

# The Northwestern Lutheran

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

Vol. 20.

Milwaukee, Wisconsin, January 29, 1933.

No. 3.

Jan 34  
Rev C Buenger  
5026 19th Ave

## I STILL HAVE THEE!

O gracious Father mine,  
I still have Thee!  
Streams of Thy love divine  
Envelop me.  
Let hills and mountains shake, —  
Let earth asunder break, —  
Let mortal help forsake, —  
I still have Thee!

O blest Redeemer mine,  
I still have Thee!  
Thy boundless grace divine  
From sin can free.  
Washed in Thy precious Blood  
My Homeward way I plod,  
Though lone the pilgrim-road,  
I still have Thee!

O blest Consoler mine,  
I still have Thee!  
Thy fellowship divine  
Sustaineth me.  
Thy witness in my heart  
Can peace and joy impart,  
And when afflictions smart,  
I still have Thee!

O Triune God on high,  
I still have Thee!  
Thy Name I glorify,  
Blest Trinity!  
Until my dying breath  
To Thee I'll cling in faith.  
How blest to know in death  
I still have Thee!

Sun, moon, and stars may fall, —  
I still have Thee!  
In Salem's festal hall  
Eternally  
With all the ransomed throng  
I'll join the triumph song;  
While ages roll along,  
I'LL STILL HAVE THEE!

Anna Hoppe.

## THE FOURTH PSALM

### An Evening Prayer

"Hear me when I call, O God of my righteousness; thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

"O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

"But know that the Lord hath set apart him that is godly for himself; the Lord will hear when I call unto him.

"Stand in awe, and sin not; commune with your own heart upon your bed, and be still. Selah.

"Offer the sacrifice of righteousness, and put your trust in the Lord.

"There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us.

"Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety."

Evidently this Psalm stands in close relation to the one preceding which we have discussed in our last meditation. But while the latter is a morning prayer as expositors would have it, this is an evening prayer as indicated by the words, "I will both lay me down in peace, and sleep."

We do not agree with those who accept these words in a figurative sense only. We believe in taking them literally, as all Scripture is to be interpreted in its literal sense. God has given us His truth through the vehicle of human language, and He wants us to see that truth by means of such language and interpret it accordingly.

So here. Accepting the words quoted in their literal meaning, they closely indicate an evening prayer. It is a prayer in which David who according to the title of the Psalm is its author, bases his faith on divine mercies he had experienced with a deep sense of thankfulness for the undisturbed rest which had followed the dreariest day of his life, of which we heard in the preceding Psalm. Having obtained deliverance from the great troubles of that dark day he felt that he could give himself on the night following to calm repose without anxiety and fear.

Considering the Psalm in this light we find its general subject to consist in this that confidence in God will make the mind calm in the midst of troubles, and enables us to give ourselves at night to undisturbed rest. However, this Psalm is not a mere evening prayer to be used before retiring; it is suitable for any part of the day, as it was also sung in the temple in daylight. All God's Word is fit for meditation day or night, morning or evening.

So also this Psalm. There are weighty and most comforting thoughts expressed therein, which are worthy of consideration at all times, and which we shall take cog-

nizance of in the meditation following. It opens with an earnest appeal to God.

### Appealing to God for Vindication of Right

"Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer."

In appealing to God David was conscious of the deep distress he had been suffering under in times past, presumably at the time of his persecution on the part of his enemies under the leadership of Absalom, his son. He was indeed in need of being comforted, and his cause set aright by a divine interposal between him and his enemies. Having been wronged, vilified and dethroned, the King of Israel not only feels the necessity of pleading his integrity, but of appealing to God to defend his cause. He does this on the ground, that God is a righteous God, — "God of my righteousness," he calls him. There can be no doubt that the much maligned King of Israel here appeals to God not only as the God in whom he trusted, but as a righteous God — a God who would do that which is right, and on whom, therefore, he might rely as on one who would vindicate his cause. Such appeal on the part of David implies a conviction in his mind of the justice of his cause, and he asks God for His defense in rectifying the wrongs he has suffered. It is not on the ground of his own claim as a righteous man, he appeals: he knows what little claim he has as to his own righteousness before God, for he prays, "have mercy upon me." No, it is on the ground that, in this particular case, he was wrongfully persecuted, and he asks God to interpose, and to cause justice to be done.

This is a plain case of appealing to God in times when we have been wronged, and our right has been trampled under foot by enemies. True, despite the fact that we have the right on our side, in the sight of God we are all sinners and as such have no claim whatever on God's defense of our right. We can never appeal to God on the ground of a righteous cause merely, but must rely on His mercies, and pray, as did the Psalmist here, "have mercy upon me." Yet in case we have been wronged and injured by serious reflections which have been cast upon us by men, suspecting our sincerity, or the motive of our actions, besmirching our character, or by malicious deeds on their part, we may confidently plead our integrity and our righteous cause, and ask God to defend the right, and that, too, on the ground that He is righteous.

Many a Christian may suffer most painfully under unwarranted suspicions or open calumnies, whether he be in the midst of company, even in the assembly of the church, or walking on the streets, or following the pursuits of his business or profession, but what no one can deprive him of, he can take his troubles to God, and ask Him on the very ground of His righteousness to protect his rights, to clear him of all false and injurious accusations, and to save him from wrong. What the much persecuted David has done here, every Christian is entitled to do trusting in the righteous God.

But the phrase "God of my righteousness" means more. It teaches that God is the author and source of my righteousness, both justifying and sanctifying. As the God of my life is the God, who gives and sustains my life, or as the God of my salvation is the author of my salvation, so here, God is called my righteousness, because through Him and in His sight I have been justified, though my enemies would consider me far from it, just because I am given to misfortune and distress.

We know in what the justification of a sinner consists, — in the righteousness which is of Christ. It is the beginning of Christian life, and he who has been justified through faith in the righteousness of Christ, acquitted from all guilt and reconciled unto God, having thereby become His dear child, will certainly maintain an attitude towards his enemies far different from those who have not experienced such blessing or who wilfully reject the same. While the latter violently retaliate every injury done them, a Christian enjoying the righteousness which makes him free from sin and its bondage confides in God to save him from wicked foes. Moreover, he will find strength to follow the example of His Master in His conduct towards enemies. As Christ "reviled not, when he was reviled; and threatened not, when he suffered; but committed himself to him that judgeth righteously," (1 Pet. 2:23), so will those who follow Him not revile, when they are calumniated. They know that rudeness, cruelty, and injustice suffered at the hands of enemies will not justify Christians in reviling and revenge. Instead of that they commit both themselves and their cause to God, who in due season will clear their innocence, and avenge them on their enemies.

### Experience of Past Mercies, a Ground for Appealing to God

In his appeal to God David calls to mind mercies he had received in the past. "Thou hast enlarged me when I was in distress," he says. When he was pressed and confined by great difficulties, and knew not how to escape, God had not been unmindful of his straits, but had come to his rescue, giving him room, elbow-room, so to speak, so that he felt free to move. Indeed, this appears to be the very meaning of this phrase, "thou hast enlarged me." The pressure has been removed and the soul set at liberty. This the Lord has done with the Psalmist on past occasions, and he now implores the same mercy again, feeling that the God who had rescued him in former troubles could do it again; and so he asks Him to repeat His mercy, crying, "have mercy upon me, and hear my prayer."

There is much comfort, and a strong inducement for appealing to God in times of distress, in recalling former instances of Divine interposition. It invites confidence in the power and the unchangeableness of God. What He has done before, He can do again. Often it is all a child of God can do to call to mind former days, when God was with him, and to hope for better days to come. These are blessed times, when it is manifest that God

alone has been our deliverer. The experience we have had of God's goodness to us in enlarging us when we have been in distress, not only strengthens our faith and hope for the future, but it is also an encouragement for pleading with God in prayer, crying again and again, "have mercy upon me, and hear my prayer," that is, have compassion on me, as thou hast done in former times, and let me not ask in vain.

Experience of past mercies is indeed a great teacher. No teacher so impresses his lessons on us, as experience. Though it is by no means to be regarded as the basis of Christianity, as Modernists do, yet under divine guidance it is a valuable adjunct to the increase of confidence in God's goodness toward us, and in general to the strengthening of faith and the founding of hope. Who that has experienced God's deliverance from trouble or answer to prayer in former times, will not go to Him with renewed assurance that He will hear him again? "Thou hast enlarged me, when I was in distress." Thou hast done so in the past, wilt thou not do so now? Therefore, hear my prayer, O Lord. What an encouragement for appealing to God in times of distress! "Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer."

J. J.

(To be continued)

### COMMENTS

"A Catholic Political Party?" "Is it not time," a correspondent asks the Catholic paper *Our Sunday Visitor*, "for a Catholic political party in the United States just as there is one in Germany which has done so much good for the country?"

In its issue of August 28, 1932, the *Visitor* makes this reply:

We are not of that opinion. Germany is one-third Catholic while our country is only one-sixth Catholic. In our country there are wide areas in which Catholics are very few. They would be powerless except in national elections. Moreover Germany's people are practically all of the same nationality, while over here there are very large national groups, who would not likely assimilate politically with the rest.

Then we never had a persecution over here like they have had in Germany. Until the late war Germany practically had a state religion, and the persecution under Bismarck was largely a persecution of Catholics by Protestants. If there were ever a persecution in the United States it would be a persecution of Catholics by organized groups who have no sympathy for any religion.

In New England, and in practically all large cities, Catholic rights could be more fearlessly asserted if all the Catholics were united politically, but in large rural areas, in practically the whole south and west, the voice of Catholics would be as "one crying in the wilderness."

The *Sunday Visitor* is often sent to Protestants to give them authentic information on the Catholic Church. Protestants will, indeed, find this editorial statement interesting and illuminating. It says, Not

now, for it would be difficult to unite our national groups into a political party and, even if this were possible, we could not muster enough votes to make our influence felt, except in national elections.

The implication is, If we could hope to wield sufficient power of the political areas of our country, we would not hesitate to recommend the organization of a Catholic political party.

Webster defines a party as follows: "A number of persons united in opinion or action, as distinguished from, or opposed to, the rest of a community or association; especially, one of the parts into which a people is divided on questions of public policy."

The aim and purpose of a political party is to shape the policies of civil government according to its ideals and to control them by the force of numbers.

It is one thing when a church endangered in its civil rights appeals to the courts of the land for protection or goes before a legislature to oppose a measure that would interfere with its freedom of conscience.

It is quite another thing when a church organizes its members as a political party. For that is tantamount to a declaration, We as a **religious group** have ideals of government that are distinguished from, or opposed to, those held by the rest of the community, and we shall attempt to carry our ideals into the government of our land.

There is a hint of this in what the editor says: "In New England, and in practically all large cities, Catholic rights could be more fearlessly asserted, if all Catholics were united politically." We are led to ask, What are Catholic "rights" as distinguished from the rights of all other citizens in those communities? It sounds passing strange to American ears that Catholics in certain areas of our country are by the knowledge that they are in the minority politically kept from asserting, or led to assert only most diplomatically, certain "rights" which they could, and would, assert more vigorously and emphatically, if they had sufficient political power behind them.

This editor's reply indeed provokes deep thought on the part of American citizens, and Christian readers are reminded of the rebuke the Head of the Church administers to Peter: "Put up again the sword into his place; for all they that take the sword shall perish with the sword." Matt. 26.

God save our country from religious political parties — and His Church from political aspirations.

J. B.

\* \* \* \* \*

**Plain Statement** With a very plain statement, Dr. John W. W. Haas, president of Muhlenberg College, Allenton, Pa., recently met a criticism voiced by a certain H. E. K. in the students' paper, *The Muhlenberg Weekly*.

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

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

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

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

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

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

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

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

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

The critic had written:

We cannot expect any thinking from a group which is forced to attend chapel services against its will. We cannot expect a group of students to attentively listen to a series of lectures on an extremely deep subject when that group is involuntarily present. As long as we continue to regard the American student as a person who requires someone to think for him, we will meet a justly criticized lack of seriousness. It has been the purpose of our system to force education into the American student.

In the Issue of the Weekly of December 7th, Dr. Haas replied as follows:

Muhlenberg College wants it clearly understood that it is a Christian College. If there are any students like H. E. K. who do not like it they are kindly asked to leave. We are a college like Gettysburg, Dickinson, Ursinus, Franklin and Marshall, which were founded and are sustained for Christian culture. Those who do not wish it should not come to such colleges. And those who are too stupid and slow to follow lectures which any average man can understand, and those who are so narrow-minded that they only want a few subjects to suit their restricted tastes, are out of place in a college which stands for broad culture. The college does not want men who are rebellious against its traditions and provisions, which include the realities of religion and worship. Muhlenberg is no place for pagans in spirit, and it asks them to apply for their letters of dismissal. We shall not surrender our precious heritage for any men who are Bolshevistic in attitude, and who have been infected with the virus of unbelief, which today is destroying the best in our civilization. We are a Christian family in spirit and attitude, and we welcome all who want to live in such an atmosphere, but we are no stamping-ground for restless and rebellious minds, who confuse breadth of learning with an anti-religious attitude and with the modern cynicism which is undermining American life.

A plain statement, and to the point. We are grateful to Dr. Haas for it. During the period of fermentation in their adolescent years, young men are prone to think and to speak as H. E. K. speaks. That is bad enough and sufficient to make this period in life a most critical one.

What is worse is that there seems to be reason to believe that our American youth has been, and is being, led to assume this attitude toward life. "Edu-

cators" tamper with them, make them critical of everything, and coddle them into a veritable superiority complex. By means of questionnaires, the opinion of young people on possible and impossible subjects is gathered, to be published and seriously discussed. Even the church is sometimes earnestly warned that it must meet "the challenge of youth," if it is not to fail.

No wonder that youth so misled acquires an exaggerated sense of its own wisdom and importance, and ventures to attempt to re-make the life with which it still has to become acquainted.

The divine order is that youth is in all humility to learn from its elders; and for this order a Christian school must take a firm stand.

This instance again raises the question whether or not it is wise to permit students to edit and publish a college paper. It does not seem right to permit a young student to perpetuate in print thoughts that he will with the help of God overcome if he continues to study under the guidance of Christian teachers. Faculties should at least exercise strict censorship.

J. B.

\* \* \* \* \*

**The Jubilee Year 1933** According to news dispatches Pope Pius IX in a Christmas message to the universe proclaimed a holy year, during which he hoped the world would benefit by cessation of talk about reparations, debts, armaments, disarmament, war, and other troubles and turn its thoughts to "expiation" and "reform." That this message is to the "universe" must not surprise anyone who knows that the pontiff regards himself in all seriousness as the vicegerent of God over all the earth, including the heavens, if these are a part of the universe.

The Jubilee Year is an invention of Pope Boniface VIII, who proclaimed a crusade indulgence as a jubilee indulgence for the year 1300. Indulgences were to be granted to all Christians who would penitently visit the churches of the holy Apostles at Rome for fifteen days. This brought an immense concourse of the faithful to Rome, so that it was said that the holy city had as high as 200,000 daily visitors during this Jubilee year, to the great profit of the city and the hierarchy. It soon became an institution, not for every hundred years as had been primarily intended, but, for its evident success, every fifty years, then every thirty-three years, and finally every twenty-five years. Pope Boniface IX introduced the easing amendment for those of the faithful that either could not spare the time or full expense for a journey to Rome, that these need send in only the sum of money equalling the expense of such a pilgrimage to the Pope, and indulgences would be granted just the same.

The abuses consequent to this practice had brought this form of raising money for the papacy

into disrepute for some time. It is therefore interesting to note that the old custom is to be revived. This is to be the observance of the nineteenth centenary of Christ's passion, death, and resurrection. The observance is to begin April 2, 1933, and is to last for a full year. It is to have "the greatest possible value through prayer, expiation, propitiation, holy indulgences and reform of life."

Of this the world has great need, claims the pope. And so it has, with the possible exception of the indulgences. These we can readily spare. Not a word about the holy evangel of Jesus Christ, which proclaims the need, worth, and great fruit of this suffering and dying of Christ 1900 years ago. Not a hint given that this expiatory suffering and dying of our Christ, appropriated by the faith of the believer, acts as the blood which cleanses us from all sin. This doctrine and belief is altogether foreign to the convictions and inimical to the purposes of the pope. And yet it is the preaching of this gospel and the firm belief in its promises that alone can give us the assurance of the forgiveness of our sins and the prospect of the continuance of the grace of God even for this year 1933.

Z.

\* \* \* \* \*

**Church Gains** President Hoover's research committee on social trends publishes the cheering news that the organized churches have not lost in membership and influence the last twenty years. We quote from the press reports as published in the Milwaukee Journal.

Such organizations as the Young Men's Christian association and the Young Women's association have tripled their membership in the last twenty years. There were 12,500 Protestant American missionaries throughout the world in 1929, as against 6,900 twenty years ago. The 1926 total of 232,000 Christian churches and Jewish synagogues compares with slightly more than 210,000 in 1906.

The belief that the Roman Catholic church is growing in membership faster than the group of Protestant bodies is erroneous. Between 1906 and 1926 the adult membership of the Roman Catholic church increased 25 per cent, while the rate of expansion for the Protestant bodies was 40 per cent.

Not so encouraging are the findings of this commission on the liberalization and the decline in dogma. The committee has this to say on this point: "As contrasted with the ministers in service, the students of theology show a distinct drift away from the older theological positions. Belief in a personal devil and in the existence of heaven and hell as actual places is decidedly on the wane. The relative number of theological students that still believe in these entities is only one-quarter to one-sixth as great as the number to be found among the ministers."

How accurate and reliable these figures are, we cannot say. We are to-day suffering, among other things, from an overindulgence in the statistical habit. But we need not be surprised at the fact that especially the young theologians trained in the modern theological seminaries are quite liberal in their beliefs. They come by it honestly. It is their teachers that rob them of the faith of their fathers. These modern professors of divinity are nothing if not scientifically progressive and rationalistic in their views. With these views they inoculate the young.

But let us not despair. It has always been thus that the number of believers in the full teachings of the Bible was much smaller than the liberal-minded. But while these liberal-minded have passed lightly from doctrine to doctrine, as their heart chose and their ears itched, the church of the believers, faithful to the whole Word of God, has gone on undisturbed. It is hardly necessary to adduce the plentiful proof from Scripture for the doctrines in question. The trouble lies deeper. Modernistic theology denies the verbal inspiration of the Bible. Hence the denial of its plain teachings. We owe endless thanks to our Lord for still keeping up seminaries where the truth of salvation is taught fully to the rising generation of preachers.

Z.

#### THE DIVINE CALL OF AN EVANGELICAL LUTHERAN MINISTER, AND SOME OF ITS PRACTICAL FEATURES CONSIDERED IN THE LIGHT OF THE BIBLE

Paper Read at the Synodical Convention of the Michigan District

(Continued)

This knowledge and conviction that our Call is really divine will make and motivate each minister of Christ to seek God's honor and glory most sincerely in all he does or plans to do. As Christ at one time said to the scribes and sinners, who always sought their own glory, "I receive not honor from men. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Ministers dare not work for a synod solely and alone, for the upholding of a tradition and old habit, but to work always for the Christ through the church. The minister shall not let the oft repeated phrase — "soli deo gloria" be just an empty phrase or camouflage, a make-believe cant behind which lives the scoundrel and the hypocrite! "Not all cows make monks." The gown is no guarantee of a sincere ministry. The divine call makes ministers diligent, faithful, circumspect in their calling. It gives good cheer and courage and fills the pastor's heart with joy unspeakable and full of glory, when the fight is on and persecution chases him like bees. It gives him a good conscience, when the fight is on for the good old faith once de-

livered unto the saints. He will be satisfied with the church he has, and God has placed him in and over to shepherd and superintend. He will not, like so many unfaithful husbands do these adulterous days, cast longing eyes and wistful glances on another, and most sinfully desire another congregation, which is spiritual adultery. He will in all trials and testings say to himself and others, I am here by God's appointment. He will comfort himself with this conviction, God made me a minister! He will bravely and boldly meet the enemy, as Luther did of old. He will pray diligently for the guidance of the Spirit. He will pray for the sufficiency and support needed, and will receive, for Christ supplies all that need from on High. He will look up and cheer up. You cannot cheer up unless you look up to the hills from whence cometh our help! He will magnify his office. It will not be just a job. It will not be just a position, which makes him a living! He will not carelessly say things about the ministry, which are not true. He will never smile cynically and with a sinful smile say, there is no such thing as a divine call! He will never speak of the "poor minister." The minister is never to be pitied, but to be envied. The minister, who chases dollars and dimes, laughs at the divine call! Do not forget it.

How important and impressive is such a knowledge and conviction of a divine call to the congregation! They dare and can say truthfully: This is the man of God. God Himself has placed him among us. He is our seer. He is God's mouthpiece and messenger to us. And they will on their part and in their turn treat him always as the servant and slave of Jesus Christ, listen faithfully to his sermons, and receive with meekness the engrafted Word, which saves the soul. To them then the warning of God "touch not mine anointed and do my prophets no harm" will be a warning lived up to. They will always be conscious of the fact, God deals with us, Christ deals with us through our pastor and preacher. Such a congregation will avoid running after other ministers, who can throw the language, and who can put on the pretty pyrotechnics of speech and gesture. They will not prefer them over and above their faithful and sincere pastor at home! They will be fully satisfied with their less gifted minister, who is not so great and eloquent as another. They will be satisfied, even though their pastor is not an Isaiah with language resplendent with inspired poetry, but only is a weeping prophet like Jeremiah. They will not impede his work, but speed it and propel it. They will give him the needed support for the wants of the body, and last but not least, will not try in every underhanded and wicked way to get rid of him as the modern woman gets rid of her unwanted babes!

How does the Divine Call, which is a necessity, reach the pastor of Christ? There are two ways

plainly mentioned in the Bible. There is the call of God extended to man directly without medium and man. — There is a divine call delivered to man indirectly by the hand of man. God often called directly and chose his ministers. Moses, the man of God, was called miraculously from a burning bush, which burned and was not consumed. Elijah and Elisha received direct calls from the Lord. Amos, the cowboy preacher, writes: "I was no prophet, neither was I a minister's son, but I was a cowboy and a gatherer, a raiser of sycamore fruit, and the Lord took me as I followed the flock and the Lord said unto me: Go! Preach unto my people, Israel!" The Apostles and Paul, who proudly prints in his highly excited letter Galatians: "Not of men, nor through men, but by Jesus Christ." Why God did this is His way, which is higher than the way of man. It is His way, which we will never fathom. "God moves in a mysterious way, His wonders to perform!" He needs no advice. Then we have the divine call coming to the preacher through men and the means of man. In such a way was called Aaron, Titus. Through Paul and Barnabas we read, Acts 14:23, "God appointed preachers for each missionary congregation, which they had called into existence through the Gospel." And when they had ordained, the Greek word here used means to designate by stretching out, or pointing with the hands or hand, had ordained them elders in every church and had prayed with fasting they commended them to the Lord, on whom they had believed. This is the order and the fine custom observed among us to-day. We need not look for a call any other way. Such a call is divine! For God guides the hearts of men, as He guides the brooks through the leafy woods to the sea, God guides according to His will, guides the choice, influences the acceptance of such a call extended through human agency. Of course we know full well at this point, that we have enough experiences, where man and ministers thwart God's plan and purpose and doublecross Him, as Rebekah did in presenting her pet to be blessed by the aged and blind Isaac! — Of this we will write at the end under abuses. Now we draw the biblical conclusion after all that is written so far "ceterum censeo vocationem divinam esse."

God extends this divine call through the local church. The right and privilege to call a pastor lies first and foremost within the jurisdiction of the church. It is the church, which has the power of the keys. All power and authority of the glorious ministry is vested in the church. This is plainly and pointedly proclaimed by Christ the Head of the Church. He said: "Go ye therefore into all the world, and preach the Gospel to all nations, disciple all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you,

and Lo! I am with you alway even unto the end of the world." This royal command is clear and concise. It was not given to the apostles and disciples alone. This command is dateless. It is for all the age "until He comes." For Christ added intentionally "LO! I am with you alway even unto the end of the world." The apostles did not live unto the end of the world, but the congregation of believers will continue to exist unto the end of the ages. Not all believers are to exercise the public office of the Gospel Ministry. Luther already said "if everyone would preach, who would constitute the hearers? If all would preach there would be utter confusion and a Babel of voices like in a frog pond full of chattering frogs!" Our Smalcald articles confess: "For wherever the Church is, there is the authority to administer the Gospel. Therefore it is necessary for the church to retain the authority, to call, to elect, and to ordain ministers." This authority is a gift of Christ to the church, which no human power can wrest from her, as St. Paul testifies to the Ephesians through the divine Spirit in ch. 4 v. 8: "He ascended, He gave gifts to men." — There and then in that place Paul enumerates among the many and manifold gifts especially belonging to the church of God, the gift of pastors and teachers, and adds that such are given for the ministry, for the building up of the body of Christ. Consequently, wherever the church exists, a congregation of believers gathers for His Name, there the right to elect and ordain ministers necessarily exists. In our Catechism we teach the same principle, when we expound the words: "It is the peculiar, special church power, which Christ has given His Church on earth." "Let all things be done decently and in order" pleads the Spirit of God, who is a God of order and not confusion.

Also a synod, which is a group of local churches, can call collectively. The Synod calls through the appointed and elected persons. They plant the missionaries, Reisprediger, or the heathen missionaries, and also the teaching staff at our colleges and seats of training. In the Roman Catholic Church this power lies in the hands of the Pope, who through his bishops assigns the individual calls. In the Methodist Church the presiding bishops present the places, and in the state church of Germany the so-called Consistorium.

The call is often extended through the representatives of the synod. Circumstances may arise, which make it feasible that the call power be delegated to a committee, or a church council. This custom prevails among us for instance, when the "Verteilungscommission" distributes the places at the end of each seminary year. It is not good custom, or not the right way for one man to do the calling. This can very easily lead to popery. One man can more easily be bought or influenced than a whole congregation. It is not

right and leads to misuse of the divine call, when a pastor picks his own successor! This procedure lies open to censure and rebuke. This is nepotism and the direct road to it. Far wiser and more wholesome is the prevailing custom among us to grant to the whole congregation the inherent right to call and ordain. It is the safest and more excellent way. This rule is found practically in almost, if not all, constitutions of local churches. Women and children vote through their representatives, who are the husbands and fathers. This is commonly called the ecclesia representativa.

(To be continued)

## THE RELATIVE PROPORTION OF LAW AND GOSPEL IN OUR CHURCH LIFE

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

### Part III

What has been said of the sermon in general, will hold good for all occasions on which the pastor by virtue of his call, will appear as a public servant of the Word. The pastor is also to administer the sacraments, baptism and the Lord's supper. In administering the sacraments, the pastor is preeminently a preacher of the Gospel and not of the Law. Whatever is said and done in connection with the Sacraments will glorify the grace of God toward sinners. For Baptism is the washing of regeneration and renewing of the Holy Ghost; and the Lord's supper is communion with the precious body and blood of the Savior.

In administering baptism, the pastor will ordinarily content himself with following the ritual of the church. Thus the essentials will be done; water will be applied in the name of the Triune God and by word of instruction and by prayer, the universal need of baptism and its validity and blessing for old and young are emphasized. Occasion may present itself, however, especially in a mission field, when the pastor will feel the need to depart from the customary ritual in order to correct wrong impressions. The prevailing sectarian opinion that baptism is only a good Christian custom of no real value; the opinion that immersion is the only correct form of baptism; the superstition that baptism is a cure for sickness, are all opportunities to declare that in baptism too, God is the giver, the benefactor, and man the recipient of God's grace.

The Lord's supper differs from baptism in that it is not applicable to all men, but is given for the use of such Christians only who can, in the words of the Apostle, examine themselves. Christian service reaches its climax in this ceremony of eating and drinking. United in a common bond of faith, making common confession of their faith, Christians have

actual communion with the body and blood of Him who has redeemed them.

The confessional or preparatory service, with its address to the communicants by the pastor, forms an important part of our keeping of the sacrament. During the whole service, preparatory and distribution of the elements, the pastor functions as a steward of God's grace. His words on this occasion are addressed to people who are about to partake of the blessing which the Lord has bequeathed to his Church by His suffering and death. Since the sacrament is for sinners and to remove sin, his words will naturally lead to a deeper knowledge of sin. For he has no place at the sacrament who will not acknowledge and confess his sins. But the pastor will guard against speaking to his congregation as though they were all, or in part, unregenerate sinners. All members of a congregation are as such to be considered Christians who are entitled to all the privileges of the Gospel. Should the pastor have any just doubts about any individual, the common practice of announcing for communion, offers a splendid opportunity to speak the necessary word of admonition. Should it then become necessary to advise a member against going to Communion for good and sufficient reasons, such advice is a severe preachment of God's Law, for it would only be given to a manifestly impenitent sinner.

The primary purpose of the confessional address, however, is to turn the faith of the communicant to the grace of God embodied in the Sacrament for him. Not the sinners knowledge of his sin, nor his confession of his sin is the all important fact, but forgiveness through Jesus Christ. The tender conscience of the afflicted must not be frightened; he must not be misled to search his own life for good deeds upon which to base his worthiness to come to the Sacrament. The compassionate self-sacrifice of Jesus will rather be glorified and the Sacrament thus made appealing and inviting to the troubled soul.

Other occasions on which the Word is publicly applied are funerals, weddings, confirmation, jubilees. Funeral services for the dead are not commanded in Scripture, but the primitive practice of burying the dead has become a church custom. It is part of our Christian liberty to sanctify our burials with prayer and the Word, but it is not our business to make rules and regulations concerning burial. It seems to have been the early custom of Christians to bury the dead without any special service. Later special services were introduced which were contrasted to the customs connected with heathen burials. Christians buried their dead during the day, not at night; and the act of burial was performed to the accompaniment of hymns of hope and praise. We still look upon burial and the usages connected therewith as a confession of our Christian faith. The pastor does not function as a general undertaker for the community, but his par-

ticipation at a funeral service, is an announcement to the community, that the departed confessed the common Christian faith of the church.

These facts are brought out in the funeral sermon. Sin and its curse are not minimized or overlooked. The fact of death is in itself a stern preachment of God's Law to all human flesh. God has said, the wages of sin is death; and in death He reminds men most forcibly of the judgment which sin has brought upon all flesh. But over against the fact of sin and death, the Christian funeral service with the sermon will bring the comfort of the Gospel. Again the Lord Jesus in His victory over death and the grave will be glorified as the Christian's sure hope. Through Him death has become the portal to a new life for the believer. Naturally the pastor will not use a funeral sermon as an opportunity for a lengthy theological discussion; neither will he lessen its effectiveness by making it merely a eulogy of the departed.

Weddings are more and more becoming private affairs among a few friends at the home of the bride. Even when performed in church, it is often the wish of the contracting parties, that there be no sermon, just a wedding ceremony. Since this natural normal order of life for man and woman is not a moral obligation, is no sacrament, and since the mutual consent of the parties constitutes marriage, their wishes will be respected. Yet where the opportunity offers, the pastor will surely show how the Gospel of Jesus also blesses and sanctifies this normal phase of life. He will point out that the Christian undertakes all things, also this important and binding obligation, in the spirit of and under the guidance of his Lord. Special instruction and admonition concerning marriage really do not belong in the public ceremony.

Education of the youthful generation constitutes an important part of the Christian ministry. This education is usually concluded at confirmation time, when those who have been instructed in the principal parts of Christian doctrine, publicly make confession of their faith and are invited by the congregation to a fuller participation in the blessings of the Gospel than they have hitherto enjoyed. The rite of confirmation presupposes a thorough study of both Law and Gospel. But the purpose of instruction has been, not so much to fill the minds with a certain quantity of knowledge, as it was to bring the children to a living faith in their Lord. The Christian pastor is fully conscious of the fact that all the training and educating unto salvation which he can accomplish, will only be effected through the Gospel. Therefore, even as he has already tried to make the Gospel an integral part of the catechumens' lives, the pastor will in his sermon on confirmation day also strive to make Jesus and His Church so precious to these young men and women that they will never want to leave Him. And where instruction and confirmation have achieved



their purpose, confirmation day will not be the day of graduation from the church.

Jubilees, as the name implies, are occasions for rejoicing and thanks giving. This fact is overlooked when jubilees are used as a pretext for collecting money or are even made to be days of public repentance. If the main object of a service is to collect money, or if a day of penance is to be observed, the fact should be honestly stated. But in a jubilee service, a pastor should put forth his best efforts to engender a spirit of holy joy in his hearers. Surely any congregation that has reached the point in its development when it begins to think of a jubilee, can find abundant reason for rejoicing, if it will look for God's blessing. Man's activity, even in its best manifestation, is always tinged with sin. But that will not obscure the fact that God's grace is greater than man's weakness. When a congregation has existed for twenty-five or even fifty years as a place where God's Word has been taught, it will be found that the Word has not been taught in vain. The fruits of the Spirit of God will be present in visible manifestation, even though the full extent of this blessing may remain hidden to the eye of man.

Under modern conditions the pastor will find many opportunities to appear as a Gospel preacher, aside from those times when he is in the pulpit. The modern congregation is often divided into many societies and associations. There is the Ladies' Aid, the choir, societies for young and for old, etc. In appearing before these the pastor is at times tempted to exert his ability as an entertainer. Some do become very adept at telling stories and in generally making a "good fellow" of themselves. A pleasing personality is certainly an asset in the ministry and any one can accomplish much if he will earnestly try to be agreeable. In the end, however, it is not the pleasant personality, it is not wit or an entertaining story that makes Christians and that builds the church. Only the Gospel can do that. We do well to use all opportunities in the congregation to apply the saving truth of the Gospel. This need not always be a long sermon or discourse, a few chosen words often suffice to show that Jesus and His Word are always the center of all Christian activity. As pastors we are all theoretically agreed that the Gospel is God's power unto salvation. We sometimes lack the courage to apply that power and thus give it an opportunity to do its work. It is so natural to apply the Law, and our smallness of faith will not let us believe that the Lord will still accomplish His aims through the Gospel. Yet we have no good reason for believing otherwise. Our opportunities to proclaim the Gospel publicly are, relatively speaking, few. Some fifty services a year constitute a complete schedule for most pastors. In many missions half that number of public sermons must suffice. Surely we should grasp every opportunity to function

as bringers of the Gospel; it should be our aim to present that Gospel with all the zeal and ability we possess, praying the Lord to bless our efforts.

What has been said can apply to the normal conditions under which the Word is publicly proclaimed. Sometimes the pastor faces extraordinary situations, especially if he happens to be a missionary. Congregations and audiences may become openly antagonistic. Unbelief has at times reared its protest to the preaching of the Gospel in no uncertain terms. Missionaries have been threatened, should they dare to preach a Christian funeral sermon. Blessed the man who then has the courage of conviction to meet the issue squarely, to crush unbelief with a bold preachment of the Holy Law in the spirit of the prophets and apostles, without losing himself in polemics against some particular brand of unbelief or some individual "ism." Unbelief having been met, he can again continue in his real calling as a preacher of the Gospel.

Perhaps the only time when the Law will be the main burden of the public declaration of the Word, will be, when it becomes the sad duty of a pastor to pronounce a former member of his church a manifest sinner and publican. It is a sad thing indeed when the sinner deliberately closes his heart to the word of God's grace, when in spite of all efforts on the part of his fellow-Christians he turn his back on all. No other alternative then remains, Jesus has said, then let him be unto thee as a heathen man and a publican. To the pastor falls the lot of proclaiming this severe judgment of God.

It really goes without saying that a pastor will limit himself to an average Gospel sermon when preaching by invitation in a strange congregation. It shows poor taste to appear before a strange congregation in the role of a reformer, striving to correct real or imaginary ills. A pastor is doubly out of place when his sermon on such occasions is directed against imaginary wrongs. But even when deplorable conditions do exist in a congregation, it is the duty of the regularly called pastor, not the duty of the guest or visitor, to correct those ills. We owe it to a brother pastor to admonish him when he is negligent in his duty, but the mere fact that he meets and solves problems in his congregation differently than we do, does not in itself stamp his tactics false.

(To be concluded)

— Do you wish to be great? Then begin by being little. Do you desire to construct a vast and lofty fabric? Think first about the foundations of humility. The higher your structure is to be, the deeper must be its foundations. Modest humility is beauty's crown.

— Augustine.

## FROM OUR CHURCH CIRCLES

### Mixed Winter Conference

The Mixed Winter Conference meets at Trinity Church, Wabasha and Filton Sts., St. Paul, Minn., February 21-22. First session at 10:00 A. M. Holy Communion will be celebrated Wednesday at 11:00 A. M.

H. E. Lietzau, Sec'y.

### Eastern Pastoral Conference

The Eastern Pastoral Conference will meet on Tuesday, February 14, 1933, at St. John's Church, Wauwatosa (Rev. C. Otto, pastor).

Papers: G. Hoenecke, Col. 3:11—4:18; M. Rische, 2 Tim. 3:5—4:22; J. Ruege, Singleness of Purpose is needed in our Work, not Busy-bodyism; A. Petermann, Rechtfertigung und Heiligung in ihrem gegenseitigen Verhaeltnis.

The conference will open with a short Communion Service at 10:00 A. M. Sermon: Pastor P. Burkholz (Pastor Herm. Gieschen, substitute).

A. Maaske, Sec'y.

### Central Conference

The Central Conference will meet February 21 and 22 at St. Mark's, Watertown, Pastors Klingmann and Eggert.

Order of Business: Tuesday: 9:00 A. M., Opening; 9:30, M. Raasch: German Sermon; Substitute, M. Nommensen: What Stand Shall a Christian Take in Regard to Cremation? 10:45, R. Wolff: The Relation of a Congregation to Synod; Substitute, E. Dornfeld: The first five Articles of the Augsburg Confession; 1:30, Opening and Election of Officers; 2:00, Ad. Dornfeld: Psalm 50; 3:15, L. Kirst: What Results Can We Expect, if We Sustain and Promote Dramatics Within Our Church? 4:30, Report on Finances. — Wednesday, 9: A. M., Opening; 9:15, Sermon Critique; 9:45, P. Janke: The Mission Activity in the Home Church; Substitute, J. B. Bernthal: Chicago Theses; 10:45, Miscellaneous; 1:30, E. Fredrich: Exegesis on Jude; 3:00 Miscellaneous.

Confessional Address: Dasler, Bergmann (German).

Sermon: Fleischer, Sitz (German).

Kindly announce early. H. Geiger, Sec'y.

### Northern Conference of the Michigan District

The Northern Conference of the Michigan District (pastors and teachers) will meet in the Emanuel's Congregation, Lansing (F. M. and K. Krauss, pastors) on February 23 and 24.

Papers: The Chronological Sequence of the N. T. Books, Weissgerber; Das Verhalten des Pastors beim

Krankenbett, Binhammer; Outline on Material for Adult Classes, Schroeder; Exegetische Arbeit ueber Joh. 3, Schmelzer; The Work of the Holy Spirit, B. Westendorf, Texte und Dispositionen fuer die Passionszeit, Wacker; Gottes Offenbarung in Gesetz, Evangelium und Natur, A. Westendorf; What Is Baptism, L. Luedtke.

Sermon Texts: Mark 9:43-50; Phil. 2:12, 13; Jer. 15:19-21; Matt. 16:13-20.

Confessional Texts: Ps. 25:17; Is. 44:22; Jer. 31:25; Jer. 14:7; Dan. 9:18.

Sermon: Leyrer, Metzger.

Confessional Address: Wacker, Sauer.

Prompt announcement requested!

O. J. Eckert, Sec'y.

### New Ulm Pastoral Conference

The New Ulm Pastoral Conference meets at New Ulm, Minn., on Wednesday, February 15, beginning at 1:15 P. M. to continue the exegesis of Paul's first letter to Timothy, Prof. Bliefernicht being essayist.

H. A. Scherf, Sec'y.

### Anniversary of Service

It is a rare occasion for a congregation to have one and the same secretary for fifty-two successive years who faithfully and satisfactorily performed his duty to the congregation. With great pleasure and appreciation the St. John's Lutheran Church at East Mequon commemorated the services of Mr. Henry Kieckhaefer, who for such a period was privileged by God to serve the congregation. A service was conducted on January 12 of this year during which the local pastor preached on Ps. 115:1. After the services the assembly moved to the church basement, where the evening was spent in a social celebration.

May God bless his work in our midst and his zeal inspire all of us to become official church-workers.

Kurt A. Lescow.

### Installation

Authorized by President Wm. Nommensen and assisted by Pastor Gustav Fischer the undersigned installed the Rev. H. C. Bentrup as pastor of St. Matthew's Congregation at Stoddard, Wis., and St. Paul's Congregation of Bad Axe Valley, Wis., on Sunday, December 18.

Address: The Rev. H. E. Bentrup, Stoddard, Wis.

Theo. J. Mueller.

### Change of Address

Rev. G. C. Marquardt, 201 Jacobi St., Schofield, Wis.

### Donations

Received from the Estate of Mr. Ernst Wehausen through the Bank of Brillion the sum of \$350.00.

Ev. Luth. Kinderfreund Society of Wisconsin,  
Fred W. Werner, Treasurer.

\* \* \* \* \*

Received from R. A. Albrecht, Paul G. Zeisler and Adolph Toepel, Executive Committee of the 400th Anniversary of Luther's Catechism held in the City of La Crosse in 1930 the sum of \$716.20 as an outright donation to Synod. Theo. H. Buuck, Treasurer.

### Acknowledgement and Thanks

From September to December, 1932, the following farm and garden products and other gifts were received at Northwestern College. To all kind donors and others who gave time and effort we express our sincere thanks and appreciation. The gifts included 308 bags of potatoes, 234 bags of vegetables and fruit, 62 bags of grain, and numerous other items.

Allenton, Rev. R. Redlin: 22 bags potatoes, 9 bags apples, 7 bags vegetables, 12 quarts applesauce. From second congregation: 11 bags potatoes, 9 bags vegetables, parsley, 2 gallons lard.

Algoma, Rev. K. Toepel: 1 bag carrots, 6 quarts beet relish.

Oak Grove, Rev. Drews: 8 bags potatoes, 10 bags vegetables, 1 bag corn.

Iron Ridge, Rev. Cares, Immanuel Congregation: 15 bags potatoes, 9 bags vegetables, 24 quarts preserves. Zion Congregation: 9 bags potatoes, 5 bags vegetables.

Markesan, Rev. Kobs: 23 bags potatoes, 4 bushels apples, 5 bushels carrots, 18 bags vegetables, 2 bags shelled corn, 2 bags beans, 5 cases vegetables, 2 cases plum preserves, 3 cases fruit.

Fort Atkinson, Rev. Janke: 4 bags potatoes, 9 bags vegetables, 30 pounds sugar, 3 pounds coffee, 1 bushel apples, 12 cans corn, 8 squash, 8 bushels onions and carrots.

Lowell, Rev. O. Koch: 7 bags potatoes, 6 bags vegetables, 1 bag corn, 1 gallon honey, 4 quarts cherries.

Brownsville-Knowles, Rev. Martin: 29 bags potatoes, 6 bags vegetables, 1 pound coffee, 22 quarts preserves.

Lomira, Rev. Wolter: 27 bags potatoes, 7 bags vegetables. From St. Peter's Congregation: 5 bags vegetables.

Jefferson, Rev. Kuhlow: 12 bags potatoes, 13 bags vegetables, 250 pounds flour, 1 gallon sorghum, 2 cases peas, 1 case corn, 2½ cases soap, 2 bags apples, 1 box groceries, 2 sacks beans, 1 package spaghetti, 1 can sauerkraut, 4 pounds coffee, 2 pounds butter, 43 cans preserves.

Richmond, Rev. Loeper: 11 bags potatoes, 20 bags vegetables, 1 bushel apples, 5 cans fruit, 6 bags grain, 4 chickens.

Whitewater, Rev. Loeper: 5 bags potatoes, 9 bags vegetables, 12 bags grain, 1 sack onions, \$4.00 cash.

Doylestown, Rev. Mennicke: 1 truck load cabbage, 21 bags potatoes, 12 bags vegetables, 2 cans jam, 1 gallon beans.

Fountain Prairie, Rev. Mennicke: 12 bags potatoes, 1 bag vegetables.

Huilsburg, Rev. Voges: 10 bags potatoes, 5 bags vegetables, 1 gallon lard.

Fox Lake, Rev. Dasler: 9 bags potatoes, 5 bags vegetables, 50 pounds flour, 10 pounds sugar, 1 sack rice, 1 case canned goods, 18 cans preserves, 1 pound dry beans.

Pardeeville, Rev. Engel: 7 bags potatoes, 1 bag corn, 1 bag onions, 5 bags vegetables, 3 gallons honey, 1 slab bacon.

Marshall, Rev. Hillemann: 4 bags vegetables.

Columbus: Rev. Nommensen: 2 bags wheat, 13 bags potatoes, 18 bags vegetables, 3 cases canned goods, 3 bags onions, 36 cans preserves, 8 glasses jam, 12 cans corn.

Kekoskee, Rev. Toepel: 5 bags potatoes, 2 bags vegetables.

Morrisonville, Rev. Geiger: 4 bags potatoes, 4 bags grain, 3 bags vegetables, 50 pounds flour.

Neosho, Rev. Stern: 5 bags potatoes, 3 bags vegetables, celery, 1 case apples, 16 quarts canned goods, 6 bottles catsup, 5 cans jam, 1 gallon lard, 1 gallon honey.

Juneau, Rev. Nommensen: 12 bags potatoes, 9 bags vegetables, 4 bags grain, 17½ quarts preserves.

Newville-Deerfield, Rev. Zank: 8 bags potatoes, 20 pounds rice, 2 bushels apples, 12 bags grain, hay.

Hubbleton, Rev. Dornfeld: 2 bags potatoes.

Cold Spring, Rev. Wolff: 1 bag onions, 1 bag carrots (Mr. Kreklow).

Watertown, St. Mark's Ladies' Aid: 55 quarts peaches, 12 towels.

Ixonia, Rev. Sauer: 1 bag potatoes, 2 bags vegetables, 9 bags grain.

Helenville, Rev. Fredrich: 4 bags potatoes, 6 bags grain, 3 bags vegetables, 2 boxes vegetables.

Hartland, Rev. Hartwig: 28 quarts preserves, 24 glasses jam and jelly, 2 bags vegetables, 2 bags potatoes.

Randolph: Rev. Zimmermann: 638 quarts canned tomatoes, 18 bottles catsup.

\* \* \* \* \*

To the following friends who again remembered our Apaches this Christmas at Bylas, Arizona, with clothing and cash donations and school supplies we herewith extend our cordial thanks and wish them a very happy and blessed New Year.

Sawyer, Wis.: Young People's Society.

Fontenay, Wis.: Ladies' Aid.

Town Taton, Wis.: Ladies' Aid.

Hazel, So. Dak.: Ladies' Aid.

South Milwaukee, Wis.: H. W. Jaeger.

West Allis, Wis.: J. S. B.

Thiensville, Wis.: Prof. F. Brenner.

Milwaukee, Wis.: Northwestern Publishing House.

Hartford, Wis.: Sewing Circle.

Your Apache Friends, E. Sprengeler and teachers, Miss Venzke and Miss Walther.

\* \* \* \* \*

The lower Cibecue station of the Apache Mission received gifts for Christmas from the following:

Ladies' Aid, New London, Wis.; H. W. Jaeger, Milwaukee, Wis.; Ladies' Aid, Libertyville, Ill.; Ladies' Aid, Osceola, Wis.; Ladies' Aid, Green Bay, R. E. Lederer, pastor; Ladies' Aid, Johnson Creek, Wis.; Gustav Kahlfas, Neenah, Wis.; Ladies' Aid, Hopkins, Mich.; Mrs. Wm. Nicolai, Hopkins, Mich.; Ladies' Aid, St. Paul's Congregation, Arlington, Minn.; Rev. O. P. Medenwald, Amery, Wis.; Max Kriegel, La Crosse, Wis.; W. H. A. Manthey, Milwaukee, Wis.; Sunday School, Salem's Congregation, Escanaba, Mich.; Ladies' Aid, Cataract, Wis.; Students, Dr. Martin Luther College, New Ulm, Minn.; Men's Club, Mt. Calvary Congregation, La Crosse, Wis.; Ladies' Society, St. John's Congregation, Whitewater, Wis.; Ladies' Aid, St. John's Congregation, Knowles, Wis.; Ladies' Aid and Individuals of Salem's Congregation, Scio, Mich.; Ladies' Aid, St. John's Congregation, Rib Falls, Wis.;

Ladies' Aid, Salem's Congregation, Escanaba, Mich.; Luther League, Salem's Congregation, Escanaba, Mich.; School Girls, Lake City, Minn.

Sincere appreciation is hereby expressed for these kind donations.  
Arthur C. Krueger.

\* \* \* \*

Gifts, as listed below, have been received by Northwestern Lutheran Academy during the past few months, and I wish to gratefully acknowledge their receipt at this time.

Mound City, So. Dak.: From Mrs. A. Kuehl, potatoes and vegetables. From J. Wessel, potatoes and pumpkin.

Faith, So. Dak.: Potatoes, vegetables, melons, \$5.00, delivered by Pastor Schnitker.

Grover, So. Dak.: One load of potatoes, vegetables, and \$5.00, delivered by Mr. H. Kuhlmann.

Tolstoy, So. Dak.: 400 pounds flour, 7 sacks potatoes, vegetables, fowl, canned goods, delivered by Pastor Heermann.

Hazelton, No. Dak.: Load of potatoes and vegetables, delivered by Mr. Gimbel.

Akaska, So. Dak.: 1 sack of potatoes by Rev. Bauer.

Raymond, So. Dak.: 69 quarts canned goods, beans, potatoes, vegetables, catsup, \$5.00, delivered by Rev. A. Fuerstenau.

Flasher, No. Dak.: \$5.00. K. G. Sievert.

**Memorial Wreaths**

In memory of the late August Lentz of La Crosse, Wis., Mrs. Christ Haefner and children and Mrs. Anna Haefle donated the sum of \$8.25 for the work of Synod.  
Gustav Fischer.

\* \* \* \*

In memory of Mrs. A. F. Schlei, wife of the former Pastor A. F. Schlei of Algoma, Wisconsin, who departed this life December 17, 1932, the sum of \$4.50 was donated for Missions by the following: Mr. and Mrs. C. Sagermann, Mr. and Mrs. L. Moeller and Rev. and Mrs. W. A. Gieschen.  
Walter Gieschen.

\* \* \* \*

In memory of Mrs. Aug. Steinbeck, who departed this life December 1932, the sum of \$2.00 was dedicated to our Indian Mission by Mrs. Anna Rathje and Helene Rathje; and the sum of \$9.00 was set aside for the Church Extension Fund by relatives.  
Wm. P. Holzhausen.

\* \* \* \*

In memory of Henry Krueger, who for many years was a member of the church board of St. Paul's Lutheran Church, Menomonie, Wis., the sum of \$4.50 was donated by the church board for the Church Extension Fund.  
J. Mittelstaedt.

\* \* \* \*

In memory of Mrs. Hedwig Zink, wife of the Rev. J. F. Zink of Bay City, Michigan, who died on December 27, 1932, the following memorial wreaths were received: For indigent students of Michigan Lutheran Seminary, from the Northern Conference, Michigan District, \$10.00; for Widows and Orphans, from Rev.

and Mrs. J. Gauss, \$2.00; for Children's Friend Society, Bay City, Mich, from Mrs. L. Hahn and family, Mr. and Mrs. B. Lehmann, Eleonor Lehmann, and Francis Witzke, \$5.00; Board of Trustees and Superintendent of Children's Friend Society, \$5.00; Rev. and Mrs. A. Westendorf and family, Rev. and Mrs. M. Schroeder and family, \$5.00; from Miss Anna Lotter and Mrs. M. Schluckbier, \$1.00; from Rev. J. F. Zink and family, \$2.50; from Miss Rosa Kuehn, \$2.00; for Deaf and Dumb Institute of Detroit, from Rev. J. F. Zink and family \$2.50; for General Missions from Mr. and Mrs. O. Schmeling and family \$4.00; from Ruth, Elsie and Marie Brunquell, \$2.00; for Bethesda Lutheran Home in Watertown, from Rev. and Mrs. J. Roekle, \$1.00.  
J. F. Zink.

\* \* \* \*

In memory of Mrs. Fritz Perret, who died January 3, 1933, at Red Wing, Minn., the sum of \$5.50 from friends and \$6.00 from Ladies' Aid of Christ Lutheran Church, Zumbrota, for Church Extension Fund.

Paul E. Horn.

\* \* \* \*

In memory of their father, Gottfried Zahn, who died January 3, 1933, his children dedicated \$10.00 for the support of widows and orphans.  
P. Schulz.

**MISSION FESTIVAL**

**Eighteenth Sunday after Trinity**

**Broken Bow, Nebr., St. Paul's Church,** R. C. Horlamus, pastor. Speaker: R. C. Horlamus. Offering: \$9.55.

**Merna, Nebr., Immanuel Church,** R. C. Horlamus, pastor. Speaker: R. C. Horlamus. Offering: \$12.45.

**BOOK REVIEW**

**Sermons for the Home.** A Series of Sermons on Select Subjects. By H. A. Klein, President, Concordia Theological Seminary, Springfield, Illinois. Published by Concordia Publishing House, St. Louis, Mo. Price, \$2.00.

As the name implies, the book would be a complement to that which is regularly offered in the church; it is to supply the needs of those who, "because of old age, chronic sickness, distance, impassable roads, or for some other valid reason, at times are prevented from attending church." The texts, thirty-nine in number, are widely chosen. Their treatment is well adapted to the end which the book is to serve. May many take comfort from it.  
G.

**SOUTHEAST WISCONSIN DISTRICT**

Rev. A. C. Bartz, Immanuel's Congregation, Waukegan, Collection during November for General Missions .....	\$ 18.75
Rev. Carl Bast, St. John's Congregation, Good Hope, Reformation Festival Offering for General Institutions .....	22.13
Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection during November for Theological Seminary \$50.00, General Support \$34.30, Every-member Canvass (8th Installment) \$25.00, Lutheran City Mission \$48.18; total .....	157.48

Rev. G. Bradtke, Zum Kripplein Christi Congregation, Tp. Herman, Reformation Festival Offering for Northwestern College \$22.86; Thanksgiving Offering for Home Mission \$26.36 total .....	49.22	Collection for Every-Member Canvass (8th Installment) \$27.00; total .....	62.59
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during November for Northwestern College \$269.20, Lutheran High School \$7.00, Lutheran Children's Home \$29.25; total..	305.45	Rev. Gust. E. Schmidt, St. Paul's Congregation, East Troy, Offering on Confirmation Day for General Fund .....	23.16
Rev. Martin L. Buenger, Trinity Congregation, Caledonia, Collection for Every-Member Canvass....	145.00	Rev. Arnold Schultz, Trinity Congregation, Milwaukee, Collection for Indian Mission \$10.00, Negro Mission \$10.00, Bethesda Home \$10.00, Lutheran Children's Home \$10.00; total .....	40.00
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Collection during November for General Fund \$143.22, Lutheran City Mission \$6.90; from Siloah Ladies' Aid for Indian Mission \$10.00; total ....	160.12	Rev. Harry Shiley, Woodlawn Congregation, West Allis, Thanksgiving Offering for General Missions .....	6.51
Rev. Herman W. Cares, Emanuel Congregation, Tp. Herman, Thanksgiving Offering for General Fund \$22.30; Zion's Congregation, Tp. Theresa, Thanksgiving Offering for General Fund \$13.84; total .....	36.14	Rev. Edmund Sponholz, St. John's Congregation, Slades Corners, Thanksgiving Offering for General Missions \$19.26; Collection for Every-Member Canvass during September, October and November \$20.00; total .....	39.26
Rev. E. Ph. Dornfeld, St. Marcus Congregation, Milwaukee, Collection for General Fund \$101.05, Lutheran City Mission \$6.31; total .....	107.36	Rev. M. F. Stern, St. Paul's Congregation, Neosho, Collection during October for General Fund \$16.90; Collection at Golden Wedding for General Missions \$12.00; Collection during November for General Institutions \$17.81; Every-Member Canvass \$20.00; total .....	66.71
Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection during November for General Missions \$102.46, Lutheran City Mission \$6.03; total .....	108.49	Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, Thanksgiving Offering for General Fund \$1.00, Indian Mission (Christmas Gifts) \$19.35; total .....	20.35
Rev. Fred Graeber, Apostle's Congregation, Milwaukee, Collection for General Fund .....	40.95	Rev. T. C. Voges, Trinity Congregation, Huilsburg, Thanksgiving Offering for General Support ....	18.80
Rev. Raymond W. Huth, Messiah Congregation, Milwaukee, Collection for General Institutions \$74.21, General Missions \$79.00, Indian Mission \$3.19, Every-Member Canvass \$21.00; from Messiah Ladies' Guild for Indian Mission \$5.00, Negro Mission \$5.00; total .....	187.40	Rev. Theo. Volkert, First Ev. Luth. Congregation, Racine, Reformation Festival Offering for General Fund \$24.75, Synodical Reports \$10.00, General Institutions \$34.50; total .....	69.25
Rev. A. Koelpin, Fairview Congregation, Milwaukee, Mission Festival Offering (additional) for Home Missions \$5.80, Every-Member Canvass (11th Installment) \$2.00; Thanksgiving Offering for Negro Mission \$44.10; total .....	51.90	Rev. Arthur P. Voss, St. James Congregation, Milwaukee, Collection for Lutheran City Mission \$40.00, WTMJ \$2.00; Memorial Wreath from Mrs. H. Stroelin for China Mission \$5.00; total .....	47.00
Rev. A. C. Lengling, St. Paul's Congregation, Slinger, Collection for Every-Member Canvass .....	12.25	Rev. L. M. Voss, Good Shepherd Congregation, Tp. Wauwatosa, Collection during September and October for General Missions .....	4.04
Rev. C. Lescow, St. John's Congregation, Woodland, Reformation Festival Offering for General Fund \$10.00; Thanksgiving Offering for Home Missions \$6.00, Church Extension \$6.00; total .....	22.00	Rev. S. Westendorf, Calvary Congregation, Thiensville, Collection during October and November for General Fund .....	21.45
Rev. Kurt Lescow, St. John's Congregation, Tp. Mequon, Thanksgiving Offering for General Support .....	14.00	Rev. H. Wolter, St. Paul's Congregation, Tp. Lomira, Reformation Festival Offering for Budget \$19.82; Thanksgiving Offering for Budget \$16.98; St. Petri Congregation, Tp. Theresa, Reformation Festival Offering for Budget \$5.16; Thanksgiving Offering for Budget \$8.44; total..	50.40
Rev. Ph. Martin, St. Luke's Congregation, Knowles, Thanksgiving Offering for General Institutions \$6.46; St. Paul's Congregation, Brownsville, Thanksgiving Offering for General Institutions \$42.88; total .....	49.34	Rev. H. Woyahn, Grace Congregation, Waukesha, Mission Festival Offering for Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$7.00, Michigan Lutheran Seminary \$10.00, Home Mission \$50.00; total .....	87.00
Rev. Paul G. Naumann, St. Jacobi Congregation, Milwaukee, Collection for General Missions \$200.00, Lutheran High School \$2.25; Collection for General Missions \$50.00, Lutheran Children's Home \$50.00, Bethesda Home \$50.00; total .....	352.25	Rev. F. Zarling, St. Matthew's Congregation, Iron Ridge, Reformation Festival Offering for Student Support \$9.12, General Support \$9.12; Offering at 50th Wedding Anniversary of Mr. and Mrs. Wm. Kummerow for Student Support \$4.18, General Support \$4.18; from Mr. Herman Fischer for Lutheran Children's Home \$1.00; Collection for Every-Member Canvass \$3.00; Thanksgiving Offering for General Fund \$22.01; total .....	52.61
Rev. O. B. Nommensen, Zion's Congregation, South Milwaukee, Collection during November for General Fund .....	15.05		
Rev. C. A. Otto, St. John's Congregation, Wauwatosa, Collection for General Missions .....	300.00		
Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Collection during November for General Fund \$104.16, Lutheran High School \$29.25, Lutheran City Mission \$8.33, WTMJ \$8.33; total .....	150.07		
Rev. Rud. F. W. Pietz, St. John's Congregation, Thanksgiving Offering for General Fund \$17.38, WTMJ \$11.84; total .....	29.22		
Rev. M. F. Plass, St. John's Congregation, Oakwood, Collection for Synodical Reports \$10.00, General Institutions \$9.54; total .....	19.54		
Rev. Gerh. Redlin, Zion's Congregation, Allenton, Thanksgiving Offering for General Fund .....	37.61		
Rev. M. F. Rische, Davids Stern Congregation, Kirchhayn, Collection during November for Synodical Reports \$3.15, Theological Seminary \$30.00; total .....	33.15		
Rev. Ad. von Rohr, Peace Congregation, Hartford, Thanksgiving Offering for General Fund \$35.59;			

Summary

Budgetary .....	\$2,427.08
Every-Member Canvass .....	275.25
Non-Budgetary .....	331.67

Total .....

CHAS. E. WERNER,

Milwaukee, Wis., December 19, 1932. Treasurer.

MINNESOTA DISTRICT

November, 1932

Rev. W. G. Voigt, Acoma, Indian Mission \$16.27, Home Mission \$30.00, Negro Mission \$15.00; total .....	61.27
Rev. R. Polzin, Alma City, E. M. C. ....	10.50

Rev. R. Heidmann, Arlington, Dr. Martin Luther College \$20.00, Student Support \$40.00; total ..	60.00	Rev. E. G. Hertler, Hokah, General Support .....	3.30
Rev. R. Heidmann, Arlington, General Support ....	55.00	Rev. W. J. Schulze, Hutchinson, Synodic Reports \$30.00, General Institutions \$83.65, Home for Aged \$57.70, General Support \$112.55, Church Extension Fund \$2.00; total .....	285.90
Rev. J. E. Bade, Balaton, Theological Seminary \$34.50, E. M. C. \$2.00; total .....	36.50	Rev. A. Martens, Island Lake, General Support ....	7.45
Rev. J. E. Bade, Balaton, Twin City Mission .....	15.00	Rev. M. J. Wehausen, Johnson, Dr. Martin Luther College \$7.14, Negro Mission \$8.88, Poland Mission \$16.93, Twin City Mission \$20.00, General Support \$5.07; total .....	58.02
Rev. J. E. Bade, Balaton, Northwestern College ....	26.70	Rev. L. F. Brandes, Jordan, E. M. C. ....	148.00
Rev. Wm. Franzmann, Baytown, Synodic Administration \$20.00, Educational Institutions \$100.00, Missions \$100.00, Student Support \$10.00, Church Extension Operation \$20.00, General Support \$10.00; total .....	260.00	Rev. E. G. Hertler, LaCrescent, General Administration \$17.00, Indian Mission \$5.00, Negro \$5.00, Home \$15.00, General Support \$25.00; total ....	67.00
Rev. Wm. Franzmann, Baytown, E. M. C. ....	100.00	Rev. Paul W. Spaude, Lake Benton, E. M. C. ....	27.00
Rev. Wm. Franzmann, Baytown, Educational Institutions \$13.16, General Support \$7.46; total .....	20.62	Rev. Paul W. Spaude, Lake Benton, Home Mission	11.25
Rev. C. F. Kock, Belle Plaine, General Institutions	28.40	Rev. K. J. Plocher, Litchfield, General Institutions \$22.45, General Missions \$11.00; total .....	33.45
Rev. Jul. F. Lenz, Bremen, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$25.00, Michigan Lutheran Seminary \$15.00, Dakota-Montana Academy \$10.00, Home Mission \$75.74; total .....	175.74	Rev. W. P. Haar, Loretto, General Institutions ....	109.70
Rev. E. G. Hertler, Brownsville, General Support...	2.25	Rev. W. P. Haar, Loretto, E. M. C. ....	127.50
Rev. W. P. Sauer, Buffalo, General Missions \$43.76, Church Extension Fund \$13.37; total .....	57.13	Rev. W. P. Haar, Loretto, Home for Aged \$28.86, General Support \$60.00; total .....	88.86
Rev. W. P. Sauer, Buffalo, E. M. C. ....	2.00	Rev. O. K. Netzke, Madison Lake, General Support	2.60
Rev. R. Jeske, Caledonia, Supervision, Pro. and Pub. \$10.00, General Institutions \$53.95, E. M. C. \$19.00; total .....	82.95	Rev. M. J. Wehausen, Malta, Negro Mission \$3.12, Poland Mission \$2.19, Madison Student Mission \$3.00; total .....	8.31
Rev. R. Jeske, Caledonia, General Missions \$40.10, Student Support \$25.00, General Support \$25.00; total .....	90.10	Rev. A. Ackermann, Mankato, Lutheran Children's Friend Society .....	15.00
Rev. A. C. Krueger, Cedar Mills, General Administration \$25.00, Educational Institutions \$25.00, Home for Aged \$5.00, Missions \$25.00, General Support \$5.00; total .....	85.00	Rev. A. Ackermann, Mankato, General Administration \$10.00, Theological Seminary \$20.00, Northwestern College \$30.00, Dr. Martin Luther College \$30.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, Home for Aged \$10.00, Indian Mission \$20.00, Home Mission \$20.00, Poland Mission \$15.00, Student Support \$10.00, Church Extension Operation \$10.00, General Support \$11.09, E. M. C. \$45.65; total .....	252.74
Rev. A. C. Krueger, Cedar Mills, General Administration \$20.00, Educational Institutions \$20.00, General Mission \$10.00, Indian Mission \$10.00, Negro Mission \$10.00, Home Mission \$10.00; total ....	80.00	Rev. A. Ackermann, Mankato, Twin City Mission \$6.00, Lutheran Children's Friend Society \$3.00, Wheatridge \$1.00; total .....	10.00
Rev. Otto E. Klett, Centuria, General Support .....	8.00	Rev. C. A. Hinz, Mason City, E. M. C. \$11.50, Home Mission \$35.05; total .....	46.55
Rev. Otto E. Klett, Centuria, Home for Aged .....	11.00	Rev. T. E. Kock, Minneola, Missions .....	4.25
Rev. W. P. Sauer, Crawford's Lake, E. M. C. ....	8.00	Rev. Alvin Leerssen, Montrose, E. M. C. ....	3.00
Rev. W. P. Sauer, Crawford's Lake, Northwestern College .....	17.25	Rev. W. Frank, Morgan, Missions \$70.50, Indian Mission \$5.87; total .....	76.37
Rev. J. C. A. Gehm, Darfur, General Mission \$10.20, General Support \$6.26; total .....	16.46	Rev. J. Carl Bast, Morton, Home for Aged .....	10.00
Mr. Walter R. Uhlhorn, Secretary, Branch 717 A. A. L., Darfur, Negro Mission .....	10.00	Rev. F. Koehler, Nicollet, Dr. Martin Luther College \$11.25, General Support \$63.18; total .....	74.43
Rev. R. F. Schroeder, Dexter, Finance .....	23.80	Rev. A. Eickmann, Nodine, Educational Institutions \$75.00, Home for Aged \$20.00, Student Support \$25.00; total .....	120.00
Rev. R. F. Schroeder, Dexter, E. M. C. ....	98.00	Rev. R. A. Haase, No. Mankato, E. M. C. ....	7.00
Rev. C. J. Schrader, Echo, Northwestern College...	21.50	Mr. O. W. Krueger, No. Mankato, Theological Seminary \$15.00, Dr. Martin Luther College \$10.00, Home Mission \$30.00; total .....	55.00
Rev. C. J. Schrader, Echo, Dr. Martin Luther College .....	26.00	Rev. M. C. Kunde, Oronoco, Synodic Administration \$10.18, E. M. C. \$5.00; total .....	15.18
Rev. M. Schuetze, Ellsworth, Theological Seminary \$16.00, E. M. C. \$10.00; total .....	26.00	Rev. Henry Albrecht, Omro, Northwestern College \$21.00, Student Support \$20.00; total .....	41.00
Rev. P. Gedicke, Essig, Dr. Martin Luther College.	9.00	Rev. Henry Albrecht, Omro, Student Support .....	40.00
Rev. Karl A. Nolting, Frontenac, E. M. C. ....	68.00	Rev. M. C. Kunde, Pine Island, General Administration .....	14.97
Rev. Karl A. Nolting, Frontenac, Indian Mission \$5.00, Home Mission \$10.00, Negro Mission \$5.00, Poland Mission \$5.00, School for Deaf, St. Paul \$5.00, Deaf Mute Institute, Detroit, \$5.00, Bethesda Lutheran Home \$5.00, Home for Aged, Belle Plaine, \$5.00, Twin City Mission \$5.00; total .....	50.00	Rev. Geo. W. Scheitel, Potsdam, Dr. Martin Luther College \$15.00, Student Support \$10.00, General Support \$15.00, E. M. C. \$78.00; total .....	118.00
Rev. Hy. Boettcher, Gibbon, Synodic Administration \$5.00, Educational Institutions \$10.00, General Missions \$10.00, Indian Missions \$5.00, Negro Mission \$4.55; total .....	34.55	Rev. Edw. A. Birkholz, Redwood Falls, Missioins..	25.50
Rev. T. E. Kock, Goodhue, E. M. C. ....	15.00	Rev. Aug. Sauer, Renville, General Support .....	17.80
Rev. T. E. Kock, Goodhue, General Support .....	3.00	Rev. Aug. Sauer, Renville, General Support.....	12.75
Rev. T. E. Kock, Goodhue, E. M. C. ....	3.00	Rev. Aug. Sauer, Renville, E. M. C. ....	23.00
Rev. T. E. Kock, Goodhue, Home Mission .....	44.69	Rev. Aug. Sauer, Renville, Supervision, Pro. and Pub. \$14.50, General Missions \$15.75; total .....	30.25
Rev. F. W. Weindorf, Grace, Goodhue, General Mission .....	20.00	Rev. H. C. Nitz, Rockford, E. M. C. ....	17.50
Rev. F. W. Weindorf, St. John's, Goodhue, General Mission .....	39.93	Rev. Otto E. Klett, St. Croix Falls, General Support	7.00
Rev. Wm. Franzmann, Grant, Lutheran Children's Friend Society, \$10.00, Twin City Mission \$10.00; total .....	20.00	Rev. Otto E. Klett, St. Croix Falls, Home for Aged	10.00
Rev. Jul. F. Lenz, Hammond, Theological Seminary \$2.26, Northwestern College \$1.00, Dr. Martin Luther College \$1.00, Home Mission \$5.00; total .....	9.26	Rev. G. A. Ernst, St. Paul, Synodic Administration \$72.18, Educational Institutions \$200.00, General Missions \$200.00; total .....	472.18
Rev. A. H. Baer, Hastings, E. M. C. ....	20.00	Rev. C. P. Kock, St. Paul, E. M. C. ....	65.54
		Rev. C. F. Bolle, St. Paul, Missions .....	50.00
		Rev. J. Plocher, St. Paul, Educational Institutions \$200.00, General Missions \$200.00, Indian Mission \$100.00, Church Extension Fund \$6.50; total .....	506.50

Rev. A. C. Haase, St. Paul, General Institutions \$45.00, Home Mission \$46.48, Twin City Mission \$5.00; total	96.48
Mrs. H. A. Larsen, Treas., St. Paul, Twin City Mission	5.00
Rev. G. R. Schuetze, Seaforth, Home Mission	3.57
Rev. G. R. Schuetze, Sheridan, Home Mission	34.48
Rev. Wm. C. Albrecht, Sleepy Eye, General Administration \$41.20, General Institutions \$75.00, Indian Mission \$40.00, Negro Mission \$30.00, Home Mission \$75.00, Poland Mission \$20.10, Student Support \$42.25, Church Extension Operation \$47.95, General Support \$26.40, Home for Aged \$10.00; total	407.90
Rev. Wm. C. Albrecht, Sleepy Eye, General Support	68.00
Rev. O. K. Netzke, Smiths Mill, Dr. Martin Luther College	10.15
Rev. O. K. Netzke, Smith's Mill, E. M. C.	20.00
Rev. Henry Albrecht, Taunton, Dr. Martin Luther College	4.00
Rev. Henry Albrecht, Taunton, General Support	3.00
Rev. A. Martens, Tyler, Home Mission	5.75
Rev. R. Jeske, Union, Supervision, Pro. and Pub. \$2.50, General Institutions \$18.00, E. M. C. \$17.30; total	37.80
Rev. R. Jeske, Union, General Missions \$12.75, Student Support \$6.00, General Support \$6.00; total	24.75
Rev. Paul W. Spaude, Verdi, E. M. C.	10.00
Rev. E. G. Fritz, Wellington, Student Support \$25.00, General Support \$25.00; total	50.00
Rev. E. G. Fritz, Wellington, E. M. C. \$7.50, General Institutions \$56.00; total	63.50
Rev. Karl A. Nolting, West Florence, General Administration \$2.92, E. M. C. \$15.50, Indian Mission \$5.00, Home Mission \$10.00, Negro Mission \$5.00, Poland Mission \$2.00; total	40.42
Rev. A. W. Saremba, Weston, Dr. Martin Luther College	27.50
Rev. Aug. Sauer, Winfield, General Administration	13.00
Rev. C. W. A. Kuehner, Winthrop, E. M. C.	22.85
Rev. C. W. A. Kuehner, Winthrop, Synodical Reports \$8.00, Indian Mission \$20.27; total	21.07
Rev. Carl G. Schmidt, Wood Lake, Northwestern College	25.35
Rev. Carl G. Schmidt, Wood Lake, Dr. Martin Luther College \$17.70, E. M. C. \$100.00; total	117.70
Rev. Carl G. Schmidt, Wood Lake, Church Extension Fund	6.00
Rev. M. C. Michaels, Woodville, Wis., General Institutions \$14.00, General Missions \$18.00, E. M. C. \$15.00; total	47.00
<b>Total</b>	<b>\$6,136.72</b>

SUMMARY

Every-Member Canvass	\$1,123.34
Budgetary	4,903.38
Non-Budgetary	110.00
<b>Total</b>	<b>\$6,136.72</b>

H. R. KURTH, District Treasurer.

NEBRASKA DISTRICT

Rev. Im. P. Frey, Hoskins, General Administration	9.57
Rev. L. C. Gruendemann, Witten, General Missions	39.47
Rev. H. Hackbarth, Mission, General Administration	3.03
Rev. Wm. P. Holzhausen, Gresham, General Administration	15.33
Rev. E. F. Hy. Lehmann, Firth, General Administration	100.00
Rev. F. Miller, Mc. Neely, Home Mission	29.52
Rev. W. H. Siffring Brewster, General Institutions \$10.00, General Missions \$10.00, General Support \$9.06	29.06
Rev. H. H. Spaude, Surprise, General Missions	8.00
Rev. L. A. Tessmer, Burke, Home Mission	7.85
Rev. J. Witt, Norfolk, Synodical Administration \$50.00, General Institutions \$200.00, General Missions \$200.00, Students \$15.00, Church Extension Fund \$50.00	515.00
Rev. J. Witt, Norfolk, from Mrs. Henkel for Mission	50
<b>Total</b>	<b>\$ 757.33</b>

General Administration	\$ 127.93
Synodical Administration	50.00
General Institutions	210.00
Students	15.00
General Missions	257.97
Home Mission	37.37
Church Extension	50.00
General Support	9.06
<b>Total</b>	<b>\$ 757.33</b>

Every-Member Canvass

Rev. H. Hackbarth, Mission	\$ 46.22
Rev. H. Hackbarth, Valentine	4.55
Rev. R. F. Bittorf, Winner	10.00
<b>Total</b>	<b>\$60.77</b>

Norfolk, Nebr., November 1, 1932.

\* \* \* \* \*

Rev. W. Baumann, Plymouth, General Institutions \$25.00, General Missions \$25.00	50.00
Rev. R. F. Bittorf, Winner-Hamill, Home Mission \$7.00, Poland Mission \$1.23	8.23
Rev. M. A. Braun, Herrick, General Administration	38.94
Rev. Im. P. Frey, Hoskins, Thiensville \$11.90, General Support \$24.81	36.71
Rev. Im. P. Frey, St. Paul and Bethlehem, Stanton, General Missions	15.85
Rev. H. Hackbarth, Mission, General Administration	17.21
Rev. Wm. P. Holzhausen, Gresham, Reports \$8.70, Indians \$5.75	14.45
Rev. E. A. Klaus, Stanton, Home Mission \$26.25, General Support \$36.00	62.25
Rev. W. A. Krenke, Grafton, General Mission \$49.38, Indians \$4.08, Negroes \$2.70, Home Mission \$5.68	61.84
Rev. F. Miller, McNeely, General Administration	1.24
Rev. E. C. Monhardt, Clatonia, Students \$48.10, General Support \$50.00, Memorial Wreath for Orville Kracke for Church Extension \$17.00	115.10
Rev. A. Schumann, Garrison, Home for Aged \$5.00, Students \$9.00, General Support \$8.70	22.70
Rev. L. A. Tessmer, Burke, Home Mission	2.75
Rev. G. Tiefel, Hadar, General Administration	109.00
Rev. W. F. Wietzke, Shickley, General Institutions	8.00
Rev. V. Winter, Batesland, General Missions	16.74
Rev. J. Witt, Norfolk, General Institutions \$50.00, General Missions \$55.00, General Support \$75.00	180.00
<b>Total</b>	<b>\$ 761.01</b>

General Administration	166.39
Synodical Reports	8.70
General Institutions	83.00
Thiensville	11.90
Students	57.10
Home for Aged	5.00
Indian Mission	16.83
Home Mission	34.68
General Mission	161.97
Church Extension	17.00
General Support	194.51
Negro Mission	2.70
Poland Mission	1.23
<b>Total</b>	<b>\$ 761.01</b>

Every-Member Canvass

Rev. R. F. Bittorf, Winner	2.50
Rev. V. Winter, Batesland	7.50
Rev. L. A. Tessmer, Carlock	14.50
Rev. W. F. Wietzke, Shickley	28.90
Rev. W. Baumann, Plymouth	12.00
Rev. A. Schumann, Garrison	12.00
Rev. Wm. P. Holzhausen, Gresham	7.00
Rev. L. Gruendemann, Witten	7.00
Rev. R. C. Horlamus, Broken Bow	3.00
Rev. W. A. Krenke, Grafton	25.00
Rev. E. J. Hahn, Naper	65.55
<b>Total</b>	<b>\$ 184.95</b>

DR. W. H. SAEGER.

Norfolk, Nebr., December 5, 1932.

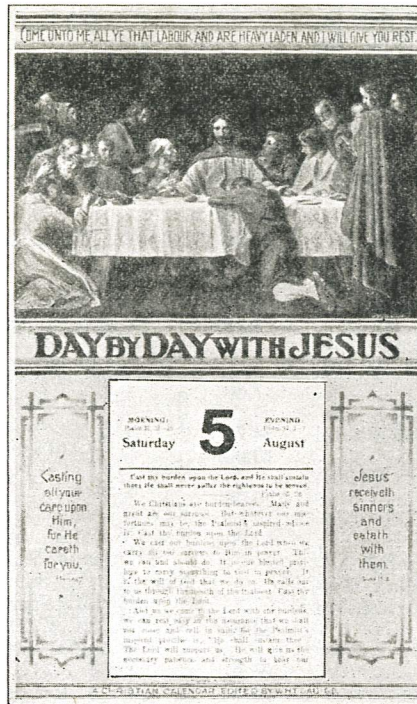
**Christlicher Hauskalender für 1933**  
 Abreißkalender für das christliche Haus.  
 (Importierte Original-Ausgabe.)



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

Preis: 60c.

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



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

Price: 60c.

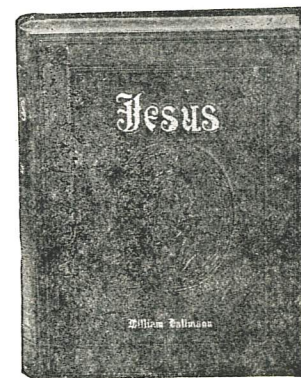


**Der Heiland.**

Den vier Evangelien nachgezeichnet.

Ein Prachtwerk, Großoktav-Format mit Rotschnitt und Futteral, mit 60 vollseitigen Illustrationen nach Darstellungen und Gemälden der berühmtesten Maler aller Zeiten. — Eine Karte von Palästina und eine Zeittafel.

Vollausgabe. \$3.00 portofrei.



**JESUS**

His Words and His Works  
 According to the Four Gospels

By William Dallmann, D. D.

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

**Northwestern Lutheran Annual**  
 (Wisconsin Synod)

Price: Single copies, 15 cents

**Gemeindeblatt-Kalender**

(Wis. Synode)

Einzel 15c

**Ev.-Luth. Hausfreund-Kalender**

von M. Willkomm

Preis 20c

**Announcing Lutheran Edition — 1933 Scripture Text Calendar**



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

Der Bibeltext-Kalender ist auch in Deutsch zu haben.

**9 Special Features**

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

**To All Lutherans**

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

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

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