

# 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.*

Volume 23

Milwaukee, Wisconsin, January 19, 1936

Number 2

## SEEDS OF LIGHT SOWN ON THE PATHS OF THE RIGHTEOUS

Light is sown for the righteous, and gladness for the upright in heart. Psalm 97: 11.

Epiphany season shows the glory of the Only-begotten of the Father and how this glory shines also through the members of His Kingdom, so that men may see their good works and glorify their Father in heaven. Both features of Epiphany are exemplified in the Gospel and Epistle lessons for the season.

Indication of Epiphany manifestations we also find in the words of the Psalmist. "Light is sown for the righteous." It is the light of the Gospel. Christ is the light of the world. He sheds the true light upon all mankind, especially fallen mankind. Men by nature sit in spiritual darkness; they see no light, no help, no salvation; they groan in utter despair. But Christ by coming into the world has dispersed that darkness. "He has brought life and immortality to light through the Gospel." 2 Tim. 1: 10.

Th' eternal Light, come down from heaven,  
Hath to us new sunshine given,  
It shineth in the midst of night,  
And maketh us the sons of light.

This light is sown for the righteous. The figure of sowing light is an unusual one, but there is a deep meaning in the figure. Light is sown, that is, it is scattered, as seed is scattered or dispersed when sown in a field. We know what seed is. It contains only in germ the plant, the tree, or the flower which is to be. When you look at a seed you do not see all the splendor of life which will unfold from it at length. All you see, perhaps, is a little brown and unsightly hull, which gives no prophecy of the beauty that will spring from it when it is planted, and dies, and grows up.

The same law holds in the spiritual world. "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is greatest among herbs, and becometh a tree." Matt. 13: 31, 32. So spiritual life begins in a little seed, a mere point of life.

God sows the seeds of light above all in the spiritual life of the righteous. When Christian believers are sorely distressed at times because of their sins, and

their souls are shrouded in darkness, He sows the seeds of light and gladness into their troubled hearts through the promises of His Word. Again and again God speaks to them words of comfort like these: "Be of good cheer, thy sins are forgiven thee"; "the blood of Jesus Christ his Son cleanseth us from all sin"; "In whom we have redemption through his blood, even the forgiveness of sins." Every divine promise is a seed of light. Take it into your heart and it shines there, changing everything into joy and happiness.

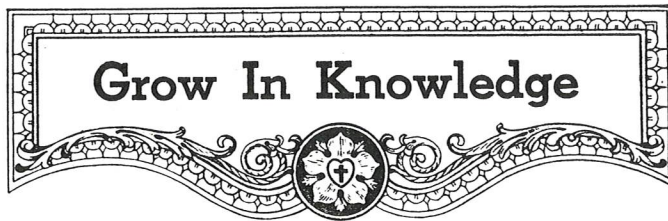
Again, God sows His seeds of light and gladness in the providences of our lives. Sometimes, indeed, we cannot see anything beautiful in them, or anything good. Many of the providences in our lives come to us first in forbidding form. They come to us as losses, trials, sufferings, disappointments. Yet they are seeds of light, and in due time the light will break out. "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness," we read in Hebrews 12: 11. The light is hidden and first does not shine out; yet in the end it is manifested. Losses, bereavements, trials of all kinds which darken the paths of our life are but the furrows of the field into which the seeds of light have been cast, and by which it is for the time buried. But as the farmer does not count his seed sown lost, but quite otherwise, looking forward to a bountiful harvest, so all our life is a field thus sown, and we should joyously anticipate a glorious harvest. In every cross God hides the seeds of light; accept the cross in humble submission, take it up in faith, and the light will surely shine out.

Thus seeds of light are sown on the paths of the righteous throughout his life, and the results never fail him. "And gladness for the upright in heart" is the fruit of the light sown for the righteous. Joy and gladness will surely follow on the paths of those who live as children of light. There is not a single dark spot in their path. For every darkness in our life God has stars of light ready to shine. Everywhere guidance is ready when we do not know the way, comfort when we are in sorrow, strength when we are weak and faint, joy when we are in affliction. "Weeping may endure for a night, but joy cometh in the morning." Ps. 30: 5. It is verily true, what Job of old says: "The light shall shine upon thy ways."



The life of a Christian is a continual Epiphany, God sowing seeds of light in his path. But such Epiphany also calls for response on the part of the Christian. As God sows seeds of light and seeds of gladness, so He wants us to be sowers, every one of us, every day, wherever we go. What that implies is plainly and extensively stated by Paul in his lessons for the Epiphany season as contained in the twelfth and thirteenth chapter of his epistle to the Romans. If by the grace of God we follow the admonitions contained there we are truly sowing seeds of light in this world of ours making our life a source of blessings to and far beyond our environments. Let us, then, be sowers of light and gladness. Thus shall we help Christ to save mankind, to fill it with the light of His Gospel.

J. J.



### PAUL'S ACTIVITIES DURING HIS TWO YEARS SOJOURN IN ROME

"And Paul dwelt two whole years in his own hired house, and received all that came in unto him. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." The Acts, Chapter 28: 30. 31.

With these words the narrative of The Acts concerning the life of St. Paul abruptly concludes, and we have no further direct information about him; nor do we definitely know what finally happened to the apostle during and after his two years sojourn in Rome, save from what we gather from his epistles. Strange as it may appear, the trial in Caesar's court to which he had appealed in his own defence against the accusation of the Jews and for the cause he stood for, is passed over in silence. And whether or not he was released from the bonds to which he had been committed for the Gospel's sake we are not told.

Is, then, the history of Paul the Book of the Acts presents incomplete or marked with deficiency? Are we left in ignorance concerning vital issues in the life of the great Apostle? To questions like these we would answer, it has pleased God the Holy Ghost by whom all Scripture is inspired, not to reveal all, yet sufficient what He deems necessary for us to know. The very concluding words of The Acts quoted above throw enough light on the activities of Paul during his imprisonment in Rome, so that we can be fully satisfied with what is said.

Let us consider them more closely.

For "two whole years," we are told here, "Paul

dwelt in his own hired house," in a domicile of his own the rental for which probably was paid by his many Christian friends at Rome, and which evidently was commodious for gathering Jews, Gentiles, and Christians around him. What a privilege Paul must have regarded it to have his own house in which he could dwell undisturbed, and into which he could receive whomsoever he pleased! He who relates to the Corinthians that he had been "in stripes above measure, in prison more frequent, in deaths oft — in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils of the wilderness, in perils of the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" — now finds security, tranquility and peace for his indefatigable labors in behalf of Christ's kingdom in the declining years of his public career, at least for the time being.

Notice, in the first place, as St. Luke continues, "and he received all that came in unto him."

#### A Model Parsonage

What a model parsonage was Paul's house in Rome! It was a place of welcome for all who entered therein. How many a weary and heavy laden soul may have entered its doors during those two years of the Apostle's habitat! Paul did not draw the line at those who were eager for instruction in the truth or who sought spiritual advice and comfort. His heart was so big that even a thieving and vagabond slave could come in. Do we not remember how one sinner, a runaway slave of Philemon at Colossae, had met Paul at Rome and who was converted a Christian through his teachings, and who afterwards was commended to his former master in a personal letter from the pen of his spiritual father? Philemon 10.

Paul had room for all classes from the highest to the lowest. "I am debtor," he said, "both to the Greeks and to the Barbarians; both to the wise and the unwise." Rom. 1: 14. Whether or not the famous Roman philosopher and statesman Seneca who at the time was at the imperial court and Nero's teacher, and many of whose thoughts expressed in his writings, it is claimed, bear resemblance with those of Paul — whether or not this peer of Roman intellect was among those who associated with the Apostle need, for lack of historic evidence, only be noted in passing here. But we are thinking of the praetorian soldiers to whom he was successively chained and who, because of duty, not only were set as guards over him, but who certainly must have become devout listeners to his ever edifying conversation; we are thinking further of those who were of Caesar's household (Phil. 4: 22), perhaps of Eubulus, and Pudens, and Linus, and Claudia, greetings of whom he conveys to Timo-



thy in his letter to the latter (2 Tim. 4:21). And what gatherings of holy men and women within the walls of that "hired house" of Paul are we sure must have taken place! Priscilla and Aquila, and Epaphroditus, and Mary, Andronicus and Junia, Amplias, and Urbanus, and Appelles, and Persis, Rufus and his mother, Philologus, and Julia, and all their compeers Paul makes mention of in his letter to the Romans (Rom. 16), above all his coworkers Luke and Mark, and Aristarchus — all of these saints we may be sure were often there. Noble and blessed gatherings indeed! Ponder, in the second place,

### The Doings of Paul in His "Hired Dwelling"

Continue the narrative in Acts: "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

What? For "two whole years Paul preached the kingdom of God, and that only, in the capital city of the world? Were there no other problems of importance he could enlarge on, problems of grave consequences confronting the Jews, Rome and the world during Paul's time? What about the religious and political conflict between the Jews and the Roman Empire which resulted in Jewish revolts against the imperial government, thus entailing the final destruction of Jerusalem by the Roman legions under Titus a few years later? Or what about the danger of invasion by the barbarian peoples of the North — the Gauls, the Britons, the Teutons — threateningly looming in the political sky? And for all such problems which were agitating the world at the time there was no room in the mind of Paul for public deliberation — not even for universal peace among the peoples of the civilized world?

No! All this Paul deemed as secondary matters and of negligible quality when compared with the work he was called upon by God to perform. That work was to "preach the kingdom of God, and to teach those things which concern the Lord Jesus Christ." The kingdom of God is none other than the kingdom of Christ or the Christian Church on earth. It is the kingdom, which Jesus announced, and concerning which He said so much when He was on earth, the kingdom for the establishment of which He came into the world. For this was the end and aim of His mission to establish a kingdom on earth in which lost and condemned sinners may be reinstated into the blessed relation with God, hence the kingdom of God for men, for sinners. Therefore, those things which concern the Lord Jesus Christ which Paul taught are the same things which concern the kingdom of God. And if there is one thing concerning the kingdom of God, or one thing which concerns the Lord Jesus Christ, which is a more true and faithful saying than another, which is more valuable and pre-

ciuous to the human world than another, it is this — that the gates of that blessed kingdom stand open night and day are wide open to receive the most unworthy among men if they will pass through in sincere humility and simple faith; that the Lord Jesus Christ stands ever waiting to receive the heart which is looking for a Savior from sin; that He is not only prepared, but eager to welcome to His side and His service every human soul that is hungering after righteousness, that will accept His mercy, that will take His yoke; that unto all of these He will give, not only present and abiding rest, but future and everlasting joy.

This was the subject-matter of Paul's preaching and teaching during the whole of those two years he dwelt in his hired house in Rome. He would occupy the precious time granted him in the metropolis of the world with nothing else; not with the discussion and presentation of grave political problems confronting the nations at his time; not with proposals for world peace, not with abolition of slavery so rampant in his age; not with restoration of moral conditions existing, nor with arts and sciences and philosophies — no, the one and only objective of all his preaching was Christ and His kingdom. "I count not my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God" (Acts 20:24) was the keynote of all his work; and so here.

Paul preached the Gospel of Jesus Christ as the only salvation of the world, and that, too, as St. Luke adds, "with all confidence, no man forbidding him." Though he was still bound in chains and under constant guard of the imperial court, yet this servant of the Lord preached the Word of God with all boldness and frankness, as the original has it, before friend and foe, fearing no man, no power, nor enmity on the part of those who disagreed with or rejected the principles he stood for. And strange as it may appear, though He was a man in bondage, yet we are told here, no man forbade him to carry on the work of the Gospel. Without hindrance on the part of Roman authorities or any external interference did he perform his work, thus demonstrating the truth that the Word of God is not bound.

The doings of Paul during those two years of confinement in the hired house at Rome, as related by St. Luke in the last words of the Book of the Acts, are indeed great and wonderful. Though a prisoner and always under guard he carries on the work of evangelizing the Gentile world with a vim and confidence which have no parallel. Nor were these all his labors. During this period is ascribed to the Apostle the authorship of some of the most beautiful and edifying epistles. But of this we shall hear in subsequent installments.

J. J.



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 at the Post Office of Milwaukee, Wis.

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.

## WORLD-SHOCK

"Why do people go to your Church?"

That seems to be a fair question, coming from a man of the world, addressed to an average Christian pastor.

But what shall the answer be? How to explain to him the workings of that mysterious Word which penetrate even unto the dividing asunder of soul and spirit? How to tell him that church attendance is to be explained, not upon the preposterous ground that the people come to hear the pastor and find themselves drawn to worship because of the man who will stand in the pulpit to address them, but by the fact that the people are possessed by a hunger, a driving, gnawing hunger of the soul for the Word of Forgiveness, of Peace and Salvation?

Such an explanation would immediately be countered by another query:

"How, then, do you account for those who, though professing Christianity, come to your Church but seldomly, or casually, or rarely? Where is their hunger?"

That, of course, is quite a different matter; but it is by no means a hopeless enigma. The solution is found at hand.

It is a well-known fact that a nervous shock reacts unfavorably upon the human stomach. It paralyzes appetite. Although the need of the body for nourishment remains unchanged, the shock has not only dispelled hunger, but has caused the stomach to revolt at food. We have all experienced such effects in the crises of our lives.

Repeated and prolonged absence from worship, when it is not attributable to sickness or other disability, is due to shock, world-shock. Souls are being stunned by the terrific, daily impact of the world upon their faith. Hunger, the normal, natural craving of

the Child of God for the food of the Word, is neutralized by the acid effect of the punishment which the soul must absorb in its constant battle with the destructive powers that rule in the darkness of earth. If our bodies could physically feel the blows of the attack which, through every sensual approach, the soul must suffer at the hands of Satan and his staff, they would soon become prime exhibits of assault and battery.

True, there is protection to be had against world-shock. The Apostle admonishes us to put on the whole armor of God, that we may be able to withstand. But this armor is, after all, not a commodity that may be purchased at will, but a divine Gift to those who satisfy their soul-hunger at the Table of the Bread of Life. And thus we have this situation, that they who have lost their appetite for the Word through shock are thereby rendered progressively weaker and more susceptible. Less armor, more shock; more shock, less hunger; less hunger, less armor — so is the vicious circle completed.

As he values his hope of salvation, the Christian must immediately break the circle whenever it threatens to begin its spin. World-shock may at times dull his appreciation for preaching and the Word; but the condition is easily noticed, readily diagnosed and understood. And the remedy is obvious. Hungry or not, eat! Feed your soul well, whether or not it cries for food. Under such treatment natural hunger will revive; the opposite course leads on the road to coma and death.

E. S.

## JOHN 8: 23. 25

And He said unto them: Ye are from beneath, I am from above . . . Then said they unto Him, Who art Thou? And Jesus saith unto them, Even the same that I said unto you from the beginning."

In the eighth chapter of John, Jesus wrestles with rational men, for Himself, and for them — and for us. They consider Him to be an interesting historical personality, only they cannot quite make out, where they shall place Him, whether among the scientists, or the poets, or the preachers, or the pious eccentrics. Then Jesus says to them, at the same time looking at them as bright as a sun-ray, You meditate about me from "beneath," you produce all your evidences and proofs; you try to compare Me with other men. Thus you can never penetrate into my secret: "I am from above;" I cannot be examined as a natural phenomenon, I am received as a miracle of God. In Jesus God is near me, shines from above into our "beneath," speaks His clear words into my morning-hour, very actually steps to my side with His power, ready at any moment, to speak to me. And when Jesus speaks to me — then something is going to happen.

—The Evangelist.





## Comments

**Back to Rome** From the Milwaukee Journal we cull the item on a plea coming from within the Protestant Episcopal Church to unite with Rome. A group of 29 churchmen, mostly Protestant Episcopal clergymen, circulated a declaration signed by the chairman of the group, Rev. Dr. Franklin Joiner of Philadelphia. This declaration brands Protestantism in this country as "bankrupt ethically, culturally, morally and religiously."

"Never has it been of greater importance that all Christians everywhere should be united, for Christian civilization is threatened as never before. We see in red Russia an attempted overthrow of all religion, with the government frankly avowing its intentions. We see Mexico following the Russian example, as fast and as far as it can. In Spain the situation is at least disquieting and in Germany the Christian position is precarious."

"Protestantism, once the religion of by far the greater part of the American people, is bankrupt ethically, culturally, morally and religiously. Its driving force, negative at best, has exhausted itself, and it has ceased to attract or to inspire. The forces of the day have proved too strong for Protestantism and it is disintegrating rapidly. It is time for all Christians to see what the enemy sees so clearly and be prepared to rally around Rome as the center of resistance against the anti-Christian attack. We must allow nothing to obscure the salient fact that Rome has been the heart and center of Christendom ever since the days of the holy apostles."

As a clear proof of how close the so-called high church faction in the Episcopal Church is to Romanism these words are convincing. They also show how far this faction is ready to go to reunite with the Catholic Church. The fanatically held belief that all priests and bishops within the Episcopal Church must have the apostolic sanction in unbroken succession through the ages, and that none can be really and truly a bishop or priest of the church that has not been blessed in unbroken succession from the time of the apostles, this belief, a remnant of Romanism, quite naturally points the Episcopal Church to Rome that claims such succession.

But this condemnation of Protestantism is too all-inclusive. If instead of "Protestantism" these fearful churchmen had said "Sectarianism," they would have been within the bounds of truth. The Calvinistic sects in America are "bankrupt ethically, culturally, morally and religiously" without doubt. The reason

for this, as we have so often pointed out, is the fact that these Calvinistic sects have turned away from the Gospel of Jesus Christ. If a Methodist minister, Philip F. Mayer of Smithfield, Ohio, can write in a letter to the Christian Century: "Jesus was bitterly opposed to the setting up of any religious requirements except love. The historical gospels clearly indicate that he was opposed to having himself regarded as a God. Those who ask 'nothing but the blood of Jesus,' are the true descendants of those who were after his blood on the day of his crucifixion. They killed Jesus because he opposed their legalism with his all-inclusive love. The same people are still in the churches today. The teachings of Jesus are more like the teachings of Buddha than they are like the doctrines of 'Christianity,' — then let no man say that this sect of Methodism does not tolerate beliefs that are anything but Christian. Hence their bankruptcy."

Yet outside of Romanism there are still churches that uphold the true Gospel of Christ, and these are by no means bankrupt in any way, however much they may be oppressed by the weakness of faith within their ranks and the rank heresy of faith from without. These churches still clinging to the Gospel and proclaiming it far and wide are, next to God, the real bulwarks of defense against all the forces of hell. If the Lutheran Church deserts this Gospel for the modern ways of building a church whose strength is in outward forms and great numbers, it too will be bankrupt indeed. Let us hope and pray that that day be far distant. Let us remember that the Gospel has a way of moving from nation to nation, leaving one place and gaining another. Unless we watch and pray it may leave us too. Z.

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**Of What Religion?** "Think," exclaims the Rt. Rev. W. Bertrand Stevens, D. D., bishop of Los Angeles, in the Living Church, "Think of Anglican Baptists, Roman Catholics, Congregationalists, Jews, Lutherans, Methodists, Presbyterians, Mormons, and Unitarians all working together on the basis of 'cooperation without compromise,' in behalf of religion in colleges! For seven years this remarkable illustration of the feasibility of religious cooperation has been seen in the work of the University Religious Conference of Los Angeles. Three colleges, ten religious groups, the Y.M.C.A. and the Y.W.C.A., are all represented on the board of trustees of this unusual institution. It has as its primary purpose the placing of religion on an adequate basis at the University of California at Los Angeles."

This must be another case of what a writer in the Lutheran Sentinel, the Rev. Geo. O. Lillegard, calls "Companionate Marriage," only in this case it seems to be a "plural marriage." It seems that all these



joined in religious union see to it that courses in religion are given at these universities to the students. One naturally wonders just what these courses offer in the way of religious instruction. Is it Romanism, or Mormonism, or Judaism, Unitarianism, or even Lutheranism, or are all of these mixed into one or is it neither of all these? The array of church bodies, all of different faith, leaves one somewhat bewildered, if not dizzy. And the students, what of them? Have they a choice in this matter, especially as some of these courses offered carry credits in these schools, or are they merely outside lectures? And what kind of religion will be implanted in the hearts of these luckless students who frequent these courses? These seem most important questions to an innocent bystander.

Finally, we suppose, the belief engendered in the mind and hearts of these students must be that of a universal God, no one knows who, to be worshipped or called upon, no matter how, a God who may or may not have made the world and redeemed it. It is all very confusing. Z.

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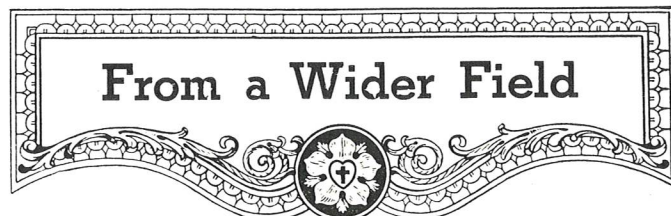
**Karl Barth** dismissed from the faculty of Bonn University in Germany because he would not swear allegiance to Hitler in all regards, has drawn a great deal of attention to himself by his writings on religious topics. By many he has been hailed as the new Moses who shall lead the Christian church out of the wilderness of weakened faith and the dry desert of formal doctrines. Dr. Barth, however, is but a child of the modern trend in religion, that tends toward the belief in Christian experience as the foundation of faith. You believe in God and in **Jesus Christ** because and in so far as you have experienced Him or felt His presence. That, of course, is not the God-given foundation of faith, for our belief is to rest not on our experience but on the written Word of God itself.

E. G. Homrighausen in the Presbyterian Tribune brings some interesting sidelights on Dr. Barth when he says, "Of course, Barth does not identify the words of the Bible with the Word of God. He welcomes historical criticism so as to find the proper reading of the text. He does not despise the literal words which are only necessary vessels **containing** the precious Word. But the literal word is only a means to witness to the Word, which is an act and a life in history." All of which seems to mean in plain English: the Bible as written is **not** the Word of God, but merely **contains** it. That is a modern way of side-stepping the authority of God's Word in the Scriptures.

We are not surprised then to read, "Revelation," one of Barth's key words, "does not signify a mighty manifesto on God's part. Rather, it is an action, taking place in human flesh. Revelation is an action on God's part in human history; it is something real."

This view of revelation cuts the very ground from under our feet. It takes us away from the sure foundation of the Word and leads us into the morasses of human opinions. So again, in spite of all godly talk, we are betrayed. Karl Barth cannot be depended upon to lead us on the way of revealed truth in Christ.

Z.



#### RULES FOR DAILY LIFE

Begin the day with God;  
Kneel down to Him in prayer;  
Lift up thy heart to His abode,  
And seek His love to share.

Open the Book of God,  
And read a portion there;  
That it may hallow all thy thoughts,  
And sweeten all thy care.

Go through the day with God,  
Whate'er thy work may be;  
Where'er thou art — at home, abroad,  
He still is near to thee.

Converse in mind with God;  
Thy spirit heavenward raise:  
Acknowledge every good bestowed,  
And offer grateful praise.

Conclude the day with God;  
Thy sins to Him confess;  
Trust in the Lord's atoning blood,  
And plead His righteousness.

Lie down at night with God,  
Who gives His servants sleep;  
And when thou tread'st the vale of death,  
He will thee guard and keep.

#### THE MESSAGE OF THE KINGDOM

"As ye go, preach, saying, The kingdom of heaven is at hand." Matthew 10:7. So Jesus instructed the disciples. Of course, that was a wide theme and much could be said under it. Jesus always kept to that theme but He had, as one can easily see, many things to say. But the point here is that declaring the presence of the kingdom of God was the one thing they were to do. Any preaching that failed to do that was out of order. If they preached anything else they were no longer Jesus' messengers and were not acting under His authority.

With the vast knowledge the world has these days preachers may be tempted to get away from the one theme Jesus has fixed. Looking over the church announcements in a Saturday's paper, one sees what



an effort is being made to make preaching up to date, or, let us say, to apply the Gospel to present day conditions. The intent is praiseworthy and aside from some freak topics on the part of the sensation-mongers there may be an honest effort to apply the Word as conditions seem to require.

But the great trouble is that too much is made of human factors, of mere human ability and machinery. The fact that a new power has come in, a spiritual and heavenly power, the kingdom of God, is overlooked. Instead of preaching the kingdom of God they are preaching the kingdom of men. Just that failure it is that takes the power out of much preaching of the present. The preaching may be eloquent, interesting, instructive in a way, entertaining, and all that, but it lacks power, and it lacks power because it is not a preaching of the grace and power of the kingdom of God, but human wisdom.

Besides, all the time we are told that our preaching must change, because the world, civilization, is changing. But we nowhere find that Jesus made any provisions for a change of them. He said the time will come when they will put you out of the synagogues and bring you before governors and kings and kill you, but He did not say that the time would come when they would have to change their messages. What have airplanes, movies, and radio, and all such things to do with the kingdom of God anyway that they should change it? Where is it said that the kingdom of God was given subject to change of civilization? Why should we today preach a different kingdom simply because some years ago we voted the saloon out and now have taken beer back again? Did not Jesus, on the other hand, say, that heaven and earth shall pass away, but My words shall not pass away? Certainly we are to apply the Gospel to a changing world, and it may be that some of us are forgetting to do that; but there can be no change in the message itself. If men are to be saved at all, they must be saved through repentance and faith just as were Peter and John and Mary Magdalene, and all the rest. And if men expect to live a new life, the power to do so will come only through the Holy Spirit.

K. F. K.

### FAITH

Paul said to the jailor: "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. In this age of counterfeit religion, shallow religious thinking and teaching, loose morals coupled with Christian profession, it would not seem amiss to stress the truth consistently and constantly. Much of the religion of the present is like the Irishman's saucepan, which had many good points but no bottom. God preserve unto us religious teaching and experiences with bottom. The world needs a rock-bottom religion. Shifting-sand teaching will never lead to the

Rock. Unscriptural or anti-Scriptural teaching will never guide precious souls to the "wells of salvation" and help to bring up buckets of "living water." Faith is essential to the saving of the soul, but faith is impossible unless attended by wholehearted submission to God's will. Any trust that precludes submission and allows rebellion against God's will is a false trust and grants nothing but a hollow profession of religion, a form without the power of godliness and often denying it; a cloud of Christian profession but without salvation moisture; a tree of profession, fruitless; a wave foaming with whiteness, but frothy and valueless; a rag rose without agreeable fragrance, and better looking at a distance. Microscopes reveal the fine texture of the living rose, and one possessing Christ's salvation need not shun inspection by the microscope of divine truth. The Scripture test of a Spirit witness of sins forgiven a real heart change, an affection for the spiritual, blessed peace, transports of joy, an anchor hope, a heart looking forward to a "city which hath foundations" and striving for a crown of eternal glory — these, as the Scripture sanctioned essentials to determine whether we are Christians or not, help to establish the believer that he has truly believed and found the real experience which constitutes one a genuine Christian.

K. F. K.

### A FIRST CENTURY SERMON

#### Correcting Twentieth Century Errors

It is Paul's sermon on Mars Hill, as recorded in Acts 17:22-32.

1. **Atheism.** Those who say there is no God are informed there is a personal God who created all things: "God that made the world and all things therein, seeing the He is Lord of heaven and earth, dwelleth not in temples made with hands." V. 24.

2. **Pantheism.** Those who believe that all is God and that God has no existence separate from His creatures are informed that God personally created the earth and that He is Lord of heaven and therefore cannot be identified with the things He has created. V. 24.

3. **Fatalism.** Those who believe that no intelligence presides over the universe are shown that God is Lord of heaven and earth, owner and controller of the universe. V. 24.

4. **Polytheism.** Those who believe that there can be many gods are informed that there is but one God, having no rivals: "For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Vv. 28, 29.

5. **Materialism.** Those who believe that God is represented only by material things and that such



things are eternal are informed that God demands worship apart from His creation (v. 28) and will judge men through Christ if they give not their hearts to Him: "Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." V. 31.

6. **Ritualism.** Those who believe that God can be honored by purely external performances are informed that God is incapable of being profited by any service rendered merely by man's hand: "Neither is worshiped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things." V. 25.

7. **Evolutionism.** Those who believe that man is the product of force and matter are informed that man is the direct offspring of God (v. 29), created, not evolved: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." V. 26. Also V. 24.

8. **Unitarianism.** Those who believe that Christ is an ordinary member of the race are informed that Christ is the Judge of all men, proven divine by His resurrection. V. 31.

9. **Annihilationism.** Those who believe that death ends all are informed that there will be a resurrection of the dead and that men will be judged and their destiny appointed. V. 31.

10. **Universalism.** Those who believe all will be saved are informed that a judgment day is coming (v. 31). If all were saved, there would be no necessity of a judgment.

11. **Indifferentism.** Those who believe it unnecessary for man to seek anything outside of himself are informed that it is necessary to man's eternal good to seek God: "That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us." V. 27.

12. **Eddyism.** Those who believe there is no sin are informed that all men everywhere are commanded to acknowledge their sins and repent: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." V. 30.

13. **Catholicism.** Those who believe God may be worshiped through graven images are informed that God cannot be represented by man's devices. V. 29.

14. **Modernism.** Those who believe that service to God consists in works of reformation and the cleaning up of the world are shown that God is not in need of man's efforts to help Him out (v. 25), but wants primarily man's heart. V. 27.

— Care and prayer are as mutually opposed as fire and water.

— Bengel.

## BE NOT DECEIVED

The Kingdom of God does not come with emotions and visions of the mourner's bench, nor with the rolling of the drums and the uniforms of the Salvation Army; nor does it come with the rhetoric of the orator, the incense of the Romish priest, the crowds of the sensational revivalist, the dignity of orthodox churches. Faith cometh by hearing, and hearing by the Word of God.

Think not to say within yourselves — We are good Christian people. We have done no evil. We have had good parents. Abraham is our Father. "For I say unto you that God is able of these stones to raise up children unto Abraham."

So it is. God can raise up people who will take care of the work in His Church. "The ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." It is useless to fight against God. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Be wise, therefore, and be instructed. Serve the Lord with fear. Kiss the Son. Blessed are all they that put their trust in Him.

— Sel.

## "WHAT MANNER OF CHILD SHALL THIS BE?"

Luke 1:66

Aged Zacharias and his wife Elizabeth, hitherto childless, received a son in their old age, whom they accepted as a gift of God, in trust for God. Well for all parents and doubly well for children if at the outset every new-born babe is regarded as a gift of God.

"What manner of child" John became, we know. A strong, manly hero, master of self, victor of circumstances, wielding the weapon of truth, conquering hearts, confronting kings, and so fulfilling a noble life-mission, so that his Lord crowns him with this high praise, "Among men no greater has been born than he."

Turning aside from John, I want to ask a little concerning the children we call our own, the children under our charge.

The saddest sight in a sad world is to see parents, Christian parents, who in Holy Baptism have dedicated their children to God, neglecting the culture of their spiritual life.

Everywhere, among high and low, rich and poor, we find the same neglect, the same disregard of parental responsibilities, and generally on the same plea — the child is too young yet to be influenced by religious motives!

This is not the Gospel plan. The child consecrated by believing parents to Jesus in Holy Baptism becomes His child and is thereby brought within the folds of Christ's Church. His covenant blessing is



upon it, and if watched over, it will certainly, with the development of the intellect, the unfolding of the spiritual life, reveal the strength and beauty of Christian character.

Look again at this babe of the aged priest. "What manner of child shall this be?" The answer — hear it, ye who need the lesson — the answer was found in his parents, godly and devoted.

"Ye fathers, bring up your children in the nurture and admonition of the Lord," exhorts the holy apostle. "Feed My lambs," is the command of Him who puts the children into the family bosom. O parents, carefully attend to the religious education of your children. Your children are God's; He has entrusted them to your keeping, and He will require an account of them from you. Consider then, your responsibility and to the question in the text add another: "What manner of parent shall I be?" In the very first periods of life speak to your children of God and their Redeemer; persevere in this religious instruction. Send them and keep them in the Christian school. Blessed be our Church for affording the advantage of Christian schools!

What manner of children shall yours be? Given a Christian education, they will be saved from all the impending perils of a life of sin. Having received a Christian education, they will be safe, safe amid all the storms and changes of their life career.

With a Christian education they will by God's grace grow up to a noble manhood and a beautiful womanhood, fragrant with loveliness and rich in power. With a Christian education they will ripen into sainthood of heaven. Help us, O Lord, to do all that we can to put them into the keeping and under the influence of their almighty Friend.

O blest the parents who give heed  
Unto their children's foremost need  
And weary not of care or cost;  
To them and heaven shall none be lost.

— Sel.



## REPORT OF THE COMMITTEE ON HYMNOLOGY AND LITURGICS

(Continued)

### No. 171. Lord Jesus, Help; Behold, I Enter

1. Lord Jesus, help; behold, I enter  
Upon another year today;  
In Thee my hopes and thoughts now center,  
Renew my courage for the way.  
New life, new strength, new happiness  
Grant, God of grace; O hear and bless!

2. May every plan and undertaking  
Throughout this year begin with Thee;  
When I am sleeping or am waking,  
Still let me know Thou art with me;  
Abroad do Thou my footsteps guide,  
At home be ever at my side.
3. Be this a year of grace and pardon,  
And give me a repentant mind  
Lest wilful sins my heart should harden  
And I to mercy should be blind,  
In Thee alone, my God, I live;  
For Thou art mighty to forgive.
4. Lord, let this year to me be holy  
And grant me grace that I may be  
A Christian pure in life and lowly  
And free from all hypocrisy.  
Adorn my life, while dwelling here,  
With piety and childlike fear.

### No. 31. Wake, My Heart, and do Not Slumber

1. Wake, my heart, and do not slumber,  
Rouse thyself once more to praise  
All God's blessings without number,  
Sing His mercies in Thy lays.  
Tell how this long, weary day  
He has kept the Foe at bay,  
Has upheld thee and defended,  
With His grace and love befriended.
2. Father, merciful and holy,  
Thee tonight I praise and bless,  
Who to labor true and lowly  
Ever grantest meet success.  
Many a sin and many a woe,  
Many a fierce and subtle foe,  
Hast Thou checked that once alarmed me,  
So that naught today has harmed me.
3. Human wisdom vainly ponders,  
Fathoms not Thy loving thought.  
Never tongue can tell the wonders  
That Thy hand for me hath wrought;  
Thou hast guided me today  
That no ill hath crossed my way.  
There is neither bound nor measure  
In Thy love's o'erflowing treasure.
4. Now the light that nature gladdens,  
And the pomp of day, is gone,  
And my heart is tired and saddens  
As the gloomy night comes on.  
Ah, then, with Thy changeless light  
Warm and cheer my heart tonight;  
As the shadows round me gather,  
Keep me close to Thee, my Father!
5. By Thy grace, I pray Thee, pardon  
All my sins and heal their smart;  
Sore and heavy is their burden,  
Sharp their sting within my heart;  
And my Foe lays many a snare  
But to tempt me to despair.  
Thou alone canst help me, Savior,  
Punish not my ill behavior.
6. Though I have from Thee departed,  
Yet I seek Thy face again;  
For Thy Son, the Loving-hearted,  
Made our peace through bitter pain.  
Yes, far greater than our sin,  
Though it still be strong within,  
Is Thy love that fails us never,  
Mercy that endures forever.
7. Brightness of th' eternal city,  
Light of every faithful soul,  
Safe beneath Thy sheltering pity  
Let the tempest past me roll;  
Now it darkens far and near,  
Still my God, still be Thou here:  
Thou canst comfort, and Thou only,  
When the night is long and lonely.



8. Lord, the twilight now hath vanished,  
Send Thy blessing on my sleep,  
Every sin and terror banished,  
Let my rest be calm and deep.  
Soul and body, mind and health,  
Wife and children, house and wealth,  
Friend and foe, the sick, the stranger,  
Keep Thou safe from harm and danger.
9. O Thou mighty God, now hearken  
To the prayer Thy child hath made;  
Jesus, while the night-hours darken,  
Be Thou still my Hope, my Aid;  
Holy Ghost, on Thee I call,  
Friend and Comforter of all,  
Hear my earnest prayer, O hear me!  
Lord, Thou hearest, Thou art near me.

**No. 60. All Praise to God, who Reigns Above**

1. All praise to God, who reigns above,  
The God of all creation,  
The God of wonders, power, and love,  
The God of our salvation.  
With healing balm my soul He fills  
And every pain and sorrow stills, —  
To God all praise and glory!
2. The angel host, O King of kings,  
Thy praise forever telling,  
In earth and sky all living things  
Beneath Thy shadow dwelling,  
Adore and praise their Maker's might,  
Whose wisdom orders all things right, —  
To God all praise and glory!
3. What God's almighty power hath made  
His gracious mercy keepeth;  
By morning dawn or evening shade  
His watchful eye ne'er sleepeth;  
Within the kingdom of His might,  
Lo! all is just and all is right, —  
To God all praise and glory!
4. I cried to God in my distress,  
His mercy heard me calling;  
My Savior saw my helplessness  
And kept my feet from falling.  
For this, Lord, praise and thanks to Thee!  
Praise God most high, praise God with me, —  
To God all praise and glory!
5. The Lord forsaketh not His flock,  
His chosen generation;  
He is their Refuge and their Rock,  
Their Peace and their Salvation;  
As with a mother's tender hand  
He leads His own, His chosen band.  
To God all praise and glory!
6. Thus all my pilgrim way along  
I'll sing aloud Thy praises  
That men may hear the grateful song  
My voice unwearied raises.  
Be joyful in the Lord, my heart;  
Both soul and body, bear your part, —  
To God all praise and glory!
7. Ye who confess Christ's holy name,  
To God give praise and glory!  
Ye who the Father's power proclaim,  
To God give praise and glory!  
All idols under foot be trod,  
The Lord is God! The Lord is God!  
To God all praise and glory!
8. Then come before His presence now  
And banish fear and sadness;  
To your Redeemer pay your vow  
And sing with joy and gladness:  
Though great distress my soul befell,  
The Lord, my God, did all things well, —  
To God all praise and glory!

**No. 110. Lord Jesus Christ, with Us Abide**

1. Lord Jesus Christ, with us abide,  
For round us falls the eventide;  
Nor let Thy Word, that heavenly light,  
For us be ever veiled in night.
2. In these last days of sore distress  
Grant us, dear Lord, true steadfastness  
That pure we keep, till life is spent,  
Thy holy Word and Sacrament.
3. Lord Jesus, help, Thy Church uphold,  
For we are sluggish, thoughtless, cold;  
Oh, prosper well Thy Word of grace  
And spread its truth in every place.
4. Oh, keep us in Thy Word, we pray;  
The guile and rage of Satan stay;  
Oh, may Thy mercy never cease!  
Give concord, patience, courage, peace.
5. O God, how sin's dread works abound!  
Throughout the earth no rest is found,  
And falsehood's spirit wide has spread,  
And error boldly rears its head.
6. The haughty spirits, Lord, restrain  
Who o'er Thy Church with might would reign  
And always set forth something new,  
Devised to change Thy doctrine true.
7. And since the cause and glory, Lord,  
Are Thine, not ours, do Thou afford  
Thy help and strength and constancy;  
With all our heart we trust in Thee.
8. A trusty weapon is Thy Word,  
Thy Church's buckler, shield, and sword.  
Oh, let us in its power confide  
That we may seek no other guide!
9. Oh, grant that in Thy holy Word  
We here may live and die, dear Lord;  
And when our journey endeth here,  
Receive us into glory there.

**No. 278. Look Down, O Lord, from Heaven Behold**

1. Look down, O Lord, from heaven behold  
And let Thy pity waken!  
How few are we within Thy fold,  
Thy saints by men forsaken!  
True faith seems quenched on every hand,  
Men suffer not Thy Word to stand,  
Dark times have us o'ertaken.
2. With fraud which they themselves invent  
Thy truth they have confounded;  
Their hearts are not with one consent  
On Thy pure doctrine grounded;  
While they parade with outward show,  
They lead the people to and fro,  
In error's maze astounded.
2. May God root out all heresy  
And of false teachers rid us  
Who proudly say: "Now, where is he  
That shall our speech forbid us!  
By right or might we shall prevail;  
What we determine cannot fail,  
We own no lord and master."
4. Then saith our God: "I will arise,  
These wolves My flock are rending;  
I hear My people's bitter sighs  
From earth to heaven ascending.  
My mighty Word shall fight the foe  
And bring about his overthrow,  
The meek with power defending."
5. As silver tried by fire is pure  
From all adulteration,  
So through God's Word shall men endure  
Each trial and temptation.  
Its light beams brighter through the cross,  
And, purified from human dross,  
It shines through every nation.



6. Defend, O God, Thy truth and stay  
This evil generation;  
And from the error of their way  
Keep Thine own congregation.  
The wicked everywhere abound  
And would Thy little flock confound;  
But Thou art our Salvation.

### 279. Christ, Thou Strong Guardian

1. Christ, Thou strong Guardian, e'er Thy Church defending,  
Grant us protection, speedy succor sending,  
From those who hate us and assail us ever  
Do Thou deliver.
2. Fight for Thy Church, dispel Thy children's sadness,  
Withstand the devil, stay his rage and madness.  
Whatever grieves Thy members, weak and lowly,  
Remove Thou wholly.
3. And give us peace in Church and school abiding,  
Peace to the rulers for our country's guiding;  
Peace to the conscience, peace that all hearts treasure,  
Grant without measure.
4. So shall Thy goodness be extolled forever,  
Thou Guardian, who Thy flock forsakest never;  
And heaven and earth will ring in song and story  
To give Thee glory.

### No. 220. Jesus Christ, My Sure Defense

1. Jesus Christ, my sure Defense  
And my Savior, ever liveth;  
Knowing this, my confidence  
Rests upon the hope it giveth  
Though the night of death be fraught  
Still with many an anxious thought.
2. Jesus, my Redeemer, lives;  
I, too, unto life shall waken.  
Endless joy my Savior gives;  
Shall my courage, then, be shaken?  
Shall I fear, or could the Head  
Rise and leave His members dead?
3. Nay, too closely am I bound  
Unto Him by hope forever;  
Faith's strong hand the Rock hath found,  
Grasped it, and will leave it never;  
Even death now cannot part  
From its Lord the trusting heart.
4. I am flesh and must return  
Unto dust whence I am taken;  
But by faith I now discern  
That from death I shall awaken  
With my Savior to abide  
In His glory, at His side.
5. Glorified, I shall again  
With mine own flesh be enshrouded;  
In this body I shall then  
See my God with eyes unclouded;  
Yea, in this flesh I shall see  
Jesus Christ eternally.
6. Then these eyes my Lord shall know,  
My Redeemer and my Brother;  
In His love my soul shall glow, —  
I myself, and not another!  
Then the weakness I feel here  
Shall forever disappear.
7. They who sorrow here and moan  
There in gladness shall be reigning;  
Earthly here the seed is sown,  
There immortal life attaining.  
Here our sinful bodies die,  
Glorified to dwell on high.
8. Then take comfort and rejoice,  
For His members Christ will cherish;  
Fear not, they will hear His voice,  
Dying, they shall never perish;  
For the very grave is stirred  
When the trumpet's blast is heard.

9. Laugh to scorn the gloomy grave  
And at death no longer tremble;  
He, the Lord, who came to save  
Will at last His own assemble.  
They will go their Lord to meet,  
Treading death beneath their feet.
10. Oh, then, draw away your hearts  
Now from pleasure base and hollow.  
There to share what He imparts,  
Here His footsteps ye must follow.  
Fix your hearts beyond the skies,  
Whither ye yourself would rise.  
(To be continued)



### † REV. F. WEERTS †

"My thoughts are not your thoughts, neither are my ways your ways, saith the Lord," Is. 55:8. The truth of these words has been forcefully illustrated in the case of the Rev. F. Weerts. His plans were to serve his congregation until next summer and then to retire from the active ministry. However, the Lord had a plan quite different. He favored his humble servant with an everlasting Christmas. Conducting the children's program on Christmas eve, preaching the glad tidings on Christmas morn, enjoying the company of his children on Christmas day, a heart attack ended very suddenly the career of a faithful minister.

The Rev. F. Weerts was born August 14, 1862, in Clayton Tp., Adams Co., Ill. After his confirmation he was induced by his pastor, the Rev. Kleinlein, to prepare for the ministry. He entered Concordia College, Springfield, Ill., and finished his studies at Watertown and Milwaukee. His college work had been interrupted by an interval of four years, during which time he served as teacher in St. Jacobi Congregation in Milwaukee. He passed his theological examination in 1893 and was immediately called to Leaf Valley, Minn., being installed January 26 as pastor. In 1901 he was called to Manitowoc Co., Wis., to serve Trinity congregation in Town Liberty. After serving that congregation for fifteen years, he accepted a call as superintendent of the Lutheran Kinderfreundesgesellschaft in Wauwatosa. In 1927 he was called by Zion's Congregation of Cambria, Wis., being installed on September 25 by the Rev. M. Pankow.

The Rev. F. Weerts was united in wedlock with Miss Christine Tilsman of Flatville, Ill., in 1887. The union was blessed with eleven children, two dying in early infancy.

Funeral services were conducted in Cambria December 27. The Pastors A. Engel, H. Geiger, A. Paetz officiated. The remains were taken to Wauwa-



tosa. December 28 another service was held with the Pastors Otto and Froehlke in charge. Interment was made in Graceland Cemetery in Milwaukee. The survivors are the widow, 9 children, 12 grandchildren, 2 brothers, 2 sisters. The sojourn of the deceased was 73 years, 4 months, 11 days. Aug. Paetz.

## Announcements

### MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will meet January 22 in La Crosse, Wis., Rev. Julius Gamm, pastor. Communion Service 10 A. M. (English). Confessional Sermon: W. Gutzke (A. Hanke). Papers: R. Siegler; Isagogical Treatise on Paul's Epistle to the Romans by A. Vollbrecht; Exegesis: 9th and 10th chap. of the Epistle to the Hebrews by E. Palechek. W. C. Limpert.

### FOX RIVER VALLEY CONFERENCE

The Fox River Valley Pastoral Conference will meet January 30 and 31, 1936, at Appleton, Wis., St. Paul's Church, Rev. Fr. Brandt—T. Sauer, pastors. Essays: Isagogic of Genesis, C. Auerswald; Isagogic of Exodus, G. E. Boettcher; Ex. Hom. on Rom. 13, 8-10, E. C. Hinnenthal; Visitor Leads Discussion of Memorial Synodical Report, pages 102 and 103. English Confession Sermon: A. Werner — R. Ziesemer. Please announce to Rev. Fr. Brandt.

F. A. Reier, Sec'y.

### SOUTHWESTERN MICHIGAN CONFERENCE

The Conference of Southwestern Michigan will meet at Dowagiac (Pastor W. Westendorf) on January 14 and 15. Sermon: H. Hoenecke (A. Fischer). Confessional Address: A. Hoenecke (E. T. Lochner). Papers: Exegesis on 1 Tim. 4: W. Westendorf; Adia-phora: A. Hoenecke; An Explanation of the Common Service: W. Franzmann. W. H. Franzmann, Sec'y.

### SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The Southeastern Michigan Pastoral Conference will convene February 18 and 19, 10 A. M., at Toledo, Ohio, Zion's Church, George Luetke, pastor. Papers: Sermon, G. Ehnis; What is a Christian according to the New Testament? G. Luetke; The election of Matthias into the apostleship, H. Richter. Confessional Address: H. Richter (A. Maas). Sermon: E. Leyrer (O. Peters). Paul Heyn, Sec'y.

### MILWAUKEE PASTORAL CONFERENCE

The Milwaukee Pastoral Conference will meet January 28 and 29 in St. Luke's Church. First session at 9 o'clock. Essays: "Calvinistic View of the Church," Prof. M. Lehninger; "The Pentecostal Church," Rev. E. Pankow; "Variants and Verbal Inspiration," Rev. W. Sauer. Rev. R. Huth will preach the sermon. Victor Brohm, Sec'y.

### NOTICE

Prof. Wm. Huth of our Northwestern College, Watertown, Wis., has announced his resignation to take effect at the close of the present school year. The Board of Northwestern College herewith requests members of Synod to nominate a successor to Prof. Huth. The new professor is to teach the classic languages.

Nominations will be received up to January 27, 1936. By authority of the Northwestern College Board.  
Kurt A. Timmel, Secretary,  
612 Fifth Street,  
Watertown, Wisconsin.

### INSTALLATION

Authorized by the President of the Minnesota District, the Rev. Im. Albrecht, I installed A. W. Fuerstenau as pastor of St. John's Congregation at Omro Township on the first Sunday in Advent. The Rev. D. L. Pfeiffer of Boyd assisted.

Address: Rev. A. W. Fuerstenau, Boyd, Minn.

Louis Rosin.

### ORDINATION AND INSTALLATION

Authorized by President J. Gauss, I ordained and installed Candidate Robert Kaschinske as pastor of the Hartford, Michigan, mission-field on Sunday, December 29, 1935. Pastors W. Westendorf and A. Fischer assisted. May the Lord of missions grant the missionary patience and courage for his arduous task.

Address: Rev. Robert Kaschinske, Park Hotel, Hartford, Michigan. W. H. Franzmann.

### MISSION FESTIVALS

#### Sixteenth Sunday after Trinity

Oshkosh, Wis., Grace (E. Benj. Schlueter). Off'g: \$483.00. Escanaba, Mich., Salem (Wm. F. Lutz). Off'g: \$114.00.

#### Seventeenth Sunday after Trinity

Watertown, Wis., Trinity (K. A. Timmel). Off'g: \$300.00.

#### Twentieth Sunday after Trinity

Milwaukee, Wis., St. Andrew's (L. F. Karrer). Off'g: \$10.66.

#### Twenty-second Sunday after Trinity

Milwaukee, Wis., Mt. Lebanon (Joh. Karrer). Off'g: \$35.68.

### CORRECTION

In the issue of December 22, 1935, p. 408, first column, line 12, read: "But he did not seem aware of having **vitated** that correct statement . . ." The word in bold-face was omitted. G.

\* \* \* \* \*  
From the list of donors to Dr. Martin Luther College kitchen the name of the congregation at Morton, Minnesota, Pastor J. C. Bast, was unintentionally omitted. (Page 415, Col. 1.) Karl L. Schweppe.

### BOOK REVIEW

**The Evidences for Immortality.** By Harry Rimmer. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Cloth. 114 pages. Price, \$1.00.

This most important belief of all Christians the author tries to establish in different ways. First through human reason, of which he says: p. 18, "This reason, which is the best guide that man possesses within himself establishes the fact of immortality." That this is not altogether dependable he later on acknowledges. So he falls back upon the sure word of prophecy, the Bible. His citing of the raising of Samuel's spirit or ghost by the witch of Endor as a proof of life after death may be doubted. He warns against Satanic Delusion, but rightly brings forward Moses, Enoch and Elijah to prove immortality. The rationalistic denials of the Resurrection of Christ by agnostics such as Strauss, Mrs. Eddy and Renan he refutes fairly well. Throughout is evident a firm and childlike faith in the Bible as the sure Word of God. A readable book and a profitable. Z.

**The Compulsion of Love or Jesus and the Woman at the Well.** By Paul J. Dundore, Ph. D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Cloth, 156 pages. Price, \$1.00.

This is a series of sermons by the pastor of Zion's Evangelical and Reformed Church at Greenville, Pa., on the 4th chapter of John. The books makes no claim of profound learning, it is written in a rather popular vein. The twelve chapters of the book portray Jesus more or less in the role of a character builder, rather than a Savior from sin. Jesus is to break down all barriers in the world, also between churches, barriers as exemplified in the verses found in a hymnbook in the South,

"I would rather be a Baptist and wear a smiling face  
Than be a dirty Methodist, and be bound to fall from grace."  
Page 47.



The author's view of salvation is tinged by work-righteousness; "Salvation is a gift and yet it is an achievement. It is conferred upon the believer, and yet the believer must put forth effort to possess it." Page 57.

Of the examples of modern preaching in sectarian circles this is probably on a much higher plane than most, but does not escape the modern trend to bring men to Jesus to be built up by Him in character and holiness. The book is rich in illustrations taken from history and life. Z.

**The Oxford Group Movement.** By G. T. Lee, D. D. Editor of Lutheran Herald, Minneapolis, Minn. Printed by Augsburg Publishing House, Minneapolis, Minn. Price, 10c.

This short treatise ought to prove of interest to all who would become acquainted with what the Movement stands for. In his paragraph "My Criticism of Buchmanism" the writer says: "The Group has reached a certain class, the 'up and outs,' and made many of this class see the folly of their ways and turn over a new leaf, to reform their ways. **This we should encourage and be thankful for.**" (Bold type ours, Ed.) We do not subscribe to that. The writer himself states the reason when, under the chapter "Guidance," he says: "The Buchman books extol Buchman and his co-workers and repeat story after story of the wonderful things they have done, but eliminate or take for granted what God has done for us. They do not preach Christ crucified; they try to save people without the life-giving Gospel; they forget the faithful saying that Jesus Christ came into the world to save sinners, the glorious message that if your sins are as scarlet they shall be white as snow through the forgiveness of sins. They do not believe in the Means of Grace. The system is not a confusion of Law and Gospel, but an amazing elimination of the Gospel, and a superficial preaching of the Law." A movement upon which this description fits should not receive any, not even the most grudging, endorsement from us. G.

**The Road Back to God.** A Series of Self-Searching Devotional Talks. By O. P. Kretzmann. The Walther League, 6438 Eggleston Ave., Chicago, Ill. Price, \$1.00.

While these short addresses were originally delivered to young people, we have no doubt that those of more advanced years will read them with interest and profit. So we heartily recommend them to all our readers. A little slip on page 106, line 15: "the ridiculous purple robe." Jesus wore His own garments on the way to Calvary, Matt. 27:31. G.

**The Religious Digest.** Published by the William B. Erdmens Publishing Company, 234 Pearl St., N. W., Grand Rapids, Michigan. Price, 25c per copy; \$3.00 per year.

The publishers have sent us the December number with the request to make mention of the new publication in our paper. We do not hesitate to call the attention of our pastors and more advanced laymen to it, as it will serve to give them a brief oversight of what is going on in the religious world. G.

**Christ for Every Crisis!** Radio Messages Broadcast in the Second Lutheran Hour. By Dr. Walter A. Maier, Concordia Seminary, St. Louis, Mo. Printed by the Concordia Publishing House, St. Louis, Mo. Price, \$1.00.

The book offers the sixteen radio addresses given in the series and as an appendix gives a history and record of the Second Radio Hour. The record presents some of the testimonials which were sent in after each broadcast and it is surprising to see how many of these originated in other than Lutheran circles. These addresses, no doubt, fell on many listening ears; the book now offers them for a more permanent impression through the channel of the eye we hope to impressionable hearts. G.

**ACKNOWLEDGMENT AND THANKS**

During the year 1935 the undersigned received gifts for the Apache Mission Station at Lower Cibecue, Arizona, from the following:

Dr. Martin Luther College, New Ulm; Miss Ruth Petermann, Bylas, Ariz.; Mothers' and Daughters' Circle, Neenah, Wis.; St. Paul's Ladies' Aid, Appleton, Wis.; St. Paul's Sunday School, Town Herman, Wis.; Ladies' Aid, Johnson Creek, Wis.; Ladies' Aid, Escanaba, Mich.; Ladies' Aid, Osceola, Ws.; Ladies' Aid, New London, Wis.; Ladies' Aid,

Amery, Wis.; Rev. O. P. Medenwald, Amery, Wis.; Rev. Geo. N. Luedtke, Toledo, Ohio; Ladies' Aid, North Fond du Lac, Wis.; Mr. H. W. Jaeger, South Milwaukee, Wis.; Lutheran Choir, Armin Rauschke, Dir., Stanton, Nebr.; Ladies' Aid, Hopkins, Mich.; Ladies' Aid, Whitewater, Wis.; School Children, Young People, Mission Club and Ladies' Aid, Arlington, Minn.; School Children, Emil Leitske, Teacher, Two Rivers, Wis.; Ladies' Aid, Thiensville, Wis.; Y. P. S. and Ladies' Aid, Brownsville, Wis., Ladies' Aid, Knowles, Wis.; Ladies' Aid, Edgar, Wis.; and Ladies' Aid, Libertyville, Ill.

May God bless you!

Arthur C. Krueger.

**MEMORIAL WREATH**

**Note: Send no more Memorial Wreath to the editorial department of the paper.**

Ample time has now been given for all those interested to acquaint themselves with the resolutions adopted by the Synod in New Ulm regarding Memorial Wreath. We quote from page 95 of the "Proceedings."

With respect to Memorial Wreath Acknowledgment the following resolution was adopted:

That Memorial Wreath again be acknowledged in our papers and that this be done in the following manner, —

- a) These acknowledgments are to be furnished to the papers four times a year by the district cashiers in a tabulated form.
- b) Such an acknowledgment is to be restricted to a mention of the person for whom a memory gift is given, the name of the pastor forwarding it, and the amount given.

To avoid all misunderstanding and unnecessary correspondence we now finally publish the acknowledgments which have recently come to us.

In memory of Mrs. Aug. Holzhueter, Sr., for Mission, \$27.25, transmitted by Rev. J. Mittelstaedt.

For Mr. and Mrs. Theo. Lau, Sr., for Missions, \$1.00, transmitted by Rev. Martin F. Sauer.

For Caroline Lohmann, died December 11, 1935, for Church Extension Fund, \$14.50, transmitted by Rev. Paul E. Horn.

For Mrs. Ottilie Schulz to Kinderfreund Society \$3.00, transmitted by Rev. Carl Lawrenz.

For Mrs. Ivan Rucker to Kinderfreund Society \$5.00, transmitted by Rev. Carl Lawrenz.

For Mr. John H. Schlueter for Northwestern College \$15.00, transmitted by Rev. E. Benj. Schlueter.

For Wm. Henschel \$5.75, transmitted by Rev. A. Berg.

**NEBRASKA DISTRICT**

October, November, December, 1935

**Rosebud Conference**

Rev.		
R. F. Bittorf, Winner, Trinity .....	\$	26.47
R. F. Bittorf, Hamill .....		8.36
A. Degner, White River, St. Paul .....		1.84
A. Degner, Westover .....		7.99
A. Degner, Cedarbutte .....		2.48
H. Fritze, Valentine, Calvary .....		22.10
H. Fritze, Valentine, Zion .....		13.70
L. Gruendemann, Witten, St. John .....		14.66
L. Gruendemann, Wood, St. Peter .....		5.00
L. Gruendemann, Pahapesto .....		2.50
H. Hackbarth, Mission, Zion .....		47.22
E. J. Hahn, Naper, St. Paul .....		126.68
F. Miller, McNeely, St. Paul .....		8.33
F. Miller, Vobr School .....		2.38
W. J. Oelhafen, Herrick, St. John .....		75.57
W. J. Oelhafen, Geddes, Red, White and Blue School .....		5.04
L. Sabrowsky, Colome, Zion .....		4.47
L. A. Tessmer, Burke, Grace .....		32.42
L. A. Tessmer, Carlock, Friedens .....		13.49

**Central Conference**

Im. P. Frey, Hoskins, Trinity .....	113.39
E. A. Klaus, Stanton, St. John .....	74.83
G. L. Press, Sioux City, Grace .....	70.47
R. H. Roth, Brewster, St. John .....	41.21



G. Tiefel, Hadar, Immanuel .....	124.75
V. H. Winter, Merna .....	7.85
V. H. Winter, Broken Bow, St. Paul .....	40.01
J. Witt, Norfolk, St. Paul .....	261.50
Mr. H. Pohlman, Stanton, St. Paul and Bethlehem .....	21.73

**Southern Conference**

W. Baumann, Plymouth, St. Paul .....	105.87
Wm. P. Holzhausen, Gresham, St. Paul .....	21.24
W. A. Krenke, Grafton, Trinity .....	74.88
E. F. Hy. Lehmann, Firth, St. John .....	134.37
E. C. Monhardt, Clatonia, Zion .....	478.50
A. Schumann, Garrison, Zion .....	17.36
H. Spaude, Surprise, St. John .....	17.00
R. Vollmers, Geneva, Grace .....	61.84
W. F. Wietzke, Shickley, Zion .....	103.50

**Colorado Conference**

H. Schulz, Fort Morgan, Zion .....	71.00
V. Schultz, Platteville, St. John .....	21.17
W. H. Siffring, Rocky Ford, St. Paul .....	45.20
H. Witt, Lamar, Mt. Olive .....	12.50

\$2,340.87

**Non-Budgetary**

Wm. P. Holzhausen, Gresham, St. Paul .....	18.43
A. Schumann, Garrison, Zion .....	13.35

\$ 31.78

Synodic Administration .....	\$ 206.35
General Institutions .....	266.89
Thiensville .....	1.44
New Ulm .....	4.00
Saginaw .....	5.85
Indian Mission .....	127.08
Home Mission .....	470.33
Poland Mission .....	64.19
General Support .....	172.55
General Administration .....	33.35
Students .....	113.71
Watertown .....	14.70
Mobridge .....	25.24
Belle Plaine .....	16.30
General Mission .....	736.36
Negro Mission .....	76.14
Madison Student Mission .....	6.39

\$2,340.87

**Non-Budgetary**

Indian Children .....	\$ 5.00
Bethesda .....	10.43
Detroit Deaf Mute .....	10.35
Fremont .....	6.00

\$ 31.78

DR. W. H. SAEGER,  
Norfolk, Nebr.

**SOUTH EAST WISCONSIN DISTRICT**

October, November, December, 1935

**Arizona Conference**

Rev. Rich. Deffner, Zion, Phoenix, Ariz. ....	Budgetary	Non-Budgetary
.....	\$ 126.54	

**Dodge-Washington Co. Conference**

G. Bradtke, Z. Krippel, Christi, Tp. Herman .....	137.00	
G. Bradtke, Z. Krippel, Christi, Tp. Herman .....	34.00	
G. Bradtke, Z. Krippel, Christi, Tp. Herman .....	43.00	
H. W. Cares, Emanuel, Tp. Herman .....	105.67	
H. W. Cares, Emanuel, Tp. Herman .....	30.15	
H. W. Cares, Emanuel, Tp. Herman .....	50.02	
H. W. Cares, Zion, Tp. Theresa .....	62.11	
H. W. Cares, Zion, Tp. Theresa .....	11.33	
H. W. Cares, Zion, Tp. Theresa .....	33.14	
H. C. Klingbiel, St. John, West Bend .....	249.55	
A. C. Lengling, St. Paul, Slinger .....	94.00	
C. Lescow, St. John, Woodland .....	15.00	
C. Lescow, St. John, Woodland .....	19.00	
C. Lescow, St. John, Woodland .....	24.00	4.50
Ph. Martin, St. Luke, Knowles .....	24.14	
Ph. Martin, St. Luke, Knowles .....	9.37	
Ph. Martin, St. Paul, Brownsville .....	100.00	

Ph. Martin, St. Paul, Brownsville .....	145.73	
Ph. Martin, St. Paul, Brownsville .....	54.48	
Rud. F. W. Pietz, St. John, Lomira .....	104.78	
Rud. F. W. Pietz, St. John, Lomira .....	20.63	
Rud. F. W. Pietz, St. John, Lomira .....	18.71	
Gerhard Redlin, St. Peter, Allenton .....	112.31	
Gerhard Redlin, St. Peter, Allenton .....	52.69	
Gerhard Redlin, Zion, Allenton .....	53.00	
Gerhard Redlin, Zion, Allenton .....	60.18	
W. Reinemann, Trinity, Huilsburg .....	132.00	
W. Reinemann, Trinity, Huilsburg .....	28.00	
W. Reinemann, Trinity, Huilsburg .....	27.11	
Ad. von Rohr, Peace, Hartford .....	245.41	
Ad. von Rohr, Peace, Hartford .....	54.44	
M. F. Stern, St. Paul, Neosho .....	103.80	
M. F. Stern, St. Paul, Neosho .....	45.00	
M. F. Stern, St. Paul, Neosho, S. S. childr. ....	3.00	
M. F. Stern, St. Paul, Neosho .....	45.00	
Otto C. Toepel, St. Petri, Kekoskee .....	51.57	
H. Wolter, St. Paul, Tp. Lomira .....	25.66	
H. Wolter, St. Paul, Tp. Lomira .....	16.96	
H. Wolter, St. Paul, Tp. Lomira .....	12.03	
H. Wolter, St. Petri, Tp. Theresa .....	10.15	
F. Zarling, St. Matth., Iron Ridge .....	40.80	
F. Zarling, St. Matth., Iron Ridge .....	116.60	
F. Zarling, St. Matth., Iron Ridge .....	28.80	5.00
Dodge-Wash. Co. Conf. by Rev. Zarling ..	5.00	

**Eastern Conference**

Carl Bast, St. John, Good Hope .....	34.89	
Paul T. Brockmann, Trinity, Waukesha .....	153.68	
E. Ph. Ebert, Pentecostal, Whitefish Bay .....	15.53	
E. Ph. Ebert, Pentecostal, Whitefish Bay .....	24.96	
E. Ph. Ebert, Pentecostal, Whitefish Bay .....	19.60	
E. Ph. Ebert, Pentecostal, Whitefish Bay .....	13.62	
E. Ph. Ebert, Pentecostal, Whitefish Bay .....	20.61	
F. G. Gundlach, Salem, West Granville .....	50.00	
F. G. Gundlach, Salem, West Granville .....	36.00	
Ph. H. Hartwig, Christ, Pewaukee .....	6.00	
Ph. H. Hartwig, Christ, Pewaukee .....	6.00	
Ph. H. Hartwig, Zion, Hartland .....	150.00	
Gerald Hoenecke, St. Paul, Cudahy .....	52.53	
Gerald Hoenecke, St. Paul, Cudahy .....	67.57	
Gerald Hoenecke, St. Paul, Cudahy .....	42.69	
Walter Keibel, Nain, West Allis .....	37.00	
Walter Keibel, Nain, West Allis .....	135.00	5.00
P. W. Kneiske, St. John, Lannon .....	49.12	
A. Koelpin, Fairview, Milwaukee .....	127.37	
A. F. Krueger, Resurrection, Milwaukee .....	73.95	29.37
Henry Lange, Nathanael, Milwaukee .....	30.00	
Kurt Lescow, St. John, Thiensville .....	35.00	
Kurt Lescow, St. John, Thiensville .....	250.00	
A. H. Maaske, St. John, Mukwonago .....	40.00	
Wm. C. Mahnke, St. John, Root Creek .....	200.41	1.00
Wm. C. Mahnke, St. John, Root Creek ..	42.83	.75
A. Mittelstaedt, Trinity, So. Mequon .....	173.96	
H. Monhardt, St. Paul, Tp. Franklin .....	93.00	
H. Monhardt, St. Paul, Tp. Franklin .....	24.15	
Theo. Monhardt, St. John, Tp. Lake .....	109.05	
C. A. Otto, St. John, Wauwatosa .....	5.00	
A. Petermann, St. John, Newburg .....	203.03	
A. Petermann, St. John, Newburg .....	70.46	
M. F. Rische, David Stern, Kirchhayn .....	43.50	
M. F. Rische, David Stern, Kirchhayn .....	53.00	
M. F. Rische, David Stern, Kirchhayn .....	54.50	
M. F. Rische, David Stern, Kirchhayn .....	68.35	
M. F. Rische, David Stern, Kirchhayn (Frank Groth's Golden Wedding) .....	19.12	
J. G. Ruege, Jordan, West Allis .....	99.07	
J. G. Ruege, Jordan, West Allis .....	69.24	
J. G. Ruege, Jordan, West Allis .....	330.40	
J. G. Ruege, Jordan, West Allis .....	92.80	
Alfred Schewe, Trinity, W. Mequon .....	118.80	
Alfred Schewe, Trinity, W. Mequon .....	2.25	
Gust. E. Schmidt, St. Paul, East Troy .....	82.33	
Gust. E. Schmidt, St. Paul, East Troy .....	29.40	
Arnold Schultz, Trinity, Milwaukee .....	70.00	
Arnold Schultz, Trinity, Milwaukee .....	249.26	2.00
Harry Shiley, St. Peter, Tp. Greenfield .....	15.22	
Harry Shiley, Woodlawn, West Allis .....	54.46	
E. W. Tacke, St. Paul, Tess Corners .....	330.30	
E. W. Tacke, St. Paul, Tess Corners .....	82.50	
E. W. Tacke, St. Paul, Tess Corners .....	122.90	
L. M. Voss, Good Sheph., Tp. Wauwatosa ..	19.06	



L. M. Voss, Good Sheph., Tp. Wauwatosa	30.00
L. M. Voss, Good Sheph., Tp. Wauwatosa	9.25
L. M. Voss, Good Sheph., Tp. Wauwatosa	10.58
S. E. Westendorf, Calvary, Thiensville	72.86
S. E. Westendorf, Calvary, Thiensville	21.15
S. E. Westendorf, Calvary, Thiensville	19.62
H. Woyahn, Grace, Waukesha	12.22
H. Woyahn, Grace, Waukesha	92.73
H. Woyahn, Grace, Waukesha	7.89

**Milwaukee City Conference**

Paul Bergmann, Christ, Milwaukee	162.36	
Paul Bergmann, Christ, Milwaukee	218.14	
Paul Bergmann, Christ, Milwaukee	106.45	
E. Blakewell, Salem	32.90	
E. Blakewell, Salem	63.40	
E. Blakewell, Salem	36.50	
John Brenner, St. John	274.64	119.25
John Brenner, St. John	448.65	51.75
John Brenner, St. John	260.35	94.15
R. O. Buerger, Gethsemane	56.95	
R. O. Buerger, Gethsemane	167.00	29.50
R. O. Buerger, Gethsemane (Ladies' Aid)		15.00
R. O. Buerger, Gethsemane	113.68	50.00
P. J. Burkholz, Siloah	130.19	26.67
P. J. Burkholz, Siloah	330.08	55.53
P. J. Burkholz, Siloah (Sunday School)	25.00	
P. J. Burkholz, Siloah (Ladies' Aid)	10.00	30.00
P. J. Burkholz, Siloah	125.82	25.77
E. Ph. Dornfeld, St. Marcus	340.64	50.98
H. H. Ebert, Saron	151.32	
Henry Gieschen, Jerusalem	456.33	28.52
Henry Gieschen, Jerusalem (S. S.)	5.00	
Henry Gieschen, Jerusalem	111.35	6.96
Henry Gieschen, Jerusalem	192.92	12.05
F. Graeber, Apostles	109.85	17.05
A. F. Halboth, St. Matthew	100.90	149.47
A. F. Halboth, St. Matthew	577.24	104.00
A. F. Halboth, St. Matthew	168.18	52.00
Walter Hoenecke, Bethel	96.82	14.25
Walter Hoenecke, Bethel (S. S.)		32.25
Raym. W. Huth, Messiah	106.60	
Raym. W. Huth, Messiah	58.18	
J. G. Jeske, Divine Charity	127.97	
J. G. Jeske, Divine Charity	5.00	
John Karrer, Mt. Lebanon	55.05	
H. Knuth and V. Brohm, Bethesda	140.39	
H. Knuth and V. Brohm, Bethesda	550.86	
H. Knuth and V. Brohm, Bethesda	14.00	
H. Knuth and V. Brohm, Bethesda	123.59	
Ph. H. Koehler, St. Lucas	83.86	34.06
Ph. H. Koehler, St. Lucas	346.08	64.81
Ph. H. Koehler, St. Lucas	285.22	250.58
Ph. H. Koehler, St. Lucas	128.76	48.04
Paul G. Naumann, St. Jacobi	170.59	4.33
Paul G. Naumann, St. Jacobi	242.92	9.16
Paul G. Naumann, St. Jacobi	139.37	4.25
E. C. Pankow, Garden Homes	50.00	
E. C. Pankow, Garden Homes	50.00	
E. C. Pankow, Garden Homes	50.00	
Wm. F. Pankow, Ephrata	97.40	
Wm. F. Pankow, Ephrata	49.11	
Paul Pieper, St. Peter	221.10	5.09
Paul Pieper, St. Peter	482.21	33.60
Paul Pieper, St. Peter	272.05	6.52
Wm. F. Sauer, Grace		100.00
Wm. F. Sauer, Grace		50.00
W. J. Schaefer, Atonement	141.69	
Arn. H. Schroeder, St. Paul	4.20	
Arn. H. Schroeder, St. Paul	15.45	
Arn. H. Schroeder, St. Paul	4.03	
Arn. H. Schroeder, St. Paul	7.30	5.00
A. B. Tacke, Zebaoth	49.69	
A. B. Tacke, Zebaoth	140.49	
Arthur P. Voss, St. James	79.35	10.00
Arthur P. Voss, St. James	5.50	23.97
Arthur P. Voss, St. James	60.80	
Arthur P. Voss, St. James	10.00	10.00
Arthur P. Voss, St. James	32.22	5.00
Bethel Ladies' Aid (Rev. W. Hoenecke)	5.00	5.00
Mrs. H. C. Hansen by Luth. Radio Comm.	2.50	5.00
Ministers' Wives Mission Circle	25.00	
Offering at Joint Service at St. John's (Rev. J. Brenner) for Poland Mission	64.32	

**Southern Conference**

A. C. Bartz, Immanuel, Waukegan	37.45
A. C. Bartz, Immanuel, Waukegan	12.45
A. C. Bartz, Immanuel, Waukegan	9.90
Carl H. Buenger, Friedens, Kenosha	300.00
H. J. Diehl, First Ev. Luth. Lake Geneva	200.00
W. A. Diehl, First Ev. Luth., Elkhorn	40.25
O. Heidtke, Jerusalem, Morton Grove	90.00
E. W. Hillmer, St. Luke, Kenosha	35.80
Edwin Jaster, Epiphany, Racine	26.89
Edwin Jaster, Epiphany, Racine	14.20
Edwin Jaster, Epiphany, Racine	34.98
S. A. Jedeke, Peace, Wilmot	108.45
S. A. Jedeke, Peace, Wilmot	102.50
W. H. Lehmann, St. John, Libertyville	38.15
Aug. Lossner, Immanuel, Tp. Paris	16.95
Aug. Lossner, Trinity, Franksville	24.73
Aug. Lossner, Trinity, Franksville	8.79
O. B. Nommensen, Zion, So. Milwaukee	30.15
O. B. Nommensen, Zion, So. Milwaukee	228.66
O. B. Nommensen, Zion, So. Milwaukee	35.60
W. K. Pifer, Bethany, Kenosha	18.05
M. W. Plass, St. John, Oakwood	39.03
M. F. Plass, St. John, Oakwood	23.45
Edmund Sponholz, St. John, Slades Cor.	226.38
Edmund Sponholz, St. John, Slades Cor.	16.26
G. Thiele, Zion, Bristol	15.00
G. Thiele, Zion, Bristol	64.22
G. Thiele, Zion, Bristol	23.89
G. Thiele, Zion, Bristol	40.35
Julius Toepel, St. Matth., Tp. Maine	116.56
Theo. Volkert, First Ev. Luth., Racine	174.65
Theo. Volkert, First Ev. Luth., Racine	82.86

**Memorial Wreaths**

For Rev. Herm. Gieschen from Mrs. Laura and Fred Meyer by Pastor H. Gieschen	2.00
For Rev. Herm. Gieschen from the Junior Circle of Mt. Olive Church, Milw.	3.00
For Mrs. Franz Groth from Nain Mixed Choir by Rev. M. F. Rische	1.50
For Mrs. Franz Groth from Ladies' Aid, Kirchhayn, by Rev. M. F. Rische	5.00
For Mrs. Franz Groth from Grandchildren by Rev. M. F. Rische	7.00
For Mrs. Franz Groth from friends in Milwaukee by Rev. M. F. Rische	2.00
For Mr. Henry Prahl from Brothers, Sisters, Nephews and Nieces by Rev. M. F. Rische	20.50
For Mrs. Ed. von Rohr from Dodge-Wash. Co. Conference by Rev. F. Zarling	15.00
For Elsie von Rohr by Rev. Ad. von Rohr	25.00
For Arnold Redlin by Rev. and Mrs. E. Redlin, Rev. and Mrs. T. Redlin, Rev. and Mrs. G. Redlin, Mr. and Mrs. G. Radtke and Miss Elinora Redlin by Rev. Ad. von Rohr	5.00

Total \$19,121.66 \$1,702.68

CHAS. E. WERNER, Cashier.

Milwaukee, January 2, 1936.

**PACIFIC NORTHWEST DISTRICT**

July 1 to December 31, 1935

Rev.	Budgetary	Non-Budgetary
W. Amacher, Omak, Trinity	\$ 41.09	\$ 25.00
R. H. Hoenecke, Mansfield, St. John	77.90	5.00
R. H. Hoenecke, Withrow, Lutheran	112.15	
E. F. Kirst, Clarkston, St. John	58.29	2.00
L. C. Krug, White Bluffs, St. Paul	76.21	
Wm. Lueckel, Portland, Grace	45.91	
A. H. Mackdanz, Palouse, St. Paul	20.16	25.00
Arthor Matzke, Tacoma, Faith	25.00	
F. H. K. Soll, Yakima, Grace	140.83	4.00
Arthur Sydow, Tacoma, St. Paul	122.00	
H. H. Wichmann, Ellensburg, G'd Hope	35.04	112.00
E. H. Zimmermann, Leavenworth, St. Paul	26.00	

\$ 780.58 \$ 173.00

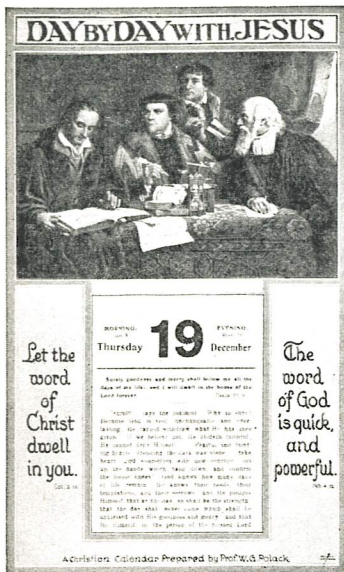
JOHN C. JAECH, Dist. Treas., Tacoma, Wash.



**DAY BY DAY WITH JESUS**

A 1936 Calendar for Family and Private Devotions

Prepared by Prof. W. G. Polack



This popular "tear-off" calendar contains daily devotional exercises for every day of the year on 366 sheets. There is offered a meditation on an appropriate Bible-text for each day, closing with a prayer or hymn-verse. Sometimes, for the sake of variety the meditation is in the form of poetry.

Besides this, daily Bible readings are suggested for morning and evening.

Pastors who are desirous of assisting their people in establishing and maintaining a family altar will find this calendar thoroughly reliable and its popular style will endear it to the hearts.

To those, unfamiliar with this calendar, we offer a brief description of it. The pad or block has 366 sheets, printed on both sides, 732 printed pages in all. It is LARGER THAN MANY BOOKS THAT COST FIVE TIMES AS MUCH.

Price: 60c a copy

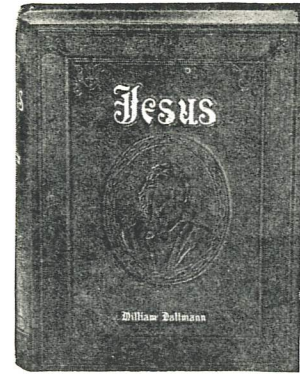
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