mankato, Indian Mission \$50.00, Negro Mission \$40.00, Home Mission \$30.00, Poland Mission \$30.00, Church Extension Operation \$28.52, Every-Member Canvass \$25.00	203.52
Rev. A. Ackermann, Mankato, Home for Aged \$2.50, General Support \$3.00, Memorial Wreath for Mrs. Eliza Schulze	5.50
Mr. O. W. Krueger, Treasurer, North Mankato, Theological Seminary \$10.00, Dr. Martin Luther College 10.00, Home Mission \$30.00	50.00
<b>Total</b>	<b>\$ 277.52</b>

**St. Croix Conference**

Rev. O. P. Medenwald, Amery, Indian Mission \$15.00, Negro Mission \$10.00, Home Mission \$75.00	\$ 100.00
Rev. Wm. Baumann, Baytown, Synodic Administration \$9.66, Educational Institutions \$100.00, Missions \$100.00, Student Support \$15.00, Church Extension Operation \$25.00, General Support \$12.00	261.66
Rev. Wm. Franzmann, Baytown, Missions	19.12
Rev. Paul C. Dowidat, Minneapolis, Home Mission \$400.00, General Support \$100.00	500.00
Rev. R. C. Ave Lallemand, North St. Paul, Home Mission	174.00
Rev. A. Langendorff, Nye, Home Mission	30.72
Rev. Louis W. Meyer, Osceola, General Mission	50.85
Rev. G. A. Ernst, St. Paul, Synodic Administration \$75.25, Educational Institutions \$100.00, Missions \$200.00	375.25
Rev. J. Plocher, St. Paul, Educational Institutions \$100.00, General Missions \$250.00, Negro Mission \$50.44	400.44
Rev. A. C. Haase, St. Paul, Educational Institutions \$45.00, Twin City Mission from Ladies' Aid \$5.00, Indian Mission \$20.00, Home Mission \$57.32	127.32
Rev. A. W. Saremba, Weston, Every-Member Canvass	29.75
<b>Total</b>	<b>\$2,069.11</b>

**Red Wing Conference**

Rev. T. E. Kock, Goodhue, Home Mission	\$ 50.00
Rev. F. W. Weindorf, Grace, Goodhue, General Mission	17.70
Rev. F. W. Weindorf, St. John's, Goodhue, General Mission	31.16
Rev. T. H. Albrecht, Lake City, Finance \$50.00, Theological Seminary \$50.00, Northwestern	

College \$50.00, Dr. Martin Luther College \$50.00, Michigan Lutheran Seminary \$25.00, Home for Aged \$10.04, Indian Mission \$50.00, Negro Mission \$50.00, Home Mission \$100.00, Church Extension Operation \$50.00	485.04
Rev. C. A. Hinz, Mason City, Home Mission	58.52
Rev. T. E. Kock, Minneola, Home Mission	29.08
Rev. A. Eickmann, Nodine, Missions \$47.00, General Support \$20.00	67.00
Rev. Geo. W. Scheitel, Potsdam, General Mission	29.00
Rev. J. R. Baumann, Red Wing, Home Mission \$30.00, Negro Mission \$9.07	39.07
Rev. Paul E. Horn, Zumbrota, Educational Institutions \$17.03, Missions \$100.00, Twin City Mission \$15.00	132.03
<b>Total</b>	<b>\$ 938.60</b>

**Crow River Valley Conference**

Rev. W. G. Voigt, Acoma, Theological Seminary \$15.00, Northwestern College \$15.00, Dr. Martin Luther College \$17.35, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00	67.35
Rev. W. P. Sauer, Buffalo, Theological Seminary	12.35
Rev. W. P. Sauer, Crawford's Lake, Theological Seminary	6.95
Rev. E. A. Hempeck, Hancock, Synodic Administration \$25.00, Educational Institutions \$25.00, Indian Mission \$22.00, Negro Mission \$25.00, Home Mission \$15.00, To Retire Debts \$50.00	162.00
Rev. E. A. Hempeck, Hancock, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$5.46, General Mission \$25.00, Indian Mission \$25.00, Negro Mission \$25.00, Home Mission \$25.00, Poland Mission \$25.00	200.46
Rev. W. J. Schulze, Hutchinson, General Institutions	42.05
Rev. W. J. Schulze, Hutchinson, General Institutions \$239.25, General Mission \$200.00, Indian Mission \$200.00, Negro Mission \$100.00, Home Mission \$200.00, Poland Mission \$25.00, Madison Student Mission \$19.51, Church Extension Operation \$171.65	1,155.41
Rev. M. J. Wehausen, Johnson, Negro Mission	38.37
Rev. M. J. Wehausen, Malta, Negro Mission	6.75
Rev. W. C. Nickels, Pelican Lake, Indian Mission \$18.00, Twin City Mission \$25.00	43.00
Rev. H. C. Nitz, Rockford, Church Extension Fund, Memorial Wreath for Howard Luther	19.00
Rev. H. C. Nitz, Rockford, Church Extension Fund, Memorial Wreath for Howard Luther	1.00
<b>Total</b>	<b>\$1,754.69</b>

**New Ulm Conference**

Rev. J. E. Bade, Balaton, Dr. Martin Luther College	\$ 37.10
Rev. J. C. A. Gehm, Darfur, General Institutions	10.50
Rev. H. A. Scherf, Eden, Home for Aged \$20.00, Student Support \$50.00	70.00
Rev. Paul W. Spaude, Lake Benton, Student Support	10.86
Rev. W. Frank, Morgan, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.94, General Mission \$5.00	35.94
Rev. G. Hinnenthal, New Ulm, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, Indian Mission \$10.00, Negro Missions \$10.00, Home Mission \$10.00, Poland Mission \$10.00, Madison Student Mission \$5.00, Student Support \$5.00, General Support \$20.00	120.00
Rev. G. Hinnenthal, New Ulm, Educational Institutions \$100.00, Home for Aged \$10.00, Missions \$70.00, General Support \$16.13	196.13
Rev. R. Schierenbeck, Sanborn, General Missions \$40.00, General Support \$25.00	65.00
Rev. Paul W. Spaude, Verdi, Poland Mission	4.25
<b>Total</b>	<b>\$ 549.78</b>

Grand Total \$7,085.41

H. R. KURTH,  
District Treasurer.

DAKOTA-MONTANA DISTRICT

October, 1933

Rev. Paul G. Albrecht, Theodore, So. Dak.....	\$ 65.00
Rev. Paul G. Albrecht, Bowdle, So. Dak.....	4.00
Rev. Theo. Bauer, Akaska, So. Dak.....	77.96
Rev. E. R. Gamm, Mobridge, So. Dak.....	87.50
Rev. E. R. Gamm, Glenham, So. Dak.....	104.00
Rev. R. F. Gamm, Faulkton, So. Dak.....	43.12
Rev. P. R. Kuski, Elgin, No. Dak.....	82.61
Rev. P. R. Kuski, Burt, N. Dak.....	43.30
Rev. W. R. Krueger, Reeder, No. Dak.....	35.25
Rev. H. C. Sprenger, Marshall, Minn.....	77.75
Rev. E. Schaller, Gale, So. Dak.....	38.21
Rev. W. J. Schmidt, Carson, No. Dak.....	29.00
Rev. W. J. Schmidt, Carl Twp., No. Dak.....	17.09
Rev. W. J. Schmidt, Flasher, No. Dak.....	20.00
Rev. W. J. Schmidt, Carson, No. Dak.....	10.00
Rev. H. C. Schnitker, Dupree, So. Dak.....	15.28
Rev. H. C. Schnitker, Faith, So. Dak.....	40.41
Rev. G. Schmeling, Florence, So. Dak.....	36.01
Rev. G. Schmeling, Clark, So. Dak.....	46.35
Rev. H. J. Schaar, Miner, No. Dak.....	15.27
Rev. H. J. Schaar, Morrilstown, So. Dak.....	61.00
Rev. F. G. Reuter, White, So. Dak.....	42.94
Rev. F. G. Reuter, Argo Twp., So. Dak.....	42.94
Rev. W. Herrmann, Tolstoy, So. Dak.....	60.00
Rev. H. J. Wackerfuss, Drew, So. Dak.....	11.96
Rev. H. J. Wackerfuss, Athboy, So. Dak.....	10.71
Rev. H. J. Wackerfuss, Meadow, So. Dak.....	18.86
Rev. H. J. Wackerfuss, Bison, So. Dak.....	6.81

Total .....\$1,143.33

S. E. JOHNSON, District Treasurer,  
Watertown, So. Dak.

DAKOTA-MONTANA DISTRICT

November, 1933

Rev. P. R. Kuske, Burt, No. Dak.....	\$ 4.33
Rev. P. R. Kuske, Elgin, No. Dak.....	13.40
Rev. H. Lau, Bruce, So. Dak.....	4.00
Rev. W. T. Meier, Watertown, So. Dak.....	82.00
Rev. A. W. Fuerstenau, Raymond, So. Dak.....	10.00
Rev. H. Rutz, Gary, S. Dak.....	10.00
Rev. W. J. Schmidt, Carl Twp., No. Dak.....	4.23
Rev. W. J. Schmidt, Carson, No. Dak.....	18.22

Rev. W. J. Schmidt, Flasher, No. Dak.....	17.05
Rev. W. F. Sprengeler, Grover, So. Dak.....	62.05

\$ 225.28

S. E. JOHNSON, Dist. Treas.,  
Watertown, So. Dak.

NEBRASKA DISTRICT

Rev. H. F. Bittorf, Winner, Home Mission.....	\$ 6.04
Rev. M. A. Braun, Herrick, General Mission.....	6.66
Rev. Im. P. Frey, Hoskins, Watertown College.....	25.00
Rev. Wm. Holzhausen, Gresham, Belle Plaine	\$4.00,
General Support \$4.00, from N. N. for General	
Mission \$3.00 .....	11.00
Rev. E. A. Klaus, Stanton, Home Mission.....	33.80
Rev. G. L. Press, Sioux City, General Mission.....	5.00
Rev. A. Schumann, Garrison, General Mission.....	12.36
Rev. A. Schumann, Garrison, General Mission \$2.36,	
Students \$5.00, Widows \$5.00.....	12.36
Rev. H. H. Spaude, Surprise, Memorial Wreath,	
for Belle Plaine \$5.00, General Support \$5.00,	
Bethesda \$5.00 .....	15.00
Rev. J. Witt, Norfolk, Negroes \$55.00, Church Ex-	
tension \$15.00 .....	70.00

\$ 184.86

Students .....	\$ 5.00
Watertown .....	25.00
Belle Plaine .....	9.00
General Mission .....	17.02
Home Mission .....	39.84
Church Extension .....	15.00
General Support .....	9.00
Widows .....	5.00
Bethesda .....	5.00
Negro Mission .....	55.00

\$ 184.86

Every-Member Canvass

Rev. E. A. Klaus, Stanton.....	\$ 78.00
Rev. A. Schumann, Garrison .....	10.00

\$ 88.00

Norfolk, Nebr., December 1, 1933.

DR. W. H. SAEGER.

Treasurer's Statements — Receipts and Disbursements, October 31, 1933

Department	Received	Disbursed	Invsts.	Operation	Maintenance
General Administration .....	\$ 14,636.61	\$ 7,577.67	\$ 65.00	\$ 7,512.67	
Educational Institutions .....	7,330.07				
Theological Seminary .....	1,160.93	4,169.48	30.12	4,089.63	49.73
Northwestern College .....	1,301.07	16,311.42	200.00	13,299.09	2,812.33
Dr. Martin Luther College .....	1,017.29	12,858.50	320.48	11,276.88	1,261.14
Michigan Lutheran Seminary .....	671.62	3,727.31		3,682.12	45.19
Northwestern Lutheran Academy .....	460.87	2,238.48	1.50	2,207.26	29.72
Home for the Aged .....	472.29	1,815.43		1,739.38	76.05
Missions, General .....	24,445.04	447.24		447.24	
Indian Mission .....	4,385.18	8,568.36	301.10	7,228.95	1,038.31
Negro Mission .....	3,029.96	4,666.65		4,666.65	
Home Mission .....	10,688.97	26,656.12		26,656.12	
Poland Mission .....	1,448.87	3,537.76		3,537.76	
Madison Student Mission .....	337.04	1,286.37		1,286.37	
Theological Candidates .....		73.50		73.50	
General Support .....	907.68	6,365.50		6,365.50	
Indigent Students .....	1,388.57	182.00		182.00	
To Retire Debts .....	141.22				
Revenues .....	10,703.35				
Every-Member Canvass .....	518.75				

\$ 85,045.38    \$100,481.79    \$ 918.20    \$ 94,251.12    \$ 5,312.47

85,045.38

\*\$15,436.41

Deficit .....

Statement of Debts

Debt on July 1, 1933 .....	\$395,966.16	Debt on October 31, 1933 .....	\$452,203.86
Debts made since .....	87,494.47	Church Extension Debt on October 31, 1933.....	195,030.76
	\$483,460.63	Total Debt .....	\$647,234.62
Debts paid .....	31,256.77		
Debt on October 31, 1933 .....	\$452,203.86		

THEO. H. BUUCK,  
Treasurer.