

The Northwestern Lutheran

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

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No. 1.

JESUS HAS COME!

Jesus has come! Source of gladness unending!
A and O, Alpha-Omega is here!
With lowly mankind His Godhead is blending,—
Mighty Creator, to mortals so near!
Hear all ye heathen the news all-transcending:
"Jesus has come! Source of gladness unending!"

Jesus has come! Heaven's loveliest 'Treasure!
Crown of rejoicing! The Father's dear Son!
Seeking lost sinners, His love without measure
Saves them and leads them to Heaven's bright throne.
Praise ye His love, — find in Him holy pleasure!
Jesus has come! Heaven's loveliest Treasure!

Jesus has come! O most marvelous wonder!
God's Son has freed us from death's cruel chain!
Bursting sin's bonds and hell's fetters asunder, —
Glory adorns our Redeemer's domain!
Why should we tremble at Horeb's dread thunder
Jesus has come! O most marvelous wonder!

Jesus has come! Our Redeemer eternal
Hurled Satan's armored Defense to the ground!
Jesus, our Gideon, Victor supernal
Freed all the captives, no more are we bound!
Vanquished is hell's mighty kingdom infernal!
Jesus has come! Our Redeemer eternal!

Jesus has come! Tell the nations the story!
Haste to His Banner of Grace, all divine!
Pledge heart and hand to the King of all Glory!
Savior, in life and in death we are Thine!
Keep us, until, we in Heaven adore Thee!
Jesus has come! Tell the nations the story!

Translated from the German: Anna Hoppe.

"Jesus ist kommen, Grund ewiger Freuden"
Johann Ludwig Konrad Allendorf, 1736

THE SEVENTY-SECOND PSALM

Verses 17—19

"His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

"And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen, and Amen."

Entering Upon a New Year in the Most Blessed Name

It is significant that the beginning of a new year is dated on the naming of the Christchild. Eight days ago we have been celebrating its birth, and to-day we

are commemorating the act of giving this child his name. In this we are following the custom of the ancient church which has set aside for New Year's day the following Gospel lesson from Luke 2:21: "And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named by the angel before he was conceived in the womb."

The occasion, then, on which the new-born Christ-child received his name was his circumcision. We know the import attached to this rite. Circumcision was designed to signify, as St. Paul indicates, Col. 2:11: "the putting off the body of the sins of the flesh," namely, by the circumcision of the heart, which alone is of real worth before God. Yet, Christ, who, born without sin, required no such process, submitted to this humiliating rite. In doing so He gave full proof not only of the reality of His human nature, showing that He was made flesh to dwell among us, but also that He was of the promised seed, the seed of Abraham. For it was by the institution of this rite of circumcision God had made His covenant with Abraham and His people, and upon which He repeated His promise concerning the seed of Abraham in whom all the nations of the earth should be blessed.

But more than this. Circumcision was also one of the measures by which every man child was made subject to the divine Law. Everyone having been circumcised was in duty bound to fulfill the Law. Hence Christ voluntarily submitting to this rite not only subjected Himself to the Law, but gave public testimony that He would fulfil the whole law for us, and in our stead. It was by submitting to this humiliating rite on the part of the Christchild, that the great truth became established, which Paul sets forth in these words, Gal. 4:4, 5: "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Now it was a custom among the Jews, that the child should receive its name at the time it was circumcised. For this reason, likely, even Abram's name was changed to Abraham, — that is, the new name of Abraham was given to him at the time the rite was instituted.

Accordingly, it was then that our Lord received the name of **Jesus**. That name was not given Him, however, by men, but as in the case of John the Baptist, had a higher source, Luke 1:13, 63. No human

Jan 33
Rev C Buenger
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mind could have chosen the name for this child. Its very name involves a revelation of God of what this child was to be for the entire world. "Thou shalt call his name Jesus, for he shall save his people from their sins," God had said to both Mary and Joseph by the angel before he was born.

It was, it is true, not a new name framed for the occasion. It is the Greek form of the Hebrew name Joshua; and in its same Greek form it occurs as the name of the author of one of the Apocryphal books — "Jesus, the son of Sirah." The newly-born infant had, however, a claim to the name with respect to its meaning such as no one who ever bore it could have. To save the people from their sins, to redeem all the world, is what no one but He could do; and this entitles Him pre-eminently to the name of Jesus — Savior and teaches us that His real and only mission in this world is what this name implies.

It is in this name we enter upon a new year. What that implies we may realize, in a measure, by applying the words of the Psalm quoted above to the destiny of our lives we are approaching in the season just entered.

The Words of the Psalm

"His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed."

Who is He whose name shall endure for ever, and in whom men shall be blessed, whose name all nations shall bless? It cannot be Solomon, the King, to whom the Psalm is ascribed by its inscription. It is true, Solomon was a righteous and God-fearing Prince; he established a mighty kingdom ruling over many people, while in wisdom and riches he excelled all the kings of his age; and his time was the most happy, the richest in peace and joy which Israel ever enjoyed. But are there applicable to this king and his reign statements like these made in our sacred song: "They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as waters that water the earth; — He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness, shall bow before him; and his enemies shall lick the dust. — Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight." Are all such statements applicable to the name of Solomon?

There is but One who may justly lay claim on these predictions as referring to Himself. It is He of whom Christ Himself says, "Behold, a greater than Solomon is here." The name of Jesus shall endure for ever.

It was designed in eternity, "before He was conceived in the womb"; it was appointed in time, and it "shall be continued as long as the sun," — as long as the sun continues to shine — as long as men shall dwell on the earth"; "throughout all generations," to the end of time, and to eternity His name shall be celebrated, shall be blessed; every tongue will confess it, and every knee shall bow before it. Despite all the malicious attempts and endeavors of the powers of darkness to eclipse the luster of it, and to break its lineage, this name shall endure; it shall be perpetuated; it shall be propagated; it shall be glorified through the cycles of eternity. All nations, while the world stands, shall call Him blessed, shall bless God for Him, and be happy in Him.

Truly, a "glorious name," v. 18, — the name Jesus! "Which is exalted above all blessing and praise," Neh. 9:5. It is the most glorious and blessed name, because it represents "the Lord God, the God of Israel" v. 18, Him "who is called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace," Isa. 9:6, "which is Christ the Lord," Lc. 2:11, in a word, the God-man, the Redeemer of the world.

It is the most glorious name because of the blessings it involves — the salvation of sinners, the redemption of a lost world, "the wondrous things he doeth," v. 18 in creation and providence, in the loving kindness He shows to His people by delivering the needy when they cry, and helping the poor and him that hath no helper, assuring them of his grace and salvation, of the forgiveness of sin, of peace with God and His sonship, providing them with all their wants, comforting them in all troubles, and cheering and solacing them in the hour of death, leading them to a life of everlasting joy and happiness. "Blessed be His glorious name forever, and let the whole earth be filled with his glory. Amen and Amen." So be it.

These are the words of the Psalm concerning the name of Jesus. They are the equivalent to Paul's doxology, Phil. 2:9-11: "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 Lord, to the glory of God the Father."

What May be Hoped for in the New Year in this Name

To enter upon a new year in the name of Jesus means all to a Christian believer. To him there is no dreary outlook for the future. All is sunshine; the brightness of promised blessings and mercies, both spiritual and material, throws its kindly light upon his path. The very name of Jesus is the sign and symbol of his faith and hope. It assures him of every blessing needed.

Let us view some of the blessings we are in particular need of for the coming year.

Do you need spiritual blessings — say the forgiveness of sins and all that goes with it — the greatest and most needful of all blessings? Possibly by calling attention to spiritual blessings we are striking a chord in not a few hearts which respond only in tones of mourning. They are aware of many a shortcoming and neglect in the past year. We hear a sigh from one who says, "I have not made such progress in faith, in love, in the sanctification of life, as I should have." From another, "I have received the seed — the Word of God — among thorns, and the thorns have sprung up, and the cares of the world, or the deceitfulness of riches, has choked the good seed; and I have been unfruitful." From a third, "I have grieved the Holy Spirit by trifling and neglect." From a fourth, "I have been unfaithful to my Lord in many a thing, and now appear before Him guilty and miserable." Such emotions may mar the bright outlook in the new year, and we would in no wise stifle them, for they are salutary and befit all of us. But now, do we not find comfort in Him in whose name we enter a new year of our life? Does not the name Jesus assure us of the forgiveness of all our sins, so that we may with all boldness and confidence appear before God as dear children before their father? And harboring such confidence in our heavenly Father, is not this great spiritual blessing we shall enjoy in days to come?

But we also need material blessings. We need them for ourselves, for our families, for our country, for our church, for our Synod and its various institutions, and may we not add, for its synodical organ, "The Northwestern Lutheran," which now is embarking on the twentieth year of its existence?

With reference to our country we all feel that the chastening hand of God lies heavily upon it. We are passing through a crisis as our nation hardly ever has experienced before. No need of enlarging on this sad state of affairs. The hardships so many of our people are suffering are unheard of; men, women, and children are not only in actual want, but on the brink of starvation.

Such state of affairs, as prevailing in our country now, and for so long a time, certainly has its disastrous effect on the entire population along every line of activities, social, commercial, industrial and political, as also on Church, Synod and its work. The educational and missionary endeavors of the latter especially are encumbered to a most serious extent.

Yet, need we who enter upon a new year in the most blessed name, the name of Jesus, despair in the face of present conditions? Shall we become totally indifferent, callous, apathetic, as to our attitude in these days of trial? Or shall we shirk our Christian duties toward the Lord and His Church, because of the lack of funds we are suffering under? Far be it from us. Does not the very name Jesus here again assure us that our help is in the name of the Lord, who made heaven and earth, and whose power there-

fore is equal to any task? that He still "doeth wondrous things"? God has indeed visited our country with a grave depression; yet He has not visited us with all the suffering that we have deserved, and which, therefore, He might have inflicted. The Lord has not dealt with our people according to their unfaithful dealings with Him. Rather has He been long suffering with us. Had He intended to destroy us, He would not have shown us these things which now we see, — this New Year's Day, these promises of His, this throne of grace which we may take refuge to, this Advocate with the Father whose name is Jesus and who is pleading for us, this merciful God, now bending down with ineffable compassion, and saying, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Upon this very day He assures us for the sake of Jesus, in whose name we ask for all we need, His answer to the prayer of old, "Thou crownest the year with thy goodness."

Nor need we be apprehensive of the future of our church in these times of distress, neither of the results of the glorious work she is called upon to accomplish. Jesus Christ whose name endureth forever, and upon whose name the church is founded is still with her. And loving His Church which He has bought with His precious blood, He will give her strength to go forth fearlessly and proclaim His glorious name with all the emphasis of thankfulness and affection, so that "the whole earth be filled with his glory."

We have a glorious King to proclaim. We need not be ashamed of His name, of His Gospel, of His Church, nor need we despair of His power. In His name our work shall surely prosper along every line of activity in our church and synodical body we are engaged in for the propagation of this glorious and most blessed name.

And thus also our synodical paper, "The Northwestern Lutheran," entering as it does with this issue on the twentieth year of its existence, will, by the grace of God, continue to be instrumental in proclaiming "the glorious name" which "be blessed for ever."

J. J.

COMMENTS

"What Is Wrong With the Lodge?" Rev. John P. Milton answers the question, "What is wrong with the lodge?" in several issues of The Lutheran Companion (Augustana Synod). He shows that Freemasonry is "an inclusive religion, which finds room within its religious fellowship for professing Christian, Jew and Mohammedan; that it contents itself with the confession of "a God"; that it demands "a sacred book," which may be for the Jew the Old Testament, for the Christian, the whole Bible, for the Moham-

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medan, the Koran, etc., and that it does not confess Jesus Christ as the only Savior but expresses the hope of eternal life also for those who do not accept the salvation of God in Christ.

It should not take the believer in Jesus Christ long to see what is wrong with such a universal, tolerant, all-inclusive religion. It denies Jesus. It denies Him by leaving Him out. What are Jesus' own words about confession and denial? "And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God" (Luke 12:8-9). Confessing a belief in God is not enough. We must confess Jesus Christ as our personal Savior. How can anyone who has confessed that only in the Name of Jesus have we promise of answered prayer have fellowship in a prayer which omits the Name of Jesus? If Jesus means no more than this, the Bible is a lie, and Christianity is another lie. If the Christian Church doesn't believe what it preaches, that Jesus is the only Savior, why preach it? If the Church doesn't practise what it preaches concerning faith in Jesus as the only way to God it deserves no more consideration than any other hypocrite. Christianity as set forth in the Bible is not "tolerant" of other religions. It is frankly intolerant, insisting that there is only one way to God and that is through Jesus Christ. A religious system which is so broad, and so tolerant, and so inclusive, that it finds room both for those who accept Jesus and for those who reject Him, must be flatly rejected by Jesus as none of His.

It hardly requires to be said that he who takes this stand against lodgery must for the sake of conscience refuse to enter into Christian fellowship with those who deny Christ by their membership in a lodge. We are glad of such testimony, which tends towards the removal of at least one of the obstacles to a union between all Lutherans in our land.

As far as we are concerned there can be no thought of such a union as long as Lutheran church bodies tolerate that ministers are affiliated with lodges and that they openly announce that membership in a lodge does not bar a person from their churches.

If the writers who again and again voice their hope of a united Lutheranism in our country would make an effort to remove this obstacle to the realiza-

tion of their hope by testifying against the lodge and by honestly striving to carry their confession into practice, their plea for a united Lutheranism would carry far greater weight with us.

J. B.

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A Strange Story A strange story comes to us through the Lutheran Sentinel. It appears that Archbishop John Gregory Murray of St. Paul some time ago assisted in the celebration of St. Peter's Catholic congregation's diamond jubilee. As usually, the public was drawn into the affair. That does not surprise us at all. What did surprise us was the participation of Lutherans (of the Augustana Synod) in this celebration. In the supplement issued by the St. Peter Herald was found the following (very likely paid) greeting:

Gustavus Adolphus College extends cordial greetings and congratulations to St. Peter's Catholic Church, on the seventy-fifth anniversary of its founding, recognizing and appreciating the work it has done during these many years in the building up of the moral and spiritual life of our city and community. O. J. Johnson, President.

We will permit The Sentinel to tell the rest of the story:

On Sunday evening a grand banquet was held at which Archbishop Murray was the guest of honor. The arrangement for the bishop is described as follows: "The speakers' table at which the archbishop was given the seat of honor, was set upon a raised platform along the west side of the hall and had covers for 30 along its wall-side. The archbishop was seated midway in the line of guests beneath a hand-painted coat-of-arms of the bishopric done in oil on white satin." This setting is significant. The archbishop is not represented as merely a dignitary of his church but as a temporal prince, having his coat-of-arms. There were many speakers at the banquet whose speeches are briefly sketched in the report, and who were properly present as members of the church, but there were others belonging to other denominations who betrayed the faith of their church by their speaking. We notice the following: "Dr. O. J. Johnson, president of Gustavus Adolphus College, voiced a welcome to the archbishop from that institution. He paid tribute to the 'sacrifice and courage, hope and unselfish devotion of the pastors and members of St. Peter's parish to this community.' 'What would this community have been without the church of Jesus Christ?' he asked. 'We cannot build or progress without the church. This celebration will bring a deeper realization of the part the church is playing in the very existence and development of this nation. It is for this reason that we rejoice in the great work that has been done by this parish by its bishops and its priests.' In paying his respects to Archbishop Murray, Dr. Johnson said: 'I congratulate you upon the parish and diocese that have been given you and of the great opportunities that it unfolds to you'."

"Rev. C. J. Karl of the English Lutheran Church was called upon from the floor by Toastmaster Father Moran, and responded beautifully. "This has been a wonderful evening and a wonderful environment to me,' he said. 'I have reason to believe that the church has a great mission in the world. Take the church out of the world and it will collapse, morally and in other respects.' He spoke a word of sincere welcome to Archbishop Murray and his appreciation for the progress of the community to which the parish had contributed."

These two men are prominent members of the Swedish Lutheran Augustana Synod, affiliated with The Norwegian Lutheran Church of America and other synods in The American Lutheran Conference.

Our comment? Jesus says: "If the salt have lost its savor, wherewith shall it be salted?"

But we will state what according to our opinion makes possible an occurrence of this kind. The idea comes to us from the sectarian churches that a minister as such occupies a certain position in the community and owes the community a certain service.

This is a mistaken idea. According to the Scriptures, a minister is by God charged with the duty of shepherding the flock assigned to him and gathering in those who are not yet under the care of the Good Shepherd and to grace his ministry with a holy life. Whatever influence he exerts on his community is exerted through the confession of the lips and the life of those whom he is edifying in Christ.

Once a minister goes beyond his calling, he is in danger of losing his perspective and creating in the minds of men a mistaken conception of his ministry. The result is that he more and more drifts into activities that are foreign to his ministry and also into such, as in this instance, that are contrary to it. J. B.

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Joyful Holidays Christmas with its joys and griefs is over. We say griefs advisedly. It is a fine custom that has gradually evolved from the consideration of the gift of God in the Christchild to a poverty stricken and woe begone world that Christians provide gifts for one another at this season. There is especially the child of tender years that looks forward to this time eagerly and full of expectation. It has become a state of mind with child and adult to identify Christmas with Christmas presents. But when in days like these the means for buying gifts are foreshortened, this state of mind may cause much unhappiness. It is not merely the unhappiness of the child that has been overlooked at Christmas that we are thinking of, but also the misery of the parent who was unable to provide the Christmas gifts that he should have liked to give to the waiting children and to the friends who have remembered him.

Possibly these hard times will have the salutary effect among other things, to turn us back to the simple ways of our forefathers, who gave but simple and useful gifts that were not costly, but which were appreciated as much if not more than the elaborate and expensive gifts of the past years. We have fallen into luxurious habits in this respect also.

But the greatest danger of all is, that we forget not merely the Giver of all good things but the great Gift itself, our Lord Jesus Christ. If Christmas has become no more to us than the time of great expectations or the hectic time of worry, hurry and scurry to provide the usual presents for our long lists of friends,

then have we become spiritually poor indeed. The joyful meaning of Christmas is that the Christ is born into our flesh to save men from sin. Let not this great truth with its message of pure joy be overlaid by the worldly habits of thoughtless men, who can see only the shell and cannot taste the sweets of the kernel. Whether we were richly endowed with this world's goods or suffered for want of them, let us all rejoice in the birth of that Christ who came to be our Savior. Z.

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The "Tannenbergs Bund" is a German society headed by Gen. Erich Ludendorff for the purpose, if we mistake not, to bring back the old heathen worship of Wotan and Freya to the German people as a way back for the Teuton nation to its old prestige. Recently, as the Chicago Tribune reports, General Ludendorff addressed a large audience at Berlin in which he asserted that the Old Testament was "A Jewish gospel, full of deadly peril to the German state. The Jehovah's commandments, to fulfill which the Jews and Roman Catholics are vying with each other, justify political and private robbery and enslavement, yet they remain a part of the Christian doctrine."

It is a strange thing that all the enemies of Christ and His church cannot do otherwise than to follow in the age-old narrow and deepworn footsteps of the heathen whose rage against the Almighty and His King has been so well described for all times in Psalm 2:3: Let us break their bands asunder, and cast away their cords from us. It is on the part of the unbelievers the same rage always and even the same language.

We are sorry for poor Germany in her plight, especially when we regard the blind leaders who would lead her farther away from the only path of salvation so often held out to the backsliding Jew, as for example, Hosea 14:1: O Israel, return unto the Lord thy God; for thou hast fallen by thy iniquity. A return to that Lord, the gracious Savior, as so simply and clearly proclaimed to the German nation by Luther would be the way back for this people as well as for all others to true and lasting happiness and prosperity. Z.

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Communism and the Bible While we are advising poor bleeding Germany let us not forget to set our own house in order. Here is Prof. Frank H. Knight of the University of Chicago, who in an address before the National Students' League on "How Communism Looks to an Ex-Liberal" stated, according to the Chicago Tribune, that the Bible is a literary monstrosity, that the invention of the printing press was one of the world's greatest mistakes, and that democracy meant a government by talk.

That is going back with a vengeance. We might forgive the professor his jibe at democracy, for it is not a divinely ordained form of government, and we might even overlook his fling at the much abused press, but we cannot quite stomach his ill-natured attack upon the Bible. The book that has in times past been hailed even by its enemies as a literary model in nearly all different kinds of writing will, of course, not suffer greatly from the attack of this critic. We might ask in the language of the street: "How do they get that way?"

The communists of Russia have placed the ban on religion as the opium of the people. They have confined all literary effort in the Soviet republic to writings for the teaching of the doctrines of Carl Marx. They have substituted for the absolutist tyranny of the Czar the absolute slavery of the G. P. U. That then must be the ideal towards which our Chicago professor is striving. The hatred against the Bible seems to us to be based upon the teachings of this revelation of God. While communism degrades the human being to the level of the beast that has no soul, no spiritual needs above the immediate wants of the body, the Bible gives to man a dignity and an importance in the eyes of God and of man, that has always caused the ire of Satan and moved him to destroy this image of God. The dignity of man, his worth, his high position in the scale of creation — all these stand in the way of communism.

Z.

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The Matter of Finances The matter of finances has in the year now closed occupied a very prominent place in the deliberations of church bodies and the columns of church papers, perhaps too prominent a place. Drastic cuts were made, and there were special efforts to raise moneys. We had our Every-Member Collection, the Missouri Synod is now carrying on its Emergency Collection, and some bodies borrowed moneys in order to meet their expenses. The American Lutheran Church sold certificates of indebtedness to its members. By November 26, \$156,900 had been subscribed.

The depression has left its mark not only on the books but also on the minds of the churches. It casts its dark shadow on the year that now lies before us.

But we should not permit this shadow to cloud our vision. As to the past, we have every reason to be thankful. Instead of increasing our indebtedness, we have through the offerings of our willing people been able even to pay off \$152,000 on our synodical debt.

Yet we must not forget that for several years we have not extended our work and that it still remains to be seen how particularly our missions will be able to struggle along with the support they are now receiving.

And there is the uncertainty of the future. Will

the Lord in this year lift the depression and restore His blessings to us, or will the depression continue and the sufferings of men increase?

No one knows, save God alone; and He does not at this time permit us to look into His plans. However God does tell us all we need to know to reassure our hearts and to drive fear and worry out of them.

There can, in the first place, be no doubt of His grace toward us. He declares: "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." On the strength of this covenant the individual Christian can confidently claim for himself the words of his Lord: "Take no thought, saying, What shall we eat? or What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things."

As to our synodical work, we know that the command of our Lord, "Preach the Gospel to every creature," still stands. God wants the work to go on, and it will go on unto the end of days, even if the entire present order of things should collapse.

The only question that could arise is this, Are we in our synodical work carrying out the command of Christ to His Church? We believe that the action of the Board of Trustees answers this question for us. The pruning shears were used, but not the spade or the ax. Though there may have been errors of judgment, no department was found that could be eliminated without harm to our cause.

We have every right to believe that the Lord wants us to carry on and, as that is the case, that He will provide the means for our work.

All the gold and silver of the earth are His, and He supplies them to those who serve Him. That is our understanding of 2 Cor. 9:8-11: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness: being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God."

If only we "purpose" (v. 7) as the Spirit of God directs and prove ourselves "cheerful givers," God's treasury will be opened to us.

Let us believe as the widow at Zarephath believed. Elijah's command, "Make me thereof a little cake first, and bring it unto me, and after make for thee and thy son," surely tried the soul of this woman. If she had, doubting, refused, there would have been for her son a last meal and then starvation. By the

power of God's promise she overcame the doubtings of her heart and brought her last cake to the prophet, and "she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."

God grant us a faith like hers. Then we will face the new year with hope in our heart. We will follow the guidance of the Spirit of God in giving for His work. And we, too, will at the close of the year confess: "All the promises of God in him are yea, and in Him Amen."

J. B.

SOCIAL ACTIVITIES

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

(Conclusion)

III.

Up until now we have examined social activities in the church only as to their outward values, have only sought to determine whether or not they are a means for the growth and advancement of the church, and found, that at best they do only those things which could and would have been done without them. So as far as their actual eye values are concerned they are, if nothing else, a shameful waste of time, nerves and energy, which could have been put to much better uses as, for instance, staying at home in the family circle, and thus binding the family ties more firmly together.

But the most important question of all remains to be answered: Are they a proper method to be used for the building of Christ's kingdom, or rather, are they a God-pleasing means to induce people to come to the church and remain interested after they have come; and above all are they a means whereby lost and condemned sinners are made to realize their miserable condition and therefore a need of a Savior for their ultimate salvation?

It seems to us that there is one fundamental mistake which all advocates of social activities make. They do not distinguish properly between that which is temporal and that which is spiritual. If this is not the case how then can one explain their contention that without social activities you cannot hold your people, much less interest outsiders in your church. It is Peter with his sword all over again, only in a different garb. Not merely to relate an historical incident did God have the Evangelist write down for us the conversation between Christ and Pilate where Christ said: "My kingdom is not of this world." He was trying to impress upon Pilate that if He would He could even now employ means which would release Him instantly, but now His kingdom was a different kingdom, not one of violence and human wisdom, but of truth and grace. And let us not forget that this is God's revealed will even to-day. And whenever we employ means other than He prescribes for the building of His kingdom we are in effect denying the power of those

means. He has told us that, "His Word shall not return unto Him void, but shall accomplish that which He please and prosper in the thing whereto He sent it"; and again, "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." When men now say that social activities are necessary to do those things which God says His Word only is able to do, what is that but a denial of the power of God's Word? How then can we defend this institution as a method to build God's kingdom? It doesn't matter how much men contend that social activities are not supposed to and do not displace God's Word, but are merely to be an aid to bring God's Word to men, they do displace God's Word. God's Word says: "The imagination of man's heart is evil from his youth," and that this old natural imagination must be curbed and destroyed. And what do social activities do? They cater to this very thing, for the eradication of which Christ endured His terrible suffering on the cross. And yet it should be permissible to cater to it, do something to please it, to get men into the church? Never! And whenever and wherever this is done, the voice of God is being that much silenced for it shows that, although these people give us the assurance that they are and want to be true servants of God, they nevertheless have not supreme confidence in Him and His Word. And in just the proportion that we lack trust and confidence is the voice of God silenced and His power thus made non-effective.

And the inevitable result is chaos. Instead of humility, we find self-righteousness; instead of taking heed lest one fall, an attitude of smug complacency; instead of a humble petition: God be merciful to me a poor, miserable sinner, an: I thank thee Lord that I am progressive, wide awake, not intolerant; and finally instead of any spiritual life, spiritual decay and death. Enough examples can be quoted where this was and is the result. A recent one which we all read about in the daily papers, and to which reference was made in two separate articles in the Northwestern Lutheran, is perhaps an extreme example but shows beyond a doubt that social activities, even if conducted only on a minor scale, are detrimental and harmful to the cause of Christ. Here was a church that was progressive in every sense of the modern interpretation of the word. But finally it seemed to the leaders that too much stress was being laid on athletic, dramatic and social functions by the leader of one of the Sunday School classes and so he was asked to resign. But it seems that this particular group of fine, wholesome, splendid youth, had either never heard the injunction: "Remember them which have spoken unto you the Word of God, whose faith follow, considering the end of their conversation," or had been taught that that also was "old-fogeyism" pertaining to an age long since past, and so petulantly, — which, we suppose, also is an important part of that self-expression so much acclaimed to-day —

stomped its foot and said, we won't stand for it, we resign in a body and will go to some other church where we know we will be welcome. And when at a subsequent meeting of a committee appointed to settle this dispute it was suggested that these young people were old enough to go to church the answer that was received does not surprise us; "We don't want to; sitting through church puts me to sleep."

In view of such results can we defend social activities as a means of bringing people into the church, holding them there, and raising funds? Again and again in order to compete with other churches we will be tempted to permit this institution to enter our congregations on the ground that it is an adiaphoron and therefore permissible. But an adiaphoron ceases to be an adiaphoron when it tends to destroy the spiritual life of the church. But worst of all will be the temptation to give heed to the continuous, clamorous cry that, if we do not permit social activities we will not be able to hold our people, especially the young people. That is a potent and mighty argument and to be able to withstand it day after day, year after year takes, or will take in the not distant future, an heroic measure of faith. But we cannot afford to give heed to it. If we do we have become defeatists. And how can a servant of Christ become a defeatist? Our Lord whom we serve is in the heavens, exalted over all and has given us the assurance that His Word is all powerful, that even in this age it is "A discernor of the thoughts and intents of the heart," and therefore shall not return unto Him void." Let us continue to trust in the power of *This* Word alone for the building of the kingdom and edification of those that come under its influence.

TIME'S PASSING

New Year's Poem

In silent passing were the days,
Whilst we in many reckless ways
Did forge ahead;
And now we stand with balance sheet —
The gain, the loss — and find we're beat;
The time has sped.

We did not think the year far spent,
The things we ought to do, we meant
To do some day;
But our expectant by and by,
On which we felt we could rely,
Just slipped away.

Now now a mile-stone nearer we
Are standing toward eternity —
O, precious soul!
Make this year count — yes, every day;
You'll fail unless its done His way —
Let Christ control.

—Howard Nathanael Bruce, Ph. D.

MICHIGAN STATE TEACHERS' CONFERENCE

"Ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord," Eph. 6:4. Thus the apostle of the Lord, Paul, speaks to all parents enjoining them to give unto the children the Lord has entrusted to them the blessings of a Christian training and education. We are aware from Holy Scripture what the apostle of God understands under such a Christian training and education, namely as Moses puts it Deuteronomy 6: "These words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the door posts of thy house and on thy gates." We can sense the love in the heart of God that prompted these words. HE would not have "One of these little ones that believe in HIM" to be lost.

But do we always realize the importance of such a Christian training? Do we sense the dangers to us and our children that lie in the neglect of such a training? How insidiously are the sinful flesh, the temptations of this material world, and the machinations of Satan at work to rob us and our children of these blessings of God and to bring instead God's curse down upon us. And how quickly will and must God's curse come down upon us through the neglect of such training of our children as it did upon Israel of old.

What care then we should exercise, with the help of God, to fulfill as far as possible this will of our Lord in respect to our children. How watchful we should be to guard them against all evil influences which would deprive them of such blessings. How we should welcome the opportunity of sending them to a Christian Day School. How grateful we should be if we have such a school where we may send them and where during the main hours of the day when they are acquiring the knowledge of this life and are out of our sight, that they may then be under the influence of Christian teachers who are endeavoring to continue for us this training and education, to strengthen and stablish them in faith against the wiles of the flesh, the world, and of Satan. How we ought to support such Christian schools with our bounties and our prayers and encourage our Christian teachers in their arduous tasks especially in these evil times. And how our teachers ought to seek such encouragement that comes from mutual association and contemplation of God's Word, that they may ever become more and more efficient in the accomplishment of this precious work for our little ones.

For this purpose our teachers assembled in annual conference at Saginaw, November 9, 10 and 11 in the midst of St. Paul's Lutheran congregation. And what a fine attendance did this conference have. Not only were practically all the teachers of our district present but a number of pastors, our professors of Saginaw Seminary, our district school board, various laymen of our congregation at Saginaw, visitors, and last but not least also the state superintendent of schools of our sister synod of the Michigan District of Missouri, Mr. S. Roth. Several new faces were to be seen among the teachers, showing that even in these times of stress under which the Church of God is laboring, the work of the Lord is growing and receiving added strength by the addition of more workers in this field.

The forenoon sessions were given over to the rendition of model lessons from the Catechism and Bible History. A lesson on the Fifth Commandment was given by Teacher L. C. Sievert, on the Eighth Commandment by Rev. A. Fischer, on the Third Commandment by Teacher Miller, and a lesson on the Bible story "Jesus blesses the children" by Miss Gehm.

The secular part of the education of a child also came in for its share of attention by the rendition of various model lessons of a secular nature. A lesson on the purchase of Louisiana was given by Teacher Luedtke, a lesson on the geography of Asia by Miss Zarling, a lesson on reduction of fractions by Teacher Stindt, a picture study by Miss Wassmann, and a lesson on Benjamin Franklin by Miss Oswald.

The rest of the morning sessions after the children were dismissed were given over to friendly discussions of the lessons, their merits, renditions, etc.; and to various routine business of the conference. Part of the first forenoon session was used by the chairman, Teacher Wandersee, to address all present on the blessed work of our Christian Day Schools and to encourage all to a more zealous fulfillment of the tasks placed upon the shoulders of those who are entrusted with the training and education of Christ's lambs. The compilation of the statistics showed 18 Christian Day Schools in our district with 18 male and 7 lady teachers and 667 pupils.

The afternoon sessions were given over to the reading of various papers and the discussion of same. The first afternoon Prof. W. Schaller of Saginaw Seminary delivered a fine paper on "The Teaching of History in the Grade Schools." The second afternoon Rev. A. Westendorf read a paper on "The History and Discussion of a Hymn." In the last afternoon the undersigned read a paper on the topic "Will there be a Millenium?"

On Wednesday evening a divine service was held in St. Paul's Church in which Rev. B. Westendorf delivered the sermon on the text: 2 Cor. 12:14. He pointed out the importance and value of a Christian training and education and showed that it truly is a

treasure that endures and urged all parents, teachers and pastors to be faithful to the will of the Great Shepherd and diligently provide this treasure for the lambs of Christ.

After the completion of the usual routine business of conference and a vote of thanks had been rendered to the ladies of St. Paul's as well as the pastors, teachers, and choir of the church for their kind hospitality, efforts and labor to make their sojourn in their midst such a pleasant one, and the acceptance of the invitation to hold their next annual session in Owosso, Michigan, the Lord willing, the conference closed with the usual well wishes for the homeward journey.

May the Great Shepherd of His lambs bless also this conference and give it fruits that shall redound to His own glory to ever more efficient work in our schools for the little ones He has purchased with His own blood.

O. J. P.

FROM OUR CHURCH CIRCLES

Mixed New Year's Conference of South East Nebraska

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

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

Sermon: Ernstmeyer (Krey).

Confessional: Wittig (Krenke).

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

Winnebago Pastoral Conference

The Winnebago Pastoral Conference will meet on January 24 and 25, 1933, at Kewaskum, Wis., Rev. G. Kaniess. First session begins 9:30 A. M., last session closes 5 P. M.

Papers: E. Reim, Psalm 22; H. Brandt, Rev. 20; J. Schulz, Moses as representative or spokesman of God, and Moses as mediator between God and His people; Im. Uetzmann, Exegesis on Titus 1, 1ff; For all members of Conference, Luther's Exegesis of the Epistle to the Galatians.

Sermon: E. Benj. Schlueter (M. Hensel), German.

Confessional: F. Schroeder (E. Behm), German.

Remarks: Early announcements are requested!

F. C. Weyland, Sec'y.

Fox River Valley Conference

The Fox River Valley Conference will meet on January 17 and 18, 1933, 10 A. M., in Appleton, Wis., St. Paul's Church, Rev. T. J. Sauer, Rev. F. Brandt.

Papers: E. Redlin, Ex. Hom. work on Rom. 8:24-30; W. Gieschen, Ex. work on Exodus 34:29-35; C. Auerswald, Ex. work on Matt. 12:31f; W. Zink, How

shall we deal with indifferent church members?; F. C. Uetzmann, The Russellite doctrine of the devil and hell; Th. Brenner, The doctrine of election by grace.

Confession sermon in the English language by E. C. Hinnenthal (W. A. Kuether).

Please announce! F. A. Reier, Sec'y.

Mississippi Valley Conference

The Mississippi Valley Conference will meet on January 25, 1933, at Winona, Rev. Paul Froehle.

Papers: H. Kuckhahn, a Catechesis of the First Article to be practiced on the audience; E. H. Palechek, Exegesis of Hebrew, chapter 3; Jul. Gamm, The Gospel of St. John, isagogical; Rich. Mueller, "The Antichrist of 2 Thess. 2."

Sermon: Ehlert (Fischer).

Confessional: Mueller (Mueller).

Both sermons in English.

Please announce your coming. A. Werr, Sec'y.

Church Dedications

The first Sunday in Advent, November 27, was a day of joy and gratitude for the members of St. John's Church, Northfield, Mich. The entire congregation, as well as a large number of friends from far and near, assembled to dedicate a new house of worship to the glory, honor, and service of the Triune God.



At 10 A. M., the congregation, architects, building committee, pastors, and the church council bearing the Bibles and sacred vessels, met at the entrance of the church. Following a hymn and prayer, the church door was unlocked by the pastor of the congregation, the Rev. Alfred F. Maas, and the entire assemblage moved slowly into the church. The dedicatory service was read by the pastor. The Rev. Wm. Fischer, Merrill, Wis., a former pastor of St. John's,

delivered the German festival sermon, and the Rev. Paul Schulz, Scio, Mich., gave the English sermon, at the morning service. The Rev. Oscar Peters, Wayne, Mich., proclaimed the Word at the afternoon service, and the undersigned delivered the sermon at the evening service. Amplifiers had been installed for the overflow crowd in the basement of the church. Meals were served by the Ladies' Aid of the church after the morning and afternoon services.

The night of March 13, 1932, a disastrous fire reduced the old church and parsonage of St. John's to a smoldering heap of ruins and ashes. It was a staggering blow, yet St. John's lifted up her eyes with courage. Plans to rebuild at once were made. The erection of a parsonage was undertaken first. The work progressed so rapidly, that the parsonage could be dedicated on the 12th day of June.

At the same time plans for the new church were made. Building operations began in July. On the 21st day of August the cornerstone was laid. Pastors J. Nicolai, Adrian, Mich., and Edgar Hoenecke, Plymouth, Mich., delivered the sermons at this occasion. Work on the building progressed smoothly and without mishap, so that the new house of worship could be dedicated on the date mentioned above.

St. John's congregation was organized in the year 1869 by the well-known pioneer missionary, Pastor Frederick Schmid. The first church edifice was built in 1874 and, though altered and enlarged, served the congregation 58 years until its destruction by fire last March. Pastor Klingman followed Pastor Schmid in serving the congregation. The first resident pastor was the Rev. Stein. Others who served St. John's as resident pastors in the past 58 years are: W. Rein, G. Turck, R. Hoecks, G. Schoemperlen, H. Abelmann, F. Buerkle, P. Kionka, Wm. Fischer, H. Heidel, H. Westphal, Geo. Luetke; and since 1920, Alfred F. Maas.

The members of St. John's not only have shown an active interest in their own local affairs, but in the work of the church at large: the work of synod, mission work. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know, that your labor is not in vain in the Lord." Karl F. Krauss.

* * * *

St. Paul's at Ford River, Mich., on Sunday, December 11, dedicated their new house of worship. A dance hall was remodeled to suit their needs. Pastor L. Kaspar of Appleton and A. Gentz of Marinette, two former pastors, preached the sermons. Pastor Karpar in German on Exodus 20:24B and Pastor Gentz in English on Matt. 6:10A. Large crowds attended the service in spite of severe snowstorm. The former church, built in 1900 during Pastor Kaspar's pastorate, had become too small for the growing congregation. H. A. Kahrs.

Ordination and Installation

Authorized by President E. Benj. Schlueter, Candidate Gerhard Schaefer was duly ordained to the holy ministry and installed as pastor of St. Peter's Congregation near Collins, Wis. (T. Rockland, Manitowoc Co.) on December 4 by the undersigned. Pastor Wm. Schlei assisted.

Address: Rev. Gerhard A. Schaefer, R. F. D. 6, Chilton, Wis. Ph. H. Koehler.

Golden Wedding Anniversary

December 7 Mr. and Mrs. Christ. Schumacher, lifetime members of the St. Jacobi congregation of Waterloo, Mich., celebrated their golden wedding anniversary at their home in the midst of a large gathering of relatives and friends. The undersigned spoke on Rom. 12:12.

The bridal couple dedicated \$5.00 towards our Lutheran Old People's Home in Belle Plaine, Minn.

May the gracious Lord bless and keep them also in the future as in the past! R. G. Koch.

Acknowledgment and Thanks

During the past fall months Dr. Martin Luther College received more than the usual donations from the congregations in the vicinity of the school. In these times when treasuries are hard pressed, these gifts help to conserve many dollars which otherwise had been expended for our commissary department. We wish to express herewith our cordial thanks for the following donations:

Arlington, Rev. R. Heidmann: 308 quarts canned goods.

Echo, Rev. C. Schrader: 15 sacks potatoes, 3 sacks vegetables, 2 sacks carrots, 4 quarts canned goods, cabbage, pumpkins, \$1.00 cash.

Litchfield, Rev. K. Plocher: 47 sacks potatoes, 100 pounds flour, 10 sacks cabbage, 5 sacks carrots, 7 sacks beets, 2 sacks onions, 1 sack nuts, 10 pumpkins, 1 sack apples, 1½ sacks rutabagas, ½ sack radishes, 1 bushel beans, 1 box canned corn, 61 quarts canned goods, 1 gallon apricots, 1 gallon blackberries, 3 cans corn, 2 quarts canned pork and beans, 2 pounds prunes, ½ gallon lard, 1½ gallons syrup.

Elkton, So. Dak., Rev. W. Lindloff: 58 sacks potatoes, 13 sacks pumpkins, 6 sacks carrots, 150 pounds flour, 24 quarts canned goods, 3 sacks beets, 2 sacks cabbage, 1 sack onions.

Ward, So. Dak., Rev. W. Lindloff: 60 bushels potatoes, 9 sacks pumpkins, 2½ bushels beets, 1 sack onions, 1½ sacks apples, 2 sacks carrots, cabbage, kohlrabi, 2 gallons lard, 8 quarts canned goods.

Aurora, So. Dak., Rev. H. Lau: 34 sacks potatoes.

Ellsworth, Rev. M. Schuetze: 10 sacks potatoes, 8 sacks vegetables, 1 sack corn, 1 sack spelt, 3 sacks flour, 12 quarts canned goods, 7 bottles catsup, 1 quart honey, 1 gallon lard, 1 sack onions.

Renville, Rev. A. Sauer: 12 sacks potatoes, 1 sack grain, 4 sacks carrots, 2 sacks pumpkins, 3½ sacks beets, 15 cabbages, 1 peck onions, 10 quarts canned goods.

Vesta, Rev. K. Brickmann: 27 sacks potatoes, 5 sacks pumpkins, 3 sacks cabbage, 4 sacks carrots, 7 sacks beets,

½ bushel onions, 50 pounds flour, 53 quarts canned goods, 3 gallons lard, \$1.00 cash, 1 gallon honey.

Redwood Falls, Rev. Ed. Birkholz: 2 sacks pumpkins, 1½ sacks beets, 1½ sack carrots, ½ bushel rutabagas, 9 sacks potatoes, 1 bushel Swiss chard, cabbage, 23 quarts canned goods.

Johnson, Mr. Dan Arndt: 75 bushels potatoes.

Essig, Rev. P. Gedicke: 3 bushels tomatoes, 2 boxes plums, 1 gallon jam, 1 gallon lard, 1 sack carrots, 1 sack rutabagas, 3 sacks potatoes, 42 quarts canned goods, 1 sack oats, 2 sacks corn, pumpkins, cabbages, \$1.00 cash.

Acoma, Rev. W. Voigt: 25 sacks potatoes, 7 sacks beets, 1 sack cabbage, 5 sacks carrots, 4 sacks onions, pumpkins, radishes, tomatoes, cucumbers, rutabagas.

Sanborn, Rev. R. Schierenbeck: 35 sacks vegetables, 30 quarts canned goods, 20 pounds butter.

Claremont, Rev. W. Nolte: 26 quarts canned goods, Mr. H. Kutz, 26 quarts canned goods.

Sleepy Eye, Rev. W. Albrecht, the Ladies' Aid: 266 quarts canned goods.

Eden, Rev. H. Scherf: 19 sacks potatoes, 6 sacks vegetables, 8 quarts canned goods.

Morgan, Rev. W. Frank: 7 sacks potatoes, 2 sacks cabbage, 3 sacks pumpkins, 1 sack rutabagas, 2 sacks carrots, 3 sacks grain, 2 bottles catsup, 2 quarts canned goods, 4 dozen eggs.

Balaton, Rev. J. Bade: 38 quarts canned goods, 5 sacks pumpkins, 1½ bushel beets, 2 bushel carrots, 1 peck onions, 2 sacks corn, 1½ bushel rutabagas, cabbages, 10 sacks potatoes, 6 gallons sulphured apples, 3 dressed chickens.

Lake Benton, Rev. P. Spaude: 35 sacks potatoes, 6 sacks beets, 14 sacks grain, 3½ sacks onions, 7 sacks pumpkins, 2½ sacks tomatoes, ½ sack rutabagas, ½ sack apples, 1 bushel cabbage, 36 cans pork and beans, 40 quarts canned goods, 2 bottles catsup, 2 pounds coffee.

Fairfax, Rev. I. Albrecht: 52 quarts canned goods, 24 bottles chili sauce, 3 bottles catsup, 3 pounds dried apples, 2 gallons lard, 28 pumpkins, 1½ sacks vegetables, 6 sacks potatoes, 1 gallon honey.

St. James, Rev. Ernst Birkholz: 8 sacks potatoes, 4 sacks corn, 2 sacks vegetables, 2 bushels cabbage, ½ bushel onions, 2 quarts canned goods, \$1.00 cash.

Delano, Rev. Ed. Bruns: 8 dressed chickens, 6 pounds butter, 1 slab bacon, 5 pumpkins, 2 sacks carrots, ½ sack beets, 1 sack cabbage, 20 sacks potatoes, 3 pecks onions, 1 gallon lard, 62 quarts canned goods.

New Ulm, Rev. G. Hinenthal: 3 sacks plums, 110 pounds sugar, 111 quarts canned goods, 7 bushels tomatoes, 2 sacks potatoes, 1 sack beets, ½ sack onions, 7 bushels carrots, \$2.00 cash.

For Thanksgiving: 22 cakes, 6 pies, 6 boxes cookies, 3 cans corn, 11 quarts canned goods, 3 dressed chickens, 2 geese, 4 turkeys, 1 can relish, 6 loaves bread, 4 quarts cranberries, 4 pounds sugar, 1 bushel sweet potatoes, \$7.25 in cash.

Town Wellington, Rev. E. Fritz, from the ladies of the congregation: 36 dressed chickens, 1 gallon lard, 5 pounds bacon.

Darfur, Mrs. J. Gehm, 10 quarts canned goods.

In behalf of Dr. Martin Luther College,

E. R. Bliedernicht.

Memorial Wreaths

In memory of Mr. Fred Krause of La Crosse, Wis., father of Teacher E. F. Krause, called to his eternal rest on December 6, 1932, the sum of \$5.00 was dedi-

cated to the Lutheran High School at Milwaukee by the Mixed Chorus of Jerusalem Congregation, Milwaukee.
Henry Gieschen.

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In memory of Mrs. Carl Eben, who died November 15, 1932, the sum of \$1.00 was send to our treasurer for Apache Indian Mission by Mildred J. Wolff, Alma Wolff, Robert F. F. Wolff.

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In memory of George Vogtsberger, Sr., who departed this life November 3, 1932, at the age of 72 years, Rev. and Mrs. H. Geiger dedicated \$2.00 and Mrs. Geo. Vogtsberger, Sr., \$1.50 for Home Missions.
J. Mittelstaedt.

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In memory of Mrs. Conrad Goetschel, who departed this life on November 24, 1932, her husband, children and relatives, donated \$30.05 for Children's Friend Society.
Wm. Franzmann.

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In memory of Mr. Albert Haase, who had served his congregation for more than thirty years as secretary, born January 6, 1872, died November 27, 1932, from friends and relatives the amount of \$5.25 donated to the Church Extension Fund.
J. E. Bade.

MISSION FESTIVALS

Menasha, Wis., Trinity Church, J. G. Pohley, pastor. Speaker: Albert Eberhart. Offering: \$160.00.

Nineteenth Sunday after Trinity

Oshkosh, Wis., Grace Church, E. Benj. Schlueter, pastor. Speakers: John Dowidat, John Potratz. Offering: \$520.00.

Twentieth Sunday after Trinity

White Bluffs, Wash., St. Paul's Church, L. C. Krug, pastor. Speaker: W. Amacher. Offering: \$24.00.

Twenty-first Sunday after Trinity

Saginaw, Mich., St. Paul's Church, O. and O. J. Eckert, pastors. Speakers: Prof. A. Sauer, O. Frey. Offering: \$555.03.

BOOK REVIEW

Two Marches, Especially Adapted for Weddings and Other Festival Occasions. A. Processional — Marche Nuptiale. B. Marche Triumphant. Composed by Walter Sassmannshausen. Published by Walter Sassmannshausen, 5220 Pennsacola Ave., Chicago, Ill. Price: 60 cents net.

Whither Thou Goest (Suitable for Weddings) — A Sacred Solo with Piano or Organ accompaniment. By Walter Sassmannshausen. Published by Walter Sassmannshausen, 5220 Pennsacola Ave., Chicago, Ill. Price: 50 cents net.

The marches will no doubt receive a kind welcome from our organists. Regarding the solo the writer states: "It is based on the text of Ruth, "Entreat me not to leave thee." The melody is simple, yet very effective, is also within reach of any voice, (D flat — E flat), and has an accompaniment which will readily adapt itself to organ." G.

Men Who Knew God—Samuel—Amos—Haggai. Prophets and Their Times, Prophetism, and "the Schools of Prophets" in the Old Testament. By M. O. Wee. Published by Augsburg Publishing House, Minneapolis, Minn. Price, \$1.00.

The book is by Prof. M. O. Wee of Luther Theological Seminary, St. Paul, Minn., and is dedicated to the students whom he taught during a period of twenty-five years. In its 121 pages the book offers some very useful treatises to the Bible student. The effect on a discriminating reader is somewhat marred by lapses of the proof-reader. To page 23 we would say that from 1 Sam. 4: 13, 18 we always gathered that Eli died by a fall from a seat in the gate and not by falling from his highpriestly throne. G.

Pastoral Theology — A Handbook of Scriptural Principles. Written for pastors of the Lutheran Church. By John H. C. Fritz, D. D., Concordia Theological Seminary, St. Louis, Mo. Printed by Concordia Publishing House, St. Louis, Mo. Price, \$3.25.

"It contains IX and 343 pages, measuring 6x9 inches. Wide spaces are provided for marginal notes. The binding is of durable blue buckram, with title-stamping in backbone and front cover."

The book is written on the basis of the well-known Pastoraltheologie of Dr. Walther only that much of the matter which did not apply to American conditions even in Dr. Walther's time has been omitted. The writer has also refrained from citing practical examples of actual cases, since, as he states, similar cases are not alike in every detail, and a young and inexperienced pastor might easily be misguided. A carefully prepared index adds greatly to the value of the book. We heartily recommend it. G.

Augustana Synod Minutes, 1932. These are the Minutes of the Seventy-third Annual Convention held in the First Lutheran Church, Fargo, No. Dak., June 9-14, 1932. In its 525 pages this report offers the most comprehensive statistics of the above-mentioned body. G.

Lutheran Annual, 1933. Published by the Concordia Publishing House, St. Louis, Mo. Price, 15 cents.

Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1933. Published by the Concordia Publishing House, St. Louis, Mo. Price, 15 cents.

These are the German and English annuals of our sister Synod. We can recommend them to our readers for the wealth of their contents. G.

SOUTH EAST WISCONSIN DISTRICT

Rev. L. W. Baganz, St. John's Congregation, Burlington, Collection for General Mission \$201.00, E. M. C. \$109.00; total	310.50
Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection during September for General Institutions	82.40
Rev. G. Bradtke, Zum Kripplein Christi Congregation, Tp. Herman, Collection for Synodical Reports \$10.00, General Support \$5.58; total	15.58
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during September for E. M. C. \$87.00, General Institutions \$187.40, Lutheran High School \$18.00, Lutheran Children's Home \$26.00; total	318.40
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Mission Festival Offering for General Fund \$147.00; Collection for E. M. C. (partial) \$21.50; Collection for Lutheran City Mission \$5.72; total	174.22
Rev. H. J. Diehl, First Ev. Luth. Congregation, Lake Geneva, Mission Festival Offering for Seminary Thiensville \$25.00, Northwestern College \$25.00, Martin Luther College \$25.00, Michigan Semi-	

	200.00	Rev. E. Ph. Dornfeld, St. Marcus Congregation, Milwaukee, Collection for General Fund \$93.05, Lutheran City Mission \$5.81; total	98.86	Rev. Theo. Monhardt, St. John's Congregation, Tp. Lake, Collection for E. M. C. \$2.00; Mission Festival Offering for General Mission \$98.53; total	100.53
	56.49	Rev. E. Ph. Ebert, Pentecostal Congregation, Whitefish Bay, Collection June to September for Home Mission	56.49	Rev. Paul Naumann, St. Jacobi Congregation, Milwaukee, Collection for Lutheran High School \$10.00, Lutheran City Mission \$50.00; total	60.00
	332.62	Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection for General Mission \$109.90, Indian Mission \$1.25, E. M. C. (5th Installment) \$215.00, Lutheran City Mission \$6.47; total	332.62	Rev. O. B. Nommensen, Zion's Congregation, South Milwaukee, Collection during September for General Fund \$12.40; Collection for E. M. C. \$30.00; total	42.40
	90.00	Rev. F. Graeber, Apostle Congregation, Milwaukee, Collection for E. M. C.	90.00	Rev. A. Petermann, St. John's Congregation, Newburg, Mission Festival Offering for General Mission \$62.81, Indian Mission \$30.00, Negro Mission \$25.00; total	117.81
	62.50	Rev. Frank G. Gundlach, Salem's Congregation, W. Granville, Mission Festival Offering for General Fund	62.50	Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Collection during September for General Fund \$188.44, Lutheran High School \$29.25, Lutheran City Mission \$8.33, WTMJ \$8.33; total..	234.35
	338.75	Rev. A. F. Halboth, St. Matthew Congregation, Milwaukee, Collection for E. M. C. (fourth installment) \$109.00; Mission Festival Offering for Seminary Thiensville \$10.00, Northwestern College \$10.00, Martin Luther College \$10.00, Michigan Seminary \$10.00, Dakota Montana Academy \$10.00, General Mission \$50.00, Indian Mission \$50.00, Home Mission \$50.00, Madison Student Mission \$10.00, Student Support \$9.75; General Support \$10.00; total	338.75	Rev. Rud. F. W. Pietz, St. John's Congregation, Lomira, Mission Festival Offering for General Institutions \$71.00, Home for Aged, Belle Plaine, \$4.65, General Mission \$24.42; total	100.07
	122.25	Rev. Ph. H. Hartwig, Christ Congregation, Pewaukee, Mission Festival Offering for General Mission \$13.25; Zion Congregation, Hartland, Collection for E. M. C. \$9.00; Mission Festival Offering for General Mission \$100.00; total	122.25	Rev. M. F. Plass, St. John's Congregation, Oakwood, Mission Festival Offering for Seminary Thiensville \$25.00, Northwestern College \$25.00, Indian Mission \$19.55, Home Mission \$15.00, Negro Mission \$15.00; total	99.55
	14.00	Rev. Otto Heidtke, Jerusalem's Congregation, Morton Grove, Collection for E. M. C.	14.00	Rev. Gerhard Redlin, Zion's Congregation, Allenton, Mission Festival Offering for General Mission \$106.57; Collection for E. M. C. \$10.00; total..	116.57
	41.18	Rev. Gerald O. Hoenecke, St. Paul's Congregation, Cudahy, Mission Festival Offering for General Mission	41.18	Rev. M. F. Rische, David's Stern, Kirchhayn, Collection for E. M. C. \$70.50; Collection during August for Seminary Thiensville \$100.00, Northwestern College \$100.00, Martin Luther College \$100.00, Negro Mission \$100.00, Home Mission \$80.14; total	550.64
	15.00	Rev. Raym. W. Huth, Messiah Congregation, Milwaukee, Collection for Lutheran Children's Home	15.00	Rev. Ad. von Rohr, Peace Congregation, Hartford, Collection for E. M. C. (seventh installment) ..	30.00
	15.12	Rev. L. F. Karrer, St. Andreas Congregation, Milwaukee, Mission Festival Offering for General Mission	15.12	Rev. H. E. Rosin, San Carlos, Arizona, Gift from the Indians and themselves for General Fund	15.00
	217.65	Rev. Herm. C. Klingbiel, St. John's Congregation, West Bend, Mission Festival Offering for General Fund \$67.65, General Institutions \$50.00, M. Luther College \$50.00, Home Mission \$50.00; total	217.65	Rev. J. E. Schaefer, Trinity Congregation, West Mequon, Mission Festival Offering for General Mission	120.00
	13.00	Rev. P. W. Kneiske, St. John's Congregation, Lannon, Collection for E. M. C. (fifth installment)....	13.00	Rev. Gust. E. Schmidt, St. Paul's Congregation, East Troy, Gift from the Ladies' Aid for Lutheran Children's Home \$25.00, Bethesda Home \$25.00; total	50.00
	17.00	Rev. F. G. Knoll, St. Paul's Congregation, Douglas, Ariz., Collection for E. M. C.	17.00	Rev. Arnold Schultz, Trinity Congregation, North Milwaukee, Collection for E. M. C.	14.00
	540.71	Rev. H. F. Knuth and Victor Brohm, Bethesda Congregation, Milwaukee, Mission Festival Offering for General Fund \$475.71; Collection for E. M. C. \$57.00 and \$8.00; total	540.71	Rev. Harry Shiley, St. Peter's Congregation, Tp. Greenfield, Mission Festival Offering for General Mission \$10.92; Woodlawn Congregation, West Allis, Mission Festival Offering for General Mission \$32.83; total	43.75
	42.48	Rev. A. F. Krueger, Resurrection Congregation, Tippecanoe, Collection for General Fund \$37.98, Collection for E. M. C. \$4.50; total	42.48	Rev. Otto Toepel, St. Jacobi Congregation, Tp. Theresa, Collection for E. M. C. \$49.00, Budget \$40.00; St. Petri Congregation, Kekoskee, Collection for Budget \$102.00; total	191.00
	60.00	Rev. C. Lescow, St. John's Congregation, Woodland, Mission Festival Offering for General Institutions \$20.00, Indian Mission \$20.00, Home Mission \$20.00; total	60.00	Rev. Julius Toepel, St. Matthew's Congregation, Desplaines, Harvest Festival Offering for General Fund \$21.48; Mission Festival Offering for Seminary Thiensville \$35.00, Northwestern College \$30.00, Martin Luther College \$23.00, Michigan Seminary \$15.00, Indian Mission \$20.00, Negro Mission \$10.50, Poland Mission \$10.00; total ..	164.98
	48.14	Rev. Aug. Lossner, Immanuel's Congregation, Tp. Paris, Mission Festival Offering for General Mission \$13.72; Trinity Congregation, Franksville, Mission Festival Offering for General Mission \$15.00, Indian Mission \$5.00; Home Mission \$5.00, Negro Mission \$5.00, Poland Mission \$4.42; total	48.14	Rev. L. M. Voss, Good Shepherd, Tp. Wauwatosa, Collection during July and August for Home Mission \$4.05; Collection for E. M. C. \$6.00; total	10.05
	62.95	Rev. A. Maaske, St. John's Congregation, Mukwonago, Mission Festival Offering for Negro Mission \$30.00, Home Mission \$32.95; total	62.95	Rev. S. E. Westendorf, Calvary Congregation, Thiensville, Collection during September for General Fund \$19.98; Mission Festival Offering for General Fund \$49.37; total	69.35
	204.72	Rev. Wm. Mahnke, St. John's Congregation, Root Creek, Mission Festival Offering and monthly during July, August and September for General Fund \$203.22, Lutheran High School \$1.50; total	204.72	Rev. H. Wolter, St. Paul's Congregation, Tp. Lomira, Collection for Synodical Budget \$8.50; St. Peter's Congregation, Tp. Theresa, Collection for Budget \$5.84; total	14.34
	81.72	Rev. Ph. Martin, St. Luke's Congregation, Knowles, Collection for General Mission \$13.06; St. Paul's Congregation, Brownsville, Collection for General Mission \$66.66; Memorial Wreath for Mrs. Alvina Knoop by N. N. for Indian Mission \$2.00; total	81.72	Rev. Henry Wojahn, Grace Congregation, Waukesha, Collection for E. M. C.	50.00
		Rev. H. Monhardt, St. Paul's Congregation, Tp. Franklin, Mission- and Harvest Festival Offering for Seminary Thiensville \$21.15, General Mission \$90.00; Collection for E. M. C. (fifth installment) \$15.00; total		Rev. F. Zarling, St. Matthew's Congregation, Iron Ridge, Collection for Synodical Reports \$7.58;	

Collection for E. M. C. \$30.00; Mission Festival Offering for Seminary Thiensville \$22.00, Northwestern College \$22.00, Martin Luther College \$22.00, Indian Mission \$17.00, Negro Mission \$16.00, Home Mission \$60.00, Poland Mission \$9.06; total	205.64
Rev. and Mrs. Emil Duerr, personal Gift for Indian Mission (Orphanage)	6.50
Total	\$6,108.92

Summary

Budgetary	\$4,813.51
Every-Member Canvass	1,061.00
Non-Budgetary	234.41
Total	\$6,108.92

Dated, Milwaukee, October 24, 1932.

CHAS. E. WERNER, Treasurer.

MICHIGAN DISTRICT
September and October, 1932

Rev. W. Westendorf, Dowagiac	\$ 2.65
Rev. O. Frey, Saginaw	3.00
Rev. E. Lochner, Dorr	58.00
Rev. H. Engel, Brady	59.00
Rev. H. Hoenecke, Sturgis	27.66
Rev. H. Eckert, Saginaw	19.00
Rev. P. Schulz, Scio	640.55
Rev. A. Kehrberg, Zilwaukee	50.00
Rev. G. Schmelzer, St. John's, Sebewaing	38.00
Rev. Leo. Kaesmeyer, Frankenmuth	6.10
Rev. E. Hoenecke, Plymouth	100.00
Rev. E. Kasischke, Greenwood	69.00
Rev. R. Koch, Waterloo	52.00
Rev. C. Schmelzer, Riga	208.47
Rev. L. Meyer, Sterling	12.97
Rev. W. Weissgerber, Lansing	8.55
Rev. H. Hoenecke, Sturgis	52.90
Rev. C. Binhammer, Clare	48.00
Rev. H. Engel, Chesaning	41.02
Rev. O. Sonnemann, Sodus	113.87
Rev. E. Kasischke, Silverwood	6.00
Rev. E. Kasischke, Mayville	6.00
Rev. G. Ehnis, Monroe	77.85
Rev. Leo. Kaesmeyer, Frankenmuth	87.76
Memorial Wreath, Memory of Mrs. Christine Koehn	6.00
Memorial Wreath, Memory of Alvin Rau	2.00
Memorial Wreath, Memory of Mrs. Dora May	2.00
Memorial Wreath, Memory of Mrs. Julius Haase	8.00
Rev. A. Lederer, Saline	366.21
Rev. G. Albrecht, Kawkawlin	88.56
Rev. A. Hoenecke, Muskegon Heights	8.06
Rev. J. Gauss, Jenera, Ohio	277.84
Memorial Wreath, Memory of Mrs. Natalie Kraft	6.00
Rev. W. Westendorf, Dowagiac	7.05
Rev. D. Rohda, Flint	18.89
Rev. H. C. Haase, Benton Harbor	467.00
Rev. B. Westendorf, Flint	126.00
Rev. D. Metzger, Broomfield	35.60
Rev. W. Voss, Tawas City	108.73
Rev. O. Eckert and O. J. Eckert, Saginaw	102.38
Rev. O. Peters, Livonia	141.55
Rev. F. A. Kolch, Highland Park (personal)	3.00
Rev. H. Wente, Crete, Ill.	50.00
Rev. J. Roekle, Allegan	107.44
Rev. A. Fischer, Tittabawassee	23.25
Rev. H. Hoenecke, Sturgis	35.18
Rev. A. W. Hueschen, Owosso	124.31
Rev. C. Kionka, Hemlock	20.00
Rev. F. Krauss and K. Krauss, Lansing	500.00
Rev. C. Leyrer, St. Louis	62.70
Rev. B. Westendorf, Flint	46.59
Rev. O. Eckert and O. J. Eckert, Saginaw	101.70
Rev. G. Wacker, Pigeon	93.15
Rev. M. Haase, South Haven	96.06
Rev. G. Schmelzer, St. John's, Sebewaing	17.10
Rev. D. Rohda, Flint	20.01
Rev. W. Westendorf, Dowagiac	74.32
Rev. W. Westendorf, Eau Claire	24.41
Rev. J. Zink, Bay City	150.94
Rev. A. Westendorf, Bay City	200.00
Rev. J. Nicolai, Adrian	185.51
Rev. D. Metzger, Remus	33.76
Rev. A. Hoenecke, Muskegon Heights	34.01

Rev. R. Timmel, Toledo	144.00
Rev. O. Peters, Wayne	213.24
Rev. H. Eckert, Saginaw	6.60
Rev. W. Franzmann, Coloma	88.21
Rev. A. Lederer, Saline	65.18
Rev. H. Engel, Chesaning	8.90
Rev. H. Engel, Brady	7.45
Rev. H. Engel, Sunday School, Brady	1.45
Rev. H. Hoenecke, Sturgis	112.36
Rev. E. Kasischke, Greenwood	9.03
Rev. E. Kasischke, Mayville	3.11
Rev. M. Schroeder, Bay City	76.57

Total

\$6,299.76

Every-Member Canvass

Rev. O. Frey, Saginaw	\$ 12.00
Rev. C. Leyrer, St. Louis	22.25
Rev. D. Metzger, Broomfield	5.00
Rev. A. Kehrberg, Zilwaukee	16.00
Rev. L. Kaesmeyer, Frankenmuth	6.50
Rev. E. Rupp, Batcheller	9.00
Rev. L. Meyer, Sterling	10.00
Rev. D. Metzger, Broomfield	10.00
Rev. G. Luetke, Toledo, O.	100.00
Rev. O. Eckert and O. J. Eckert, Saginaw	157.50
Rev. A. Lederer, Saline	13.50
Rev. H. Heyn, Detroit	175.00
Rev. A. Hoenecke, Muskegon Heights	73.00
Rev. M. Schroeder, Bay City	25.00
Rev. W. Westendorf, Dowagiac	36.00
Rev. P. Schulz, Scio	15.00
Rev. O. Eckert and O. J. Eckert, Saginaw	78.00
Rev. G. Schmelzer, New Salem's, Sebewaing	9.00
Rev. O. Peters, Livonia	7.00
Rev. A. Fischer, Tittabawassee	10.00
Rev. A. W. Hueschen, Owosso	81.00
Rev. C. Kionka, Hemlock	10.00
Rev. F. Krauss and K. Krauss, Lansing	100.00
Rev. B. Westendorf, Flint	34.00
Rev. O. Eckert and O. J. Eckert	35.25
Rev. G. Wacker, Pigeon	13.00
Rev. A. Maas, Northfield	29.00
Rev. W. Westendorf, Dowagiac	8.00
Rev. A. Westendorf, Bay City	200.00
Rev. A. Lederer, Saline	10.00
Rev. R. Koch, Waterloo	5.00
Rev. D. Metzger, Remus	4.00
Rev. A. Hoenecke, Muskegon Heights	21.50
Rev. O. Peters, Wayne	35.00
Rev. W. Franzmann, Coloma	82.50
Rev. L. Meyer, Sterling	10.00
Rev. E. Kasischke, Greenwood	2.00
Rev. E. Kasischke, Mayville	3.00

Total of Every-Member Canvass Monies, received in September and October

\$1,473.00

Previously acknowledged

\$24,818.61

E. WENK, Treasurer.

WEST WISCONSIN DISTRICT

September, 1932

Rev. A. Berg, Sparta	\$ 182.34
Rev. J. B. Bernthal, Ixonia	290.47
Rev. A. Dasler, Fox Lake	68.10
Rev. A. C. Dornfeld, Marshfield	41.85
Rev. A. J. Engel, Pardeeville	100.00
Rev. E. C. Fredrich, Helenville	188.33
Rev. M. Glaeser, Wonewoc	232.50
Rev. I. J. Habeck, Minocqua	10.00
Rev. J. F. Henning, Bloomer	100.00
Rev. L. C. Kirst, Beaver Dam	466.69
Rev. J. Klingmann, Watertown	109.25
Rev. W. A. Eggert, Watertown	10.00
Rev. O. W. Koch, Lowell	212.00
Rev. Otto Kuehl, Green Valley	6.87
Rev. Otto Kuehl, Rozellville	45.00
Rev. A. W. Looock, T. Knapp	27.00
Rev. G. C. Marquardt, Hurley	28.39
Rev. J. Mittelstaedt, Menomonie	345.26
Rev. R. W. Mueller, Arcadia	131.19
Rev. Wm. Nommensen, Columbus	845.94
Rev. E. J. Otterstatter, Tomahawk	65.65
Rev. E. J. Otterstatter, Ogema	21.79
Rev. E. J. Otterstatter, Prentice	18.45

Rev. S. Rathke, Cameron and Barron	95.73
Rev. S. Rathke, Cameron	1.85
Rev. H. Schaller, Goodrich	18.00
Rev. J. H. Schwartz, West Salem	206.50
Rev. Gust. Vater, North Freedom	66.55
Rev. E. Walther, Wisconsin Rapids	87.70
Rev. F. Weerts, Cambria	50.00
Rev. A. A. Winter, New Lisbon	77.72
Rev. H. R. Zimmermann, Randolph	87.55
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	\$4,238.67

Every-Member Canvass

Rev. A. Berg, Sparta	6.50
Rev. A. G. Dornfeld, Hubbleton	16.00
Rev. A. G. Dornfeld, Richwood	25.50
Rev. Gust. Fischer, La Crosse	500.00
Rev. I. J. Habeck, Woodruff	2.00
Rev. I. J. Habeck, Minocqua	17.75
Rev. J. Henning, Bloomer	25.00
Rev. J. Klingmann, Watertown	567.55
Rev. P. Lorenz, Watertown	16.00
Rev. Theo. Mueller, La Crosse	94.50
Rev. E. J. Otterstatter, Tomahawk	10.00
Rev. E. J. Otterstatter, Ogema	5.00
Rev. E. E. Prenzlow, Cornell	26.00
Rev. H. Schaller, Medford	46.00
Rev. E. Wendland, Watertown	35.50
Rev. A. A. Winter, New Lisbon	30.00
Rev. L. A. Witte, Dorset Ridge	6.00
Rev. L. A. Witte, Kendall	21.00
Rev. R. F. Wolff, Cambridge	5.00
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	\$1,455.30

Budgetary	\$4,238.67
Every-Member Canvass	1,455.30

Total September 1932

H. J. KOCH, Treasurer.

NEBRASKA DISTRICT

Rev. W. Baumann, Plymouth, General Institutions \$100.00, General Missions \$100.00, General Support \$8.00	\$ 208.00
Rev. A. Degner, Palleck School, Synodic Administration	11.41
Rev. A. Degner, White River, Synodic Administration	21.96
Rev. Im. P. Frey, Hoskins, General Institutions \$50.00, Indians \$50.00, Negroes \$15.00, Home \$100.00, Poland \$10.20	225.20
Rev. H. Hackbarth, Missions, General Missions \$70, General Institutions (Buildings) \$4.45	74.45
Rev. E. J. Hahn, Naper, General Administration	58.57
Rev. Wm. P. Holzhausen, Gresham, Memorial Wreath for Wm. Stolzenburg from M. G. and Mrs. Louise Kamprath for Fremont \$1.00, from his grandchildren for Church Extension \$5.00 ..	6.00
Rev. R. C. Horlamus, Broken Bow, Indians \$5.00, Negroes \$4.55	9.55
Rev. R. C. Horlamus, Merna, Negroes \$5.00, Home Mission \$7.45	12.45
Rev. F. Miller, McNeely, General Administration	2.80
Rev. E. C. Monhardt, Clatonia, General Institutions \$100.00, Indians \$60.00, Negroes \$10.00, Home \$100.00, Poland \$30.00, Church Extension \$36.26	336.26
Rev. L. Sabrowski, Colome, General Missions	52.36
Rev. L. A. Tessmer, Carlock, Home Mission	38.00
Rev. G. Tiefel, Hadar, General Administration	57.00
Rev. R. Vollmers, Geneva, General Missions	69.33
Rev. R. F. Bittorf, Winner, Home \$20.00, General Missions \$17.74	37.74
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	\$1,221.08

General Administration	\$ 118.37
Synodic Administration	33.37
General Institutions	250.00
General Institutions (Building)	4.45
Indian Mission	115.00
General Mission	309.43
Home Mission	265.45
Church Extension	41.26
General Support	8.00
Fremont	1.00

Negro Mission	34.55
Poland Mission	40.20
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	\$1,221.08

Every-Member Canvass

Rev. E. F. Hy. Lehmann, Firth	\$ 35.50
Rev. H. Hackbarth, Valentine	7.45
Rev. A. Degner, White River	6.50
Rev. R. F. Bittorf, Winner	13.00
Rev. W. H. Siffring, Brewster	4.00
Rev. R. C. Horlamus, Broken Bow	10.00
Rev. Im. P. Frey, Hoskins	10.00
Rev. W. Baumann, Plymouth	16.50
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	\$ 102.95

Norfolk, Nebr., October 3, 1932. DR. W. H. SAEGER.

NORTH WISCONSIN DISTRICT

October, 1932

Rev. E. G. Behm, Wautoma	\$ 187.87
Rev. Paul G. Bergmann, Rhinelander	80.26
Rev. G. E. Boettcher, Hortonville	33.75
Rev. Th. Brenner, Freedom	8.83
Rev. Paul C. Eggert, Abrams	33.00
Rev. Paul C. Eggert, Little Suamico	12.00
Rev. A. Froehke, Neenah	298.30
Rev. A. A. Gentz, Marinette	214.75
Rev. Walter Gieschen, Green Bay	71.05
Rev. W. W. Gieschen, Crivitz	2.50
Rev. Br. Gladosch, Greenleaf	275.61
Rev. W. G. Haase, Two Rivers	220.05
Rev. Wm. J. Hartwig, Meca	98.73
Rev. Carl J. Henning, Sault Ste. Marie, Mich.	15.50
Rev. E. C. Hinnenthal, Forestville	33.00
Rev. A. G. Hoyer, Princeton	313.77
Rev. O. T. Hoyer, Winneconne	28.61
Rev. O. T. Hoyer, Zion	3.40
Rev. Paul J. Kionka, Maribel	61.74
Rev. H. Koch, Reedsville	675.00
Rev. H. A. Kuether, Herman, St. Paul's Congregation	197.47
Rev. Carl Lawrenz, North Fond du Lac	140.00
Rev. H. J. Lemke, Crandon	45.25
Rev. R. Lederer, Green Bay	100.00
Rev. Wm. F. Lutz, Escanaba, Mich.	110.00
Rev. Louis E. Mielke, Shiocton	82.50
Rev. Louis E. Mielke, Deer Creek	19.52
Rev. Paul Th. Oehlert, Kaukauna	294.29
Rev. Gerhard Pieper, Fond du Lac	453.91
Rev. J. G. Pohley, Menasha	61.55
Rev. F. A. Reier, Waupaca	13.50
Rev. E. Redlin, Ellington	28.25
Rev. E. Redlin, Stephenville	56.05
Rev. J. Reuschel, Dundas	15.00
Rev. Wm. Roepke, Marquette, Mich.	53.81
Rev. Wm. Roepke, Bruce's Crossing	3.00
Rev. Wm. Roepke, Green Garden	2.66
Rev. M. F. Sauer, Brillion	95.00
Rev. T. J. Sauer and F. M. Brandt, Appleton	780.00
Rev. W. F. Schink, Haven	54.40
Rev. Norman Schlavensky, Fontenoy	47.25
Rev. Norman Schlavensky, Eaton	16.36
Rev. E. B. Schlueter, Oshkosh	520.00
Rev. A. E. Schneider, Fremont	28.40
Rev. E. Schoenike, Greenleaf	25.00
Rev. Fr. Schumann, Sawyer	73.68
Rev. V. J. Siegler, Sawyer	8.00
Rev. W. Strohschein, Dundee	168.28
Rev. W. Strohschein, Waucausta	30.58
Rev. Theo. F. Uetzmann, Manitowoc	150.00
Rev. Wm. Wadzinski, Manchester	115.60
Rev. A. H. J. Werner, Center	129.76
Rev. F. C. Weyland, Readfield	57.93
Rev. Ed. Zell, Rockwood	24.00
Rev. R. E. Ziesemer, Appleton	118.43
Rev. W. F. Zink, Dale	51.15
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	\$6,838.30

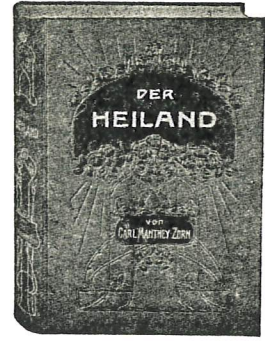
Budget	\$6,779.56
Non-Budget	58.74
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	\$6,838.30

Every-Member Canvass to October 31, 1932

ALBERT VOECKS, Treasurer,
Appleton, Wis.

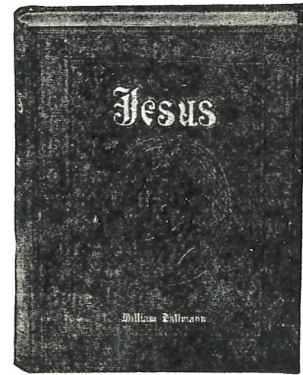
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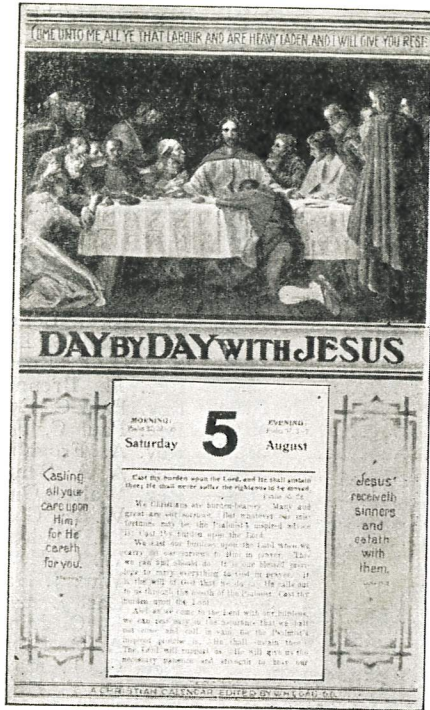
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