

# 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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## A "DEPRESSION" PRAYER

"If My people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land." 2 Chr. 7:14.

"There was no hire for man, nor any hire for beast." Zech. 8:10.

"Fear not, O land, be glad and rejoice, for the Lord will do great things." Joel 2:21.

"Bring ye the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there will not be room enough to receive it." Mal. 3:10.

O mighty Maker of the earth and Heaven,  
Thou Who hast made us in Thine image blest,—  
Whose Father-hand all gifts to us has given,  
In Whom alone our souls find peace and rest,  
We come to Thee, bowed down in deep contrition,  
With trembling knees in prayer we seek Thy Face.  
Thou knowest all! Behold our sad condition;  
Forgive our sin, and cleanse us by Thy grace.

Thy sun beamed down to show Thy love so tender,—  
The fertile earth drank in Thy rain and dew.  
Rich harvest-fields adored Thee in their splendor,—  
And grateful birdlings sang Thy praises, too.  
But we, Thy people, took Thy gifts for granted,  
How oft we honored Thee with lips alone!  
Our songs and prayers, — the praises that we chanted  
Had no heart-incense rising to Thy throne.

We did not bring Thy store-house tithes before Thee,—  
We did not give as Thou didst prosper us.  
We did not with our hearts and gifts adore Thee.  
How could ungrateful stewards treat Thee thus?  
And now, our boasting o'er, our spirits broken,  
We turn from mortal help, and come to Thee.  
Thou who in by-gone years to us hast spoken,  
O speak again, and hear Thy people's plea!

We come to Thee, our many sins confessing,  
O blot them out for Jesus' sake, we pray!  
And open Heaven's windows wide in blessing;  
Without Thy help, we perish by the way.  
Thou canst restore the years by locusts eaten, (Joel 2:25)  
Locusts of envy, avarice, and pride.  
Behold us, helpless, poor, defeated, beaten, —  
We come to Thee! There is no help beside!

Ah, once in visioned scene Thy prophet holy  
Saw times devoid of hire for man or beast, (Zech. 8:10)  
In arms of mortal flesh we trusted solely,  
Till with the whirl of wheels our boasting ceased.  
With hoarded sheaves our granaries are bursting,—  
Still famished children cry to Thee for bread!  
Unsheltered thousands, ragged, hungry, thirsting,  
Behold the future days with fear and dread.

Like Babel's tower our mighty castles crumbled,  
All vanquished lie the hopes on which we built.  
Thy Spirit through Thy Word our hearts has humbled,—  
Reward us not, according to our guilt.  
For Jesus sake, give ear to our confession,  
For His dear sake, let not our prayer be vain.  
As His dear Hands clasp Thine in intercession,  
Forgive our sins, and heal our land again!

We vow this day, that if Thou wilt deliver  
The land we love from every blighting curse,  
We shall give thanks to Thee, Thou gracious Giver,  
Not with mere words, but with the heart and purse!  
And knowing well that Christ's return is nearing,  
Let us send out Thy heralds near and far,  
And watch and pray, awaiting His appearing,  
Till we behold the Bright and Morning Star!

Anna Hoppe. Milwaukee, Wis.

## THE FOURTH PSALM

(Continued)

Verses 2 — 3

### David's Appeal to His Enemies

From his appeal to God David turns to men. From Him to whom he had so confidently appealed for the vindication of his righteous cause, supporting his request by the experiences of mercies he had made in the past, the King of Israel addresses himself to those who were engaged in persecuting him. And while the mighty and merciful God, the God of his righteousness, had been the object of his appeal, his bitter and inveterate enemies now become the burden of his prayer.

It is worthy of notice, however, that David does not cry to God for vengeance on his enemies. He does not ask to have them crushed and annihilated from the face of the earth. Not forgetting that he is a monarch, the father of his country, whose heart goes out to his beloved people, and therefore is lifted above the littleness of personal resentment, he tries to win over the subjects who have rebelled against him, earnestly seeking to bring them to a better mind. His prayer for his foes is, therefore, an earnest appeal to them to return to God Himself, and thus again become loyal subjects of his government. How and in what manner the Psalmist makes this appeal is indeed instructive, and will, in its application, prove beneficial and inspiring.

"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."

Rev. C. Buenger, Jan. 34  
5026 19th Ave.

"Ye sons of men." Doubtless David has in mind Absalom and his followers, all the nobles of the land who were in league with him in the rebellion against the King, men of high rank, for this the term "sons of men" often implies. Luther translates, "Liebe Herren," and in the margin he calls them "Ihr grossen Hansen." Vividly picturing these men of rank the sacred poet calls upon them in strong distinction from God to whom he had just made his solemn appeal. God is the righteous God, he would say, the great and merciful God, the mighty Protector, the Deliverer from distress, upon whom, therefore, I may confidently rely and count upon His love and kindness and justice and protection. But what be you, ye sons of men? Vain, unrighteous, rebellious, depraved and wicked. What may I expect from you but hatred and injustice, the seditious act of robbing me of my scepter and crown, and the malefaction of reducing me to the lowest conditions of beggary and want?

"Ye sons of men," ye men of high degree and power, ye nobles flourishing in abundance and in the midst of luxury, what be ye in the sight of God, but vain, impotent, vanishing creatures, children of the dust? Why, therefore, should I be afraid of you? Shall such powerless beings in God's presence cause any anxiety as to my existence and wellbeing?

"O ye sons of men, how long will ye turn my glory into shame?" David's glory was his honor, or what became his rank and station, his dignity as King. That his enemies endeavored to turn into disgrace; to rob him of his royal rank, to deprive him of his regal rights and power, in a word, to depose him as King. And David dismally asks them how long and to what extent will you thus persecute me? Will you never cease in these your rebellious sentiments and actions? Remember, the dignity of King has been bestowed upon me by God himself; He has set me on the throne of Israel. In endeavoring, therefore, in your perverse obstinacy, to deprive me of that dignity you are resisting God's ordinance and turning His own glory into shame.

And "how long will ye love vanity, and seek after leasing?" The vanity here mentioned points to the idle course David's enemies were pursuing. They were beating the air, and in pursuit of a thing of no value. Their entire career had no other foundation than their foolish conceits and settled malice; hence their hopes would never be realized. And as to leasing spoken of here that is an old Saxon word signifying falsehood or lying, and it doubtless refers to the falsehoods with which opposition to David was cunningly conducted. Do we not remember how deceitfully Absalom had formed the design of depriving his father of his crown? Read 2 Sam. 15:7, 8, and mark what he is speaking to the King, after he had stolen the hearts of the men of Israel. "I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron. For thy servant vowed a vow

while I abode at Geschur in Syria, saying, If the Lord shall bring me again to Jerusalem, then I will serve the Lord. And the King said unto him, Go in peace." "How long will ye seek after leasing?" asks David. Beware, lying and falsehoods will surely avenge themselves and bring misery on the hearts of those who perpetrate them.

The Psalmist marks the close of this paragraph with a *Selah*. It is a pause, with a meaning. It probably means — "Think of that." We do well to follow the suggestion and pause for a moment, in order to consider

#### The Lessons Derived from David's Appeal to His Enemies

"O ye sons of men." Accepting the term "sons of men" in the sense stated above we may cry out, O ye, who think yourselves mighty and wise and great, who regard themselves as model men, ye "grossen Hansen" as Luther calls them, consider your relation to God. He is the mighty Creator and Lord of the universe, but what be ye in His sight but small and impotent creatures? God is the righteous and holy one, but what be ye men of high degree but poor, miserable sinners, vile and liable to any deed of injustice and crime? Ye men of the world who have been boasting of your wealth and prosperity before the present world crisis, who have exultingly said, for instance, this country of ours with its riches and natural resources will never see the day on which stark poverty shall stare into the face of the multitudes — what state has it come to? Where is your enlightenment so much boasted of, your social, economic and political wisdom, where the glorious civilization of the twentieth century you have been lauding as the highest product of man, as an efficient means which shall do away with all wars and poverty and economic distress, and bring about a world of peace and prosperity? Where is it? and what has it accomplished? As we look at the distressful and turbulent situation obtaining in the world, and in our country in particular, to-day, we see no rays of hope for a better future as yet. All is in a state of uncertainty and helplessness.

"O ye sons of men, how long will ye love vanity, and seek after leasing?" How long will you pursue a course which must fail in the end? How long will you be seeking that which proves a delusion, a deceit, a falsehood and lie? Remember, the more stupendous the fabric of falsehood and wickedness, the more terrible the crash, when it shall come tumbling down on those, who have reared it, and to this it has plainly come now. A moral, social and economic collapse is perceptible everywhere. Not only is the whole fabric of modern civilization crumbling, but men are beginning to lose all confidence in the moral and social order of to-day. How long will you, then, continue to be deceived in your own vanity and falsehood, O ye sons of men?

Again, applying the term "sons of men" in a general way to apostate men we may well ask, how long will you turn the glory of God into shame? St. Paul charges the ungodly and unrighteous of men with changing the glory of God into shame, Rom. 1:23, and so do all wilful sinners by disobeying the commands of His law, despising the offer of His grace, the Gospel of His dear Son Jesus Christ, and giving that affection and service to the creature, which are due to God only, glorifying man and his achievements instead of the Creator of the universe. O how the sons of men, how all those who ridicule and reject the Word of God, and trust in themselves and in their own powers, seeking only those things which are beneath, portioning themselves with the wealth and pleasure of this world — how they do turn God's glory into shame! O ye sons of men, how long will you do this? Will you never be wise for yourselves, never consider the things which belong unto your peace (Luke 19:42). O return unto the Lord your God! Return ye, humbling yourselves before the righteous and holy God in true repentance. There is no other way of deliverance and salvation than by repentance of sin and faith in Jesus Christ, the only Savior; and this holds good for all men in every description of misery and distress, even for nations and peoples like our own in its present moral, social and economic collapse. "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you," — that is the only salvation of the trying problems which confront the world to-day. As David of old calls upon his formidable enemies to return unto God in repentance, so do we conjure our apostate nation and people to know and realize the day of its visitation, and not to continue impenitent, and run headlong into their own perdition, but rather to turn and live by accepting the Gospel — grace, and thus secure their spiritual and temporal welfare.

Such solemn appeal to the sons of men may well repay the Selah of the Psalmist — i. e., "Think of that!"

#### A Further Ground for Such Appeal

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

David still appeals to the "sons of men," his enemies, and he calls their attentions to a most important fact, which serves as a reason why they should desist from persecuting him, or as a reason why they should become godly. "The Lord," he says, "hath set apart him that is godly for himself." It is generally supposed that these words refer to David's designation to the throne. He was chosen of God to be King of Israel. We know in what striking manner it was done. God refused all the other sons of Jesse, saying to Samuel respecting Eliab, "Look not on his countenance or on the height of his stature; because I have

refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7. But He chose David, the youngest of Jesse's sons. Who was tending to the sheep-folds on the plains of Bethlehem, saying to Samuel when David had been sent for, "Arise, anoint him: for this is he."

Thus David was chosen of God for the throne of Israel, "The Lord hath set apart him that is godly for himself." God chose David as one whom he knew to be well affected toward Himself and toward men.

But to set apart implies more than mere choosing. It includes, in David's case, his anointing to his office by God's command, and the consequent presence and power of God's spirit, qualifying him for his office as the ruler in his Kingdom. Hence David reminds his enemies that they are engaged in a perilous undertaking, for they are fighting against God himself. And he would not merely warn them of peril, but invite them to a new and better life. He virtually says, You have loved vanities and lies. All has failed. Come and I will show you a more excellent way. Return to God, and receive his blessings. You shall never perish, if God is on your side. Nor is this all. "The Lord will hear when I call unto him." My prayers are a safe bulwark against all hostile forces. So take heed of this, relinquish your animosities, and seek the mercies of God instead.

What a glorious lesson again is taught us here by David's appeal to his enemies! We Christians are the chosen people of God. He has set us apart for himself. True, not on any merit of our own as being worth more in His sight than others, but He has chosen us in His Son Jesus Christ. In Him we are God's anointed people, designated for His own great purposes to serve Him in blessedness and righteousness. Hence, in the struggles and conflicts of this life, and amidst the assaults of enemies, we need not fear, for God is on our side, whose comfort and protection we may ever seek in our prayers. "The Lord will hear when we call unto him." And even as to the return of our enemies to God we may call on them without compromising our dignity as Christians not only to desist from their animosities, but to seek true wisdom in embracing the service of God, and in securing the blessings vouchsafed to the godly, the merciful, the upright.

J. J.

(To be continued)

#### COMMENTS

**This Depression** This depression has aroused very much thought. In a veritable Babel of voices, this thought comes to us day after day. The din almost benumbs one's senses.

Many causes have been discovered, but there is no agreement as to which of these is truly the cause of our troubles. Usually a man finds the cause in some

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other individual or in a class of citizens to which he does not belong.

Mistrust is in the air; feelings run high; mutterings and threats are heard. Losing their sound judgment, men are swayed to commit acts that are unlawful and, therefore, must be unfruitful of good; acts of which they will be ashamed when our hysteria will have subsided.

As numerous as the causes found are also the remedies that are proposed. "Ocracies" and "isms" of all kinds abound, and almost every proposal is sure to meet favor with some one.

Some believe that human life will have to be revolutionized entirely and that a new order of things is demanded. Others are willing to content themselves with doctoring up the present system. There will no doubt result a lot of hasty legislating. Men are indeed as sheep that have no shepherd.

**Prof. Einstein to the Rescue** And yet there are those who offer us their leadership. If newspaper reports are to be relied upon, Prof. Einstein plans to come to our rescue. He is forming a committee of twenty-five men, six of these to be chosen from the United States." Only persons of great intellectual stature, international renown and liberality of views, will be selected. And "this committee will raise its voice whenever mankind is confronted with grave problems." "It will take action whenever the peace of the world is jeopardized or whenever acts of grave injustice have been committed." Surely that time is now; and the present problem of the world is certainly perplexing enough to warrant the most intense application of the greatest minds among men. So we may assume that Prof. Einstein's committee of intellectual and liberally minded men picked after the manner of the Rotarians will soon be heard from.

And yet we somehow do not feel relieved. There come to our mind the words of the 146th Psalm: "Put not your trust in princes, nor in the son of man,

in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Have we not yet learned the lesson? Our intellectual giants have tottered and fallen. Our advancement in human science has not led us into the light. Our mighty captains of industry have wrecked their ships, leaving those that trusted in them floundering in the breakers of the depression. Truly, human knowledge, wisdom, foresight and power have been utterly put to shame.

What is still worse, man's confidence in man has been greatly impaired. Day after day there comes to us the story of fraud, embezzlement, greed, ruthless selfishness and gross unfaithfulness, on the part of men whom others had trusted implicitly. Investigators are busy and the mills of the courts are grinding daily while the wheels of industry are standing still and workmen are unable to find employment.

No, the proffer of human help cannot bring relief to our heart. Human intelligence will not save us. In fact, the qualifications for membership in the committee, "great intellectual stature and liberality of views," sound ominous to us. Again, human reason, and, the expression "liberality of views" seems to indicate, human reason unfettered by faith, yes, asserting itself over against faith. A sorry leadership, that which would lead us forward on the very road that has brought us to where we are to-day.

**Back to God** No, give us leaders who exhort us to turn about, whose cry is, Back to God in faith.

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God:

Which made heaven, and earth, the sea, and all that therein is; which keepeth truth forever:

Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth prisoners;

The Lord openeth the eyes of the blind: the Lord raiseth up them that are bowed down: the Lord loveth the righteous:

The Lord preserveth the strangers: he relieveth the fatherless and widow: **but the way of the wicked he turneth upside down.**

**The Way Back** And the way back to God is not that of man's endeavor to make himself better, nobler, or unselfish, and pure. The appeal to man's "better nature" is entirely vain. Our wickedness and our sins accuse us before God, and by no effort of ours will the debt ever be paid and the wrath of God removed from us. There is only one way back to God. Peter points us to it: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

To those who are washed in the Blood of the Lamb, who are justified before God by the righteousness of

Jesus Christ, belong all the gracious promises of God's love, promises first of spiritual blessings but no less of the blessings of this life on earth. They are under the fostering care of the loving, faithful Father in Heaven. They have access to him by prayer; they possess, as it were, the key to his treasure chambers. For their sake God spares a land and fills it with his gifts.

Let the citizens of our country, let the people of all lands, follow the leadership of those who in the name of God preach repentance and faith in Jesus Christ. That is the way out of our misery and the road to true happiness.

**A New Order of Things** And in this manner the new order of things, for which men are blindly groping and vainly hoping, comes about in reality, that is, as far as men truly accept the Gospel and through Christ return to God.

The human heart is by nature cruelly selfish. Every day teaches us this sorry fact. And it makes no difference under what political or economical system man lives, he is the same everywhere. Leadership that does not change a man's heart may achieve an apparent, temporary effect, but its failure will soon become evident. The only power that is able to transform the human heart is the power of the Gospel. Where Christ through the Holy Spirit enters into the heart that which is of man is overcome and the love of Christ begins to reign. And that is the divinely created new order of things that brings about a complete change in the life of a person: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

No one will deny that conditions would not be what they are now if men had walked with each other in love.

What laws and regulations cannot do, love can do and does. Love does not wait for great movements and changes; it begins to work immediately where it finds opportunity. We frequently hear how it has found a way to ameliorate conditions in these trying times. Creditors and debtors, mortgagors and mortgagees, have come to an understanding. Employers have lightened the blow to their men; fellow-workers have arranged to share the burden with each other; and the helping hand of those has gone out to supply the needs of the less fortunate. Love is at work; and it is effective.

Life is, after all, the sum of little things. Change the relation between man and man to one of love and kindly understanding and helpfulness, and you are contributing effectively towards the general good.

"If ye know these things, blessed are ye if ye do them."

J. B.

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**Sex Problems vs. Chastity** Dr. Herbert W. Gates of Boston, head of the edu-

cational work of the Congregational Christian United Church, at a church meeting of the First Congregational Church at Evanston demanded "in place of the effort to create a vague piety which gives unreal answers to real problems of youth, that the churches come to earth and face youth problems as real things." Thus the Chicago Tribune.

These youth problems Dr. Benjamin S. Winchester has gathered into a manual in the form of questions asked by Mary and John, into which we need not enter in detail. They can all be viewed in the light of John's question: "Just what wrong is there in secret sins?"

The method advocated by Dr. Winchester denies that these questions can be answered by some rule of thumb system. On the contrary it provides that separately organized groups of boys and girls, through wise leadership, are to be led not only to ask but also to face their own queries bearing on their relationships.

How enamored these modern religious teachers are of the term "leadership!" They use it continually in their pronouncements. It is typical of their belief that all human errors can and must be corrected by human agencies and powers. As they have turned away from the Lord God as the only savior from sin, they appeal to sinful men to do the saving of the race. Nor are they discouraged by the repeated failures of their human leaderships.

This, too, is not a case for "leadership," but a matter of religious training for the habit of mind and soul and body called chastity. This chastity is a Christian virtue, engendered in the heart of men, young and old, by the faith in the pure and spotless Lamb of God, Jesus the Christ, and kept by this faith in Him and the love for Him as well as the love for the fellow man. They know themselves to be the temple of God, and that the Spirit of God dwells in them, and that this temple must not be defiled, 1 Cor. 3:16, 17. They therefore heed the injunction of St. Paul to Timothy: Flee also youthful lusts, 2 Tim. 2:22; 1 Thess. 4:4, 5. They watch the heart out of which proceed evil thoughts, they know that to look upon a woman to lust after her is the sin of adultery, Matt. 5:28. They know how to purify their souls "in obeying the truth through the Spirit," 1 Pet. 1:22. Hence they will, by the aid of the Spirit in His word, planted in the hearts, be able to refrain from "corrupt communication," Eph. 4:29. They will not be "ravished with a strange woman" Prov. 5:20, nor "assemble themselves by troops in the harlots' houses," Jerem. 5:7.

It is the fear of the Lord which alone can prevail against the licentiousness of the present age, that alone can so purify the heart and fortify it against the vile temptations to fleshly lusts surrounding us on all sides, that they remain chaste and pure before and

after marriage. And again, only tactful and truly chaste teaching by the parents and the ministers of the Gospel can accomplish this. No salacious painting on the wall of the manifold forms of impurity can do this. Z.

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Protestant Missions have been the subject of an extended investigation by a laymen's commission under the leadership of Prof. Wm. E. Hocking of Harvard University, after an inquiry financed by John D. Rockefeller, Jr. The first of three major alterations proposed, as the Chicago Tribune reports, in the report of this commission is a change in the theology underlying foreign missions from the old evangelistic concept of "saving the heathen" to a more modern "humanism." The second change proposed is a merger of all Protestant foreign mission properties, and the third, a centralized government for the missions of all denominations.

Dr. Robert E. Speer of New York, Presbyterian mission leader, attacked this report. He said: "This report criticises the great missions of our churches because they are over evangelistic. Almost every reference in it is deprecatory to evangelism. Yet think back to the day centuries ago in Rome, when a band of men set out to visit the little groups organized here and there by St. Paul."

"Think what would have happened had they determined that these little churches contained nothing that was of value for future generations. In them was a force that would reform the world, built up by word of mouth — by evangelism."

We agree with Dr. Speer on this. Possibly, however, St. Paul and his devoted band of missionaries was spared the trial of having their fields visited and judged by a commission, which was looking only for outward results and which was actuated mainly by a desire to save money by eliminating competition. If the missionary efforts in heathen lands or anywhere else are to confine themselves to a "humanism" that merely believes in a God, then missionary labors are unnecessary. For in all heathen countries may be found all manner of beliefs in a God, be he who he may. Who foist the belief of our particular God upon these men, who are perfectly happy and contented with their own gods? Useless effort!

Wiping out all denominational lines may be necessary for the elimination of so-called waste of money and men — as the modern cry is to-day. Amalgamation, unification, organization to save men and money is the practice of the day, although we are reaping some of its after-effects in the financial troubles besetting us. We may soon have technocracy in the church, when we all shall be happy with little or no effort. Z.

— To be ever sincere and true is a great asset to life.

## 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)

Who shall be called? — The pastor must be a Christian! He must possess the right and living faith in His Redeemer! He must be a twiceborn man! Imagine a Nicodemus in the pulpit, who is not born again! He must not be a rubberstamp, a good yes-ser. He must be a guide to Jesus, numbered with us. It must be one to be ordained to be a witness with us of His resurrection. Everyone coming in contact with him must take knowledge of him, that he has been with Jesus. You can't change lives unless you have been changed. How we can find these things out? This is ascertained through examination, confession, testimony, colloquium. 1 Tim. 3:10 the Holy Ghost cautions "and let these also first be proved, tried and tested, then let them use the office of a deacon, being found blameless." Chapter 5 verse 22 of the same letter we read "never be in a hurry to ordain a man, do not make yourself responsible for the sins of another man, keep thyself pure." Be on guard that not every Tom, Dick and Harry, who comes to you, or is dropped from the roll call of other synods, or who ran away from the ministry, or who belongs to no synod and is without training, is ordained and placed among you. The preacher must be apt to teach, be blameless not sinless, fit. What a blessing is the honest minister sincere and trustworthy, loving Jesus! What a pain and poison a hired man who climbeth up some other way, who is after the filthy lucre and wants a job!

No pastor, wherever he be should be called away in an easygoing, I don't care what becomes of the church spirit. If the knowledge is on hand that harm will befall the people in the church after the pastor is gone, he should not go but remain. Ministers and missionaries in new fields ought not to be called away, because the mission always suffers and is set back. It is not fair to make a ruling that only pastors of our synod dare to be called. The president of districts, or of the Mission Board, or pastors, who reside in the neighborhood of a vacant parish, may be approached for advice and instruction. In council there is strength. The Apostle did this, when they came together, to elect Matthias. They talked it over most prayerfully. Titus gave advice how to supply pastors for the cities in the island Crete. Let us not in any way violate this good order and kill this helpful custom. Someone has said that humility, wisdom, and respect for the whole body of believers should prompt us to do this. It is one of those good church customs, like fasting and bodily preparation in the Holy Com-

munion. We are not only to seek the advice and admonition of Synod's officers, but also and above all follow the same, or sincerely and earnestly think through all their objections and weigh their words in prayer before we go out and play and practice our mistakes and selfwill. Keep your nose out of the other man's business.

For there are ministers, who should take a course in a school for at least ten years, which teaches them how to mind their own business. Ministers must be elected and not injected. They must not be thrown into a congregation, like Jove threw a king to the frogs in the pond, as the fable tells us. No official should be confronted in a congregation with the sudden remark: "we already have our man." We are told that. — Result? — Confusion. Confusion more confounded! Congregations often lose their pastors, because the wrong man was called and elected. The church is thus hampered, handcuffed and manhandled. Christian love demands a consideration of officials. What an abuse of God's order, when a committee goes from city to city and listens to this and that pulpiteer and then gets a sounding board for their expensive labors! — Are not the officials supposed to be acquainted with the qualities and qualifications of the pastors and the status of the various churches? — We are sure that they will act most conscientiously in these matters! Someone has said: "O Lord! If all parties and persons concerned would be more conscientious in proposing candidates and nominating them there would not be so much change and migration in pastorates and parishes, mission fields would not be so soon vacated, and this prematurely, and faithful pastors would receive appointments adequate to their God-given gifts." Let all concerned use pleasing circumspection. It is self-evident from these statements made that presidents and boards are to exercise extreme caution and religious care, and practice conscientious proposals. Let them be every minute on their guard, not to leave foxes into the vineyards, who destroy, not to treat the calling of the minister like the hiring of a laboring man from the idle marketplace, or move them as one moves the checkers and pawns on the board of play! Handle it not commercially as a cold stroke of hard business selling and directing with the intellect as the only guide and with friendship and favoritism the moving factor and the only impelling motive inglorious. God's Word and the Bible and earnest prayer must brood over it all and the Spirit of Christ must guard and guide against a man-made ministry. Let that be a lesson to all officials! — In Ezekiel 20 verse 1. 2 we read of the people in Babylon: "They came to enquire of the Lord and sat before me. Then came the Word of the Lord unto me." Jesus expressly tells His disciples that evil spirits depart only with and after much fasting and prayer, and with only much fasting and prayer good men arrive for the ministry.

Let us remember the divine call finds its way to individual men through men and the human agency. Consequently we often smell the blood of man and find the B. O. of men on this call divine. We find the infirmities, mistakes and slips of human hands, hearts and heads. We shall enumerate now some of the abuses, some of the spots and stains often found on the divine call, the sword of the Lord.

A minister sneaks into the back door of a congregation, ingratiates himself with sweet manners and methods and with beautiful handshaking and simonized smiles like Absalom steals the hearts of a people and kidnaps a church for himself. He uses underhanded ways and means, unseen by man, and with hidden ways influences the people to call him, for he is the man for that place! This stands out with the boldness of shining brass. This is intestinal fortitude. We will not use the rougher word of the slang and the street. He says to them: "I'll make it go." A minister practices leapear tactics and proposes himself to a church. He thinks bigamy thoughts, for he is, while he has his own church, looking for another in the offing. Just like a married man, who would be looking for another wife, step out philandering, circumspecting for another wife, which always leads to divorce and disaster. What a shameful behavior in the sight of God and His churches! — Suppose a pastor feels himself slipping and failing in His church, has lost confidence among the people, the feeling pervading the air everywhere — You are a failure here, an impediment to progress. Such a person can confide this condition to his superiors, who must carry it as a "Beichtgeheimniss," and not peddle it all over the conference and the synod! Then let the official secure change and care for the cure. If a pastor emeritus, or a younger pastor, who has left the ministry, again wishes to enter the field of preaching service let him thank God, if a congregation expresses the wish to choose such a one, but it is far better and safer to announce this intention and affair to the leaders, and let them suggest the desired pastor to the respective church, which is vacant. No minister or ministers, who have neither right or business should make proposals to a vacant congregation. If they do, let them bear all the dire consequences! Do not promise any congregation that you will accept in the event you receive their call. No pastor dare receive a call from a congregation, which sends it from a selfish motive. For instance if the church privately feels him out with the question, will you come, if we send you the call? All the while it is evident that the sister congregation, which the pastor is serving, also its church-life, would suffer a severe jar, or incur a setback, if the pastor would leave! What an abuse!

A pastor will at all times and in all places be always conscious of the holiness and solemnity of a

divine call. Church and church officials, pastors and people, including the presidents of synods and districts, must live in practice, word and deed, a conscience void of offence against the divine call. Weed out all irregularities. Some one has correctly put it in the word: "How mean and small, cheap and ashamed must that pastor feel, who has directly or indirectly, solicited and cooperated in an improper manner to obtain a certain parish." What a cheap conception such a man must have of his Holy Office and the doctrine of the divine call, when he lets his wife decide for him. His wife coming first to see the city, or village and going through the parsonage comes out, enters the car of her husband, and then whispers to him "we cannot take that place, for it is full of modern inconveniences. That house has no indoor toilet, nor bathroom, and has no oak floors and no furnace!" — Good Lord deliver us! — Has it come to this? — Mischievous thou art afoot! How terrible and horrible it is when a father, who by the way is also a professor in one of the Lutheran Schools, writes to his son! Do not accept the call, which is on your desk. Our son-in-law, your brother-in-law, is going to leave his place soon, and you are going to get his place! Then you will be nearer mother and me! And this has happened just so! Has it come to such a pass? Let us repent and return! Then this obedient son returned the call with home-made and sugared prevarications. Another pastor does not even send the calling congregation an answer to the call received. Verily it is a sin and an abuse, which, when it comes, is crying to high Heaven for judgment! Another abuse we find, when one pastor writes to another brother near by, or far away, when a parish is vacant, or writes to the supply pastor by airmail: Put in a good word for me. Work for me. Remember me, when candidates are proposed. "Make mention of me unto Pharaoh, and bring me out of this prison house." — Genesis. Others ask first, how much does that congregation pay? Is the salary a good one? — And the filthy lucre does its unclean work for another miserable abuse of the divine call. Then there is the abuse of nepotism, when congregations are handed around among the relatives and friends of the immediate families! Like a senator in Washington, finding jobs for his whole family tree. It is passed around among relatives like an heirloom. They bring each other within telephone distance with each other. Are we guilty of such malfeasance and misdemeanor? — Any pastor guilty of the above-mentioned abuses, whether past or present, must repent in sackcloth and ashes, and go and sin no more!

(To be concluded)

A Christless cross no refuge were for me,  
A crossless Christ my Savior might not be,  
But oh! Christ crucified, I rest in Thee.

— Augustine.

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

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

(Continued)

Part IV

When the pastor, true to his call, supervises all activity of the congregation, he is only making practical application of the truth which he is constantly preaching to his church. All activity in the congregation should tend to strengthen and build the whole congregation. As long as things are done decently and in order and no moral principle is involved, the congregation may follow its own pleasure in all of its labors and activities. It will be the aim of the pastor, however, to make the Gospel rather than the Law the working basis for all activity. This is especially true of the so-called membership and financial problems.

The present-day organization of a congregation also as a corporation recognized by the state is not given in Scripture. The Scripture knows the church only as the communion of saints, held together by the common bond of faith. In possessing the Gospel and the sacraments, it has everything necessary for its welfare and upkeep. We might even conceive of a congregation carrying out its purpose without any special organization or incorporation. But the mere fact that the State demands incorporation as soon as a congregation acquires property, makes special organization of the congregation necessary and brings such questions as, Who belongs to the congregation? Who are the voting members? Who is to erect and maintain the necessary church buildings, etc. These are problems which the pastor and the missionary seek to solve by the Gospel.

At the seminary the student for the ministry applies himself diligently to his studies. He imbibes much good advice concerning the many problems he will encounter in his ministry. When the day of his graduation arrives, one might say, he knows the theoretical side of his calling well. He knows what ought to be. He has the picture of an ideal Christian congregation before his mind's eye. Thus he enters upon the work in his first charge with zeal and energy. He wants his work to be successful. The Gospel with its applications to congregational life, as he has learned to know them, are so plain and self-evident to him, that he can hardly conceive of any professed Christian being at variance with them.

He soon finds, however, that there is a vast difference between theory and practice, also in the ministry. Conditions simply are not always ideal. Instead of an organized congregation, he may find himself in a mission field and only a small group of Lutheran Christians with which to work. These may not be as firmly founded in doctrine as one would desire. Because of the prevailing sectarian sentiment, he meets with much opposition to the customs and practices of sound conservative Lutheranism. Some



will object to the use of wine in the sacrament; others will find the restrictions against lodge members unreasonable and the idea of a male voting membership in the church archaic. Add to this the fact that there are always members in his own Synod who are clamoring for outward results and progress and it will be understood that the missionary is at times sorely tempted to compromise the Gospel at least where a new congregation is to be organized.

Yet compromising will gain nothing in the end. Issues avoided in the beginning when a church is being organized, must be met later. Many a congregation has suffered much in its later development, because issues were not met fairly and settled honestly in the beginning. A congregation is either founded squarely upon the foundation which Jesus has laid down in His Gospel or it incorporates within itself a weakness which must in the end destroy the true Christian character of the church.

The membership problems of the missionary in a new field are finally, no different than the problems of any pastor. The same fundamental truth applies in each case. But whereas the problem of the missionary is primarily to win new members for the old faith, the problem of the pastor in the established church is often to continue the good old customs and to keep members with the old faith in spite of all the innovations of our time. There is the temptation for the pastor of an established congregation to simply crush all opposition to his leadership by the weight of his official standing in the church and by the pressure and intimidation he can exert through a majority vote of his members. For the time being it is easier to gain one's point in this way rather than by patient instruction and persuasion through the Gospel. But the Lord does not want the members of his church to be kept in line by fear and force. Faith is the guiding principle in the church of Jesus Christ. And it is patient application of the Gospel that begets and builds faith and that puts men in the position to solve and adjust all problems in the spirit of Christ.

Finally it is the Gospel and not the Law that must be the guiding force in the congregation's business life also. Because of salaries, church buildings, charities, missions, Synod, there is a business side as well as a strictly spiritual side to church life. It has happened that the business of the church, the problem of annually getting enough money to pay salaries, bills and to make a contribution to the largest work of Synod, has crowded the real business of the Church, the propagation of the Gospel, far into the background. Church business and business in the ordinary sense of the word do not have a common basis throughout. Common sense and honesty can suffice for the conduct of business ordinarily, but church business has the added factor of faith with which to reckon. In the church the question is not only to have enough money to do the necessary work, but the far more important question is, how and from whom is this money to be obtained. If it were simply a question of getting the money, we might

adopt the tactics of the Roman church which by all manner of scheming, begging, intimidation and coercion succeeds in gathering much money. But then we could also consistently drop our intention of being a truly Gospel church. For the Lord wants His church to conduct all its affairs in the spirit of faith.

Surely it is the business of the church to produce the necessary money to do its work. The Lord does not look to the unbeliever to do His work. Blackmail for the sake of Christ is not wanted. The Lord expects His Christians one and all to give willingly even as He has prospered them in earthly things. Coercion, "highpressure methods" have no place in the business program of the church. One cannot even formulate a uniform plan for all Christians as to method and amount of giving.

Yet the Law applied to the business of the church would do just these things. Man's natural business sense wants to work out a system and quota for all Christians and to force all to do things just that way. In cannot conceive of success in any other way. But the Gospel applied to church business means faith and prayer rather than reason and force. And such seemingly impractical principles do not spell failure, as so often feared, but they alone can make the business program of a truly evangelical church a success. By comparison the temporary success achieved by legalistic methods and force is small.

To apply the Gospel does not mean lack of system and order. But it does mean that faith and prayer rather than system and order are depended on to achieve results. Where there is a living faith in Jesus, it will constrain each one to do his utmost, and the Lord has never yet rejected the sincere prayer of His people, but crowned their work and labor with success when done in His way. The only way out of the ever recurring financial difficulties in the individual congregation and in the Synod, the only guarantee to our Lutheran Church for the necessary money to do our work, is the Gospel, even though that may sound foolish to reason. In our finances too we must guard against the danger of retaining our Lutheran name and forgetting the principles of Lutheranism.

(To be concluded)

## LIFE'S JOURNEY

By W. M. Czamanske

Life is one continuous journey  
O'er the continent of years,  
With its valleys and its mountains,  
With its deserts and its fountains,  
With its laughter and its tears,  
Till the evening sun is sinking  
In the quiet western sea,  
And the Lord of Life is calling,  
"Come, my child, come home with Me."

— A resolution worth keeping to-morrow is worth practising to-day.

† PROF. J. E. SPERLING †

The past New Year's Day was of especial significance to one of our aged, respected servants in the Lord's Kingdom. For him the day did not mean the beginning of a new secular year, but it was the dawn of eternal bliss. For on January 1 the Lord quietly and peacefully called our former Prof. J. E. Sperling to His heavenly home. It was the day he had often talked about when one visited him, and it was the day he had longed for.

Prof. Sperling was well known to most of us in the Wisconsin Synod, and also outside of our circle he had a large group of friends. We all recall him as one who was ever of good cheer, endowed with a winning personality, as a great friend of children, as one who was a master in the art of teaching, as one who was always deeply interested in the weal and woe of our Lutheran Church. Owing to his peculiar gifts as a teacher our Synod called him as instructor of pedagogy at Dr. Martin Luther College in the year 1901, in which capacity he served until 1916.

John Ernst Sperling was born August 7, 1842, at Gustin, in the county of Breslau, in Silesia. He was the son of Andreas Sperling and his wife, Anna, née Ernst. On August 14, 1842, he was baptized, and on October 12, 1856, he was confirmed. Soon after New Year's Day, 1857, he became a private scholar of "Kantor" Kathain in order to prepare for the teachers' seminary at Bunzlau. However, in June of the same year he entered the preparatory school of the teachers' seminary at Schreiberhau. He graduated from the teacher's course in 1862.

For a short time he served the school at Kraschnitz, but soon was called to fill a vacancy in the school at Gross-Perschnitz. Here he labored for a number of years. But when a fire destroyed Gross-Perschnitz and with it the school building, he decided to emigrate to America. In 1869 he arrived at Wilkesbarre, Pa., where his brother was a physician.

Only a half year later he received the call to the Lutheran school at Monroe, Michigan. Joyfully he accepted as this gave him an opportunity to continue in his chosen profession. Here he remained for eleven years. In 1880 he married Catherine Meyer. This union was blessed with four children, one of which died in early infancy. The three surviving children are Ida, teacher of the primary grade in St. Paul's school in New Ulm, Bertha, Mrs. E. Linsley, Ernst, instructor of piano and organ in Dr. Martin Luther College. His wife preceded him in death in May, 1928.

1880 he accepted the position as Lutheran teacher in Saginaw, Michigan, where he, at the same time, was assistant in the Michigan Lutheran Seminary. In 1895 he removed to Appleton, Wis., to serve the Lutheran school at that place.

His peculiar gifts as a teacher were soon recognized, and the then General Synod of Wisconsin called him in 1901 as instructor of pedagogy in Dr. Martin Luther College. Here he taught for fifteen years. In 1912 his

50th anniversary was celebrated. After 54 years of service in the school he retired in 1916. He spent the remaining years in constant activity, mainly preparing a treatise on Old Testament history.

On December 23 he took ill with influenza and on the morning of January 1 he peacefully fell asleep. The Lord had given him a long and rich span of life. He reached the age of 90 years, 4 months, 24 days.

The funeral service took place on January 4. His pastor, the Rev. G. Hinnenthal, preached the German sermon, and Prof. A. Schaller the English sermon. Members of the Dr. Martin Luther College faculty who had formerly been pupils of the deceased served as pallbearers.

Prof. Sperling's memory will be long cherished, not only as that of a dear friend and co-worker, but also as of one who in singleness of heart was a devoted child of God through faith in his Savior. Even to his last days he was much concerned about the things pertaining to our heavenly Father's business. He knew how to gain very readily one's heart by his unfeigned sincerity and friendly personality. How well he understood to turn away wrath by a gentle word. May the Lord grant us all such a simple faith and trust and give us all such a peaceful and blessed end.

B.

† MRS. JULIANA NOTZ †

Mrs. Juliana Frederica Notz, widow of the sainted Dr. F. W. A. Notz, departed this life at her home in Chevy Chase, Md., on January 18, 1933. Her end came suddenly, caused by a heart attack. Mrs. Notz was born March 14, 1853. Her parents were A. C. F. Schulz and his wife, Juliana, who at that time were members of the Rev. Muehlhaeuser's congregation in Milwaukee. Mrs. Notz received her Christian education in her parental home and the Christian day school. At the age of 12 years she came with her parents to Watertown where she was confirmed in St. Mark's Lutheran Church. On July 20, 1875, she was united in holy wedlock with Prof. Dr. F. W. A. Notz. This union was blessed with two sons and three daughters. Mrs. Notz was a faithful member of St. Mark's Lutheran Church. She loved God's Word and therefore also His temple. Together with her family she was a regular attendant at public worship, and for years she was a faithful officer of St. Mark's Ladies' Aid. She possessed a thorough knowledge of the divine truth being a diligent student of the Scriptures. Her beautiful Christian Character was a testimony of God's grace within her through the operation of God's Holy Spirit. In her position as the wife of Dr. Notz who for a number of years occupied the position as inspector at Northwestern College she came into close contact with hundreds of students to whom she was a motherly advisor.

When Dr. Notz retired in 1911 she removed with him to Milwaukee, and three years after his death she took

up her residence in Washington, D. C., to be with her children and grandchildren. Until her end she was a regular attendant at the Lutheran services and a frequent partaker of the Lord's sacrament. She attained the age of 79 years, 10 months and 4 days. Her death is mourned by one son, Dr. W. F. Notz, dean of the School of Foreign Service at Georgetown University, and three daughters, Nataly, Minnie and Cornelia, the latter occupying the position of librarian for the U. S. Tariff Commission. After a service at the home conducted by the Rev. A. Stiemke of Baltimore, a relative, the body was brought to Watertown, where funeral services were conducted in St. Mark's Church by the undersigned. Her body is resting in the beautiful Oak Hill Cemetery until the day of blessed resurrection. J. Klingmann.

### FROM OUR CHURCH CIRCLES

#### Mixed Winter Conference

The Mixed Winter Conference meets at Trinity Church, Wabasha and Tilton 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: Chi-

cago 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. Bliefert being essayist.

H. A. Scherf, Sec'y.

#### Manitowoc Pastoral Conference

The Manitowoc Pastoral Conference will meet February 21 and 22, 1933, 9:00 A. M., at Manitowoc, Wis., in the First German Evangelical Lutheran Church, Rev. L. Koeninger.

Theses: M. Sauer, Grunwald, Zell, Gladosch, Schlavensky, W. Haase, F. Koch.

Sermon: Voigt, Schaefer.

Confessional Address: Sprengling, Schlei, Kuether.

W. Haase, Sec'y. p. t.

#### Rosebud Delegate Conference

The Rosebud Delegate Conference will meet February 21 and 22 at Herrick, So. Dakota, Pastor M. Braun. Opening session, February 21 at 10:00 A. M.

Papers: Continuation of Errors of the Pentecostals, L. Sabrowsky; First Article, M. Braun; Second Article, L. Gruendemann; Exegesis of Psalm 51, A. Degner; Exegesis of Psalm 22, F. Miller.

Speaker: L. Tessmer (F. Miller).

Remarks: Please note change of place, Herrick instead of Martin, So. Dak. L. Sabrowsky, Sec'y.

#### Mixed Winter Conference

The Mixed Winter Conference meets February 21 and 22 in Trinity Church (cor. Wabasha and Tilton Sts.), St. Paul, Minn. (A. C. Haase, pastor).

Papers: First Three Days of Creation: W. Moenke-moeller; Homiletical Sources: C. Bolle; Present Confession Status of the American Lutheran Church: A. Haase; Organic Union of the Synodical Conference: S. Ylvisaker. Prayer with Christians of Other Denominations: H. Motzkus. Exegesis Matt. 18:15-20: Mundinger; Personal Appeal in the Sermon: G. Ernst; Suggestions for a new Catechism: E. Witte; Sermon: A. Streufert; Communion Address: C. Hoffmann. S. E. Lee.

#### Golden Wedding Anniversary

The golden wedding anniversary of Mr. and Mrs. August Doepke was celebrated in the midst of St. John's Congregation, Doylestown, Wisconsin, January 7, 1933. Mr. and Mrs. Doepke have been faithful members of St. John's congregation for many years. Many relatives and friends of the couple were present to rejoice with them.

In the divine service the undersigned preached on Ps. 115:1. After the service a social gathering was held in the church basement.

The bridal couple designated \$5.00 for the Old People's Home in Belle Plaine, Minn.

May the Lord's continued blessing abide with them!  
A. L. Mennicke.

#### Ordination

Authorized by President J. Witt, Candidate Albert Eberhart, called to the Parish at Martin, S. Dak., was duly ordained to the holy ministry by the undersigned at St. Paul's Church, Brownsville, Wis., on January 15, 1933, the second Sunday after Epiphany. Ph. Martin.

#### Installations

Authorized by Pres. Wm. Nommensen the undersigned assisted by J. Henning, Sr., and A. M. W. Wahl on the fourth Sunday after Epiphany installed George Fischer as pastor of the parish Bloomer and Eagleton, Wis.

Address: Rev. George Fischer, Bloomer, Wis.

J. Mittelstaedt.

\* \* \* \* \*

Authorized by President J. Witt the undersigned installed candidate A. Eberhardt as pastor of our congregation in Martin and Batesdorf, South Dakota, on Sunday, January 22.

Address: The Rev. A. Eberhardt, Martin, So. Dak.  
Herbert Hackbarth.

#### Acknowledgment and Thanks

The following donations have been received by Dr. Martin Luther College since our latest acknowledgment: N. N., Cleveland, Ohio, \$10.00 for teaching apparatus; St. Matthew's, Town Flora, Minnesota: 3 sacks potatoes, 2 sacks vegetables, and other food stuffs; Bethany Congregation, Town Emmet: 7 sacks potatoes, 1 sack flour, one and one-half sacks vegetables, 6 quarts canned goods. Our cordial thanks to the kind donors.

E. R. Bliefnicht.

#### Memorial Wreaths

In memory of Mrs. Minnie Voss who departed this life on October 12, 1932, in Neenah, Wis., friends donated \$5.00 for Home Missions.

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In memory of Mrs. Herman Draves who died January 13, 1933, at Watertown, So. Dak., Mr. and Mrs. J. R. Michaels and Mr. and Mrs. Dick Pulscher sent to District Treasurer for Bethesda Lutheran Home the sum of \$2.50.

J. B. Erhart.

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In memory of Alfred Fricke, who died December 5, 1932, and of Arthur Klein, who died December 10, 1932, the Ladies' Aid at Bremen Township, Minn., donated \$6.00 for Children's Friend Society.

Im. F. Lenz.

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In memory of Marcella Caroline Friedrich, who died January 17, 1933, at Zumbrota, Minn., John Bredehoft, A. Bredehoft, Hy. Bredehoft, Hy. Holst, H. Aug. Lohmann and families donated \$2.50 and the cousins of the deceased contributed \$4.50 for Church Extension Fund.

P. E. Horn.

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In memory of Mrs. Emma Steinke Moore, who died January 9, 1933, at Minneapolis, Minn., Mr. and Mrs. John Beetle, Mr. and Mrs. John Kiphuth, and Mr. and Mrs. Edwin Splittstoesser donated \$3.00 for the Church Extension Fund.

W. P. Haar.

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In memory of Mrs. L. Gums of Merrill, Wis., who died on January 19, 1933, the sum of \$1.00 was donated by the undersigned for Home Mission.

H. Geiger and family.

\* \* \* \* \*

In memory of Mr. Fred Hoelscher, born March 20, 1872, died May 20, 1932, the following sums for Missions were dedicated as a Memorial Wreath: Mrs. Fred Hoelscher and family \$3.00, a friend of Faulkton, So. Dak., \$1.00.

R. Gamm.

\* \* \* \* \*

In memory of Mr. Theodore Cordts, born December 14, 1873, died January 20, 1933, the following sums for Indian Missions were dedicated as a Memorial Wreath:

The Ladies' Aid of the First Evangelical Lutheran Church of Faulkton, So. Dak., \$2.50; a friend, \$1.00.

R. Gamm.

\* \* \* \* \*

In memory of Mrs. Adela Neumann, Slades Corners, Wis., who died January 21, 1933, Agnes Sauer and undersigned donated \$5.00 for the widows of Synod.

T. J. Sauer.

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In memory of Emil Roessler who died January 15, 1933, at Jefferson, Wis., the school children of St. John's School donated the sum of \$7.20 for Indian Mission.

O. Kuhlow.

ITEMS OF INTEREST

GERMAN FOREIGN MISSIONS SHOW INCREASE

According to the Year Book of the United German Mission Conferences, which recently appeared, a summary of foreign mission work done by German societies shows the following: 567 chief stations; 1,620 German missionaries; 10,600 paid native workers; 1,143,000 Christians gathered among the heathen; in 3,944 public and 72 higher schools 240,000 scholars were taught. There are 36 doctors at work in 30 hospitals. The receipts for the year 1931 were 6,806,466 Marks. With the exception of the income these figures show an increase over the report of the previous year. The increases are as follows: missionaries, 185; native workers, about 800; Christians, about 100,000; public schools, higher schools, 10 and scholars, 14,000. The income is more than 600,000 Marks less than for the year before. The Year Book further claims that the contribution for foreign missions from Germany for the period 1927 to 1930 constitutes 3 1/10% of the entire income of the world and that with this money 5% of the missionaries of the world and 10% of the entire number of Christians among the heathen are taken care of.

SEA THREATENS MISSION STATION

The German mission at Keta on the west coast of West Africa, which was founded in the middle of the last century and which has done a very important work, seems to be threatened by the waves of the sea, which are gradually washing away the sand on the narrow neck of land on which the buildings of the station are located.

RELIGIOUS STATISTICS

Revised January 1, 1933, by G. L. Kieffer  
The Growth of Christianity in the World

Estimated Christian population of the world at the end of the several centuries:

First Century about.....	500,000
Second Century about.....	2,000,000
Third Century about.....	5,000,000
Fourth Century about.....	10,000,000
Fifth Century about.....	15,000,000
Sixth Century about.....	20,000,000
Seventh Century about.....	24,000,000
Eighth Century about.....	30,000,000
Ninth Century about.....	40,000,000
Tenth Century about.....	50,000,000

Eleventh Century about.....	70,000,000
Twelfth Century about.....	80,000,000
Thirteenth Century about.....	75,000,000
Fourteenth Century about.....	80,000,000
Fifteenth Century about.....	100,000,000
Sixteenth Century about.....	125,000,000
Seventeenth Century about.....	155,000,000
Eighteenth Century about.....	200,000,000
Nineteenth Century about.....	500,000,000
Twentieth Century about.....	737,280,000

Dorchester: Problem of Religious Progress.  
The World Almanac.  
Various editions, Lutheran World Almanac.

RED CHRISTIANS

Reports from the German religious press state that a new sect has arisen in Saxony which is known as "Red Christians." It has as its special objective the mocking of earnest Bible searchers. The society is under the direction of a "kultur" missionary. The "Red Christians" are coming as messengers of Christ who once said that He was come to kindle a fire on earth. The "Red Christians" want to light this fire — red as blood. They also want to assemble the red masses because, they say, Christ indeed also had a red cloak. The first meeting was held in Dresden.

WILL JOGODA ANSWER?

A Russian correspondent, Miss Clyman, who was asked to leave Russia some time ago on account of her articles against the Soviet regime, has now published an open letter in the Daily Express, according to press reports from Europe, to Jogoda, the vice-commissioner of the G. P. U., who is also a member of the presidency of the Bolshevistic party. A part of the letter follows:

"Can you deny, Jogoda, that you have at this time 200,000 prisoners for the most part from among engineers, attorneys, priests and other persons of the educated class, who are compelled to do forced labor on the canal to the White Sea in Karelien? Can you deny that you banished 35,000 kulak families (farmers) in the winter of 1929 from southern Ukraine to the polar regions? They did not receive sufficient food and clothing there so that thousands of them died of typhoid fever. Can you deny that all the towns in north Russia as Hibinagorsk, Kondolatska, Neuastroy and Murmansk have been built through forced labor? Can you deny that in the past mothers were deprived of their bread tickets by the G. P. U.; that for the last eight months children have not had any milk to drink and that laborers in the great Russian industrial centers have had to live on potatoes and brown bread? You seized old women in order to take their last diamonds or a golden bracelet from them because the Soviet government needed money. Can you deny that every foreigner is watched in Russia; that our letters are read and our telephone conversations are overheard? Can you finally deny that during the terror in the years 1930-1931 you shed so much blood that your own friends were embittered because of it?"

BOOK REVIEW

Interpretation of St. Matthew's Gospel. By Dr. R. C. H. Lenski. 1,161 pages. Price: \$4.50. The Lutheran Book Concern, Columbus, Ohio.

Dr. Lenski has given the Church a most valuable book. It is scholarly, offering the fruits of the author's comprehensive knowledge of exegetical material, yet it is not heavy. The

language is simple, direct, forceful. The book is scriptural; it enters into no compromise with sinful human reason and admirably serves the great purpose of the Scriptures, that of glorifying the Savior. The task of reading this Interpretation we found a most refreshing one.

Though we do not agree with the author on 22:14, and, perhaps, do not follow him in other, minor, instances, we are glad to admit that even the cursory reading of the book has profited us greatly. As we shall return to it frequently, we heartily recommend it to others.

J. B.

**The Lententide Family Altar.** Brief Daily Lenten Devotions. Reprinted from "the Family Altar" of F. W. Herzberger. Concordia Publishing House, St. Louis, Mo. Price: 25c.

The book presents forty-seven Lententide devotions for the days of Lent — Ash Wednesday to Easter Sunday. Each devotion occupies but one page and can be read in about five minutes; it opens with a Bible text, a short meditation follows, it closes with a prayer or appropriate hymn verse. We recommend the collection to our readers for the approaching Lenten season.

G.

**My Redeemer Lives.** A Children's Vesper Service for Easter. Prepared by W. G. Polack. Concordia Publishing House, St. Louis, Mo. Price: 8 cents the copy; \$4.50 per hundred.

This program presents the great Easter Truth in a very appropriate setting. It is simple in its make-up and still offers sufficient variety.

G.

**The Best Insurance.** By G. H. Voss. The Tract Society, Burlington, Iowa. This is a small-size six-page tract for general distribution by individuals, societies or congregations. The writer suggests as a fair price 10 cents a dozen, 50 cents a hundred, subject to special arrangement with the distributing agency from which they are ordered. Orders may be placed with our Northwestern Publishing House.

The tract is an appeal to the sinner to accept free salvation in Christ Jesus as the wisest provision for time and for eternity. We hope it will find a wide circle of readers.

G.

#### NORTH WISCONSIN DISTRICT

December, 1932

Rev. Imm. P. Boettcher, Sugar Bush .....	\$ 191.50
Rev. A. Froehke, Neenah .....	319.20
Rev. W. G. Fuehlbrigge, Coleman, \$27.03; Beaver \$8.25 .....	35.28
Rev. Walter Gieschen, Green Bay .....	101.25
Rev. Harold O. Grunwald, Louis Corners .....	261.21
Rev. A. Habermann, Hartland, \$16.21; Angelica \$14.01 .....	30.22
Rev. Carl C. Henning, Grover .....	55.73
Rev. Carl J. Henning, Sault Ste. Marie, Mich. ....	13.25
Rev. E. C. Hinnenthal, Forestville .....	21.06
Rev. Theo. Hoffmann, Gladstone, Mich. ....	5.25
Rev. A. G. Hoyer, Princeton .....	137.11
Rev. O. T. Hoyer, Winneconne, \$42.70; Zion, \$2.95..	45.65
Rev. L. Kaspar, Greenville, \$50.46; Clayton, \$31.25..	81.71
Rev. Paul J. Kionka, Maribel .....	110.72
Rev. H. Koch, Reedsville .....	121.81
Rev. L. H. Koening, Manitowoc .....	290.00
Rev. Jos. W. Krubsack, Eagle River .....	67.55
Rev. Carl Lawrenz, North Fond du Lac .....	25.00
Rev. R. Lederer, Green Bay .....	100.00
Rev. H. Lemke, Crandon, \$16.75; Enterprise, \$14.00; Argonne, \$5.25 .....	36.00
Rev. John Masch, Black Creek .....	52.52
Rev. Louis E. Mielke, Shiocton, \$39.91; Deer Creek, \$15.22 .....	55.13
Rev. E. R. Pankow, Green Lake .....	38.72
Rev. Gerh. Pieper, Fond du Lac .....	554.72
Rev. J. G. Pohley, Menasha .....	140.31
Rev. Emil Redlin, Ellington, \$62.25; Stephenville, \$7.75 .....	70.00

Rev. T. W. Redlin, Kingston .....	21.25
Rev. Edm. C. Reim, St. Paul's, Forest, \$66.84; St. John's, \$13.86 .....	80.70
Rev. Wm. Roepke, Marquette, Mich., \$37.91; Green Garden, \$13.93 .....	51.84
Rev. M. F. Sauer, Brillion .....	101.60
Rev. T. J. Sauer, F. M. Brandt, Appleton .....	375.00
Rev. Gerh. A. Schaefer, Collins .....	72.05
Rev. E. B. Schlueter, Oshkosh .....	285.25
Rev. A. E. Schneider, Fremont .....	72.90
Rev. Fr. Schumann, Sawyer .....	61.97
Rev. V. J. Siegler, Nasewaupee .....	22.00
Rev. Ph. Sprengling, Centerville .....	51.20
Rev. Karl F. Toepel, Algoma .....	430.00
Rev. Theo. F. Uetzmann, Manitowoc .....	32.00
Rev. A. W. Voigt, Depere .....	36.50
Rev. Wm. Wadzinski, Manchester, \$32.79; Marquette, \$5.63 .....	38.42
Rev. F. C. Weyland, Larsen, \$11.29; Readfield, \$9.48; Caledonia, \$4.45 .....	25.22
Rev. R. E. Ziesemer, Appleton .....	261.96
Budget .....	\$4,848.76
Non-Budget .....	132.30
	<u>\$4,981.06</u>

ALBERT VOECKS,

Appleton, Wis.

Treasurer.

#### SOUTHEAST WISCONSIN DISTRICT

Rev. L. W. Baganz, St. John's Congregation, Burlington, Collection for General Fund \$75.00, General Institutions \$75.00, Home for Aged, Belle Plaine, \$41.65, Student Support \$50.00; total .....	\$ 241.65
Rev. A. C. Bartz, Immanuel's Congregation, Waukegan, Collection during December for General Institutions .....	28.30
Rev. Carl Bast, St. John's Congregation, Good Hope, Collection for Home for Aged, Belle Plaine, \$8.21, General Mission \$28.45, Lutheran Children's Home \$2.73; total .....	39.39
Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Christmas Gift from the Ladies' Aid for Home for Aged, Belle Plaine, \$5.00, Indian Mission \$10.00, Lutheran Children's Home \$10.00; Collection during December for General Institutions \$104.10; Collection from school children for Lutheran Children's Home \$6.31; total .....	135.41
Rev. G. Bradtke, Zum Kripplein Christi Congregation, Tp. Herman, Christmas and New Year's Offering for Northwestern College \$35.37, Home for Aged, Belle Plaine, \$3.00, Lutheran Children's Home \$5.00, Bethesda Home \$5.00; total .....	48.37
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during December for General Fund \$359.57, Lutheran High School \$60.75, Lutheran Children's Home \$49.00; total .....	469.32
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Christmas Collection by Sunday School for Lutheran Children's Home .....	22.54
Rev. Herman W. Cares, Emanuel Congregation, Tp. Herman, Christmas Offering for Theological Seminary \$10.00, Northwestern College \$10.00, Martin Luther College \$6.54; New Year's Offering for General Mission \$14.96; Zion Congregation, Tp. Theresa, Christmas Offering for Michigan Seminary \$5.00, Dakota-Montana Academy \$4.43; Lutheran Children's Home \$11.87; New Year's Offering for General Mission \$6.41; total .....	69.21
Rev. H. J. Diehl, First Ev. Luth. Congregation, Lake Geneva, Collection for General Fund \$39.05, General Mission \$200.00, General Institutions \$100.00; total .....	339.05
Rev. E. Ph. Dornfeld, St. Marcus Congregation, Milwaukee, Collection for General Fund \$306.19, Indian Mission \$25.00, Negro Mission \$5.00, Home Mission \$42.63, Lutheran City Mission \$5.00, Lutheran Children's Home \$5.00, Home for Aged, Belle Plaine, \$5.00, Home for Aged, Wauwatosa, \$5.00, Bethesda Home \$6.00, Denver Sanitarium \$5.00; total .....	409.82
Rev. H. Ebert, Pentecostal Congregation, Whitefish Bay, Collection during November for Home Mission \$12.95; Collection during December for Home Mission \$12.22; total .....	25.17

Rev. H. H. Ebert, Sarons Congregation, Milwaukee, Collection during October, November and December for General Institutions \$100.26, Home Mission \$76.00; total .....	176.26	Rev. A. Petermann, St. John's Congregation, Newburg, Christmas Offering for Home Mission .....	48.32
Rev. Wm. G. A. Essig, St. Paul's Congregation, Stevensville, Collection for General Fund \$29.06, General Missions \$27.31; total .....	56.37	Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Collection for General Fund \$438.05, Lutheran High School \$29.25, Lutheran City Mission \$8.33, W T M J \$9.33; Collection by Sunday School for Indian Mission \$20.00; total .....	504.96
Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection for Home Mission \$16.38, Lutheran City Mission \$10.00; Christmas Offering by school for Lutheran Children's Home \$5.00; total .....	31.38	Rev. Rud. F. W. Pietz, St. John's Congregation, Lomira, Christmas and New Year's Offering for General Fund \$8.68, Synodical Reports \$5.44, Northwestern College \$13.34, General Mission \$12.73; Children's Christmas Offering for Home for Aged, Belle Plaine, \$3.01; Gift from W. Brockhaus for E. M. C. \$10.00; from Mrs. Wm. Voge for Lutheran Children's Home \$1.00, Bethesda Home \$1.00; total...	55.20
Rev. Ph. H. Hartwig, Christ Congregation, Pewaukee, Christmas Offering for General Mission \$4.00; Zion Congregation, Hartland, Collection for General Institutions \$40.00, General Mission \$46.50; total .....	90.50	Rev. Gerhard Redlin, St. Peter's Congregation, Allenton, Collection during October, November and December for General Institutions \$100.00; Zion Congregation, Allenton, Christmas Offering for Theological Seminary \$27.63; total .....	127.63
Rev. Raym. W. Huth, Messiah Congregation, Milwaukee, Collection by Young People's Society for Indian Mission \$5.00; Collection for Lutheran City Mission \$15.00; total .....	20.00	Rev. M. F. Rische, David Stern Congregation, Kirchhayn, Collection during December for Home Mission ..	115.50
Rev. Edwin Jaster, Zion Congregation, Bristol, Christmas Offering for General Fund .....	35.00	Rev. Ad. von Rohr, Peace Congregation, Hartford, Christmas and New Year's Offering for General Fund \$50.00, General Institutions \$50.00, General Missions \$50.00, General Support \$11.78; Gift from the Ladies' Aid for Home for Aged, B. P., \$15.00, Indian Mission \$25.00, Lutheran Children's Home \$15.00, Home for Aged, Wauwatosa, \$10.00, Bethesda Home \$15.00; total .....	241.78
Rev. S. A. Jedele, Peace Congregation, Wilmot, Collection for General Fund \$50.00, General Institutions \$75.00, General Mission \$75.00, Student Support \$14.93; total .....	214.93	Rev. Wm. F. Sauer, Grace Congregation, Milwaukee, Collection for E. M. C. (10th installment) .....	30.00
Rev. Walter Keibel, Nain Congregation, West Allis, Mission Festival Offering for General Mission \$80.00, Lutheran City Mission \$7.75; total .....	87.75	Rev. J. E. Schaefer, Trinity Congregation, Thiensville, Collection for General Support \$13.50; Gift from the Ladies' Aid for Indian Mission (Christmas Gifts) \$10.00; Christmas Offering for Finance \$43.10; Wheatridge Sanitarium by Y. P. S. \$6.50; total ..	73.10
Rev. Herm. C. Klingbiel, St. John's Congregation, West Bend, Christmas Offering for Theological Seminary \$30.00, Northwestern College \$35.00, Martin Luther College \$35.00, Indian Mission \$30.00, Negro Mission \$15.00, Home Mission \$30.00, Madison Student Mission \$2.56, E. M. C. \$44.00; total .....	246.56	Rev. W. J. Schaefer, Atonement Church, Milwaukee, Mission Festival Offering for General Mission ....	38.32
Rev. H. Knuth and V. Brohm, Bethesda Congregation, Milwaukee, Collection for Home Mission \$27.92, E. M. C. \$4.00; total .....	31.92	Rev. Gust. E. Schmidt, St. Paul's Congregation, East Troy, Christmas Eve Offering for General Fund \$42.50; Collection for E. M. C. \$5.00; total .....	47.50
Rev. A. Koelpin, Fairview Congregation, Milwaukee, Christmas Offering for Home Mission .....	70.69	Rev. Arnold Schultz, Trinity Congregation, North Milwaukee, Collection for General Fund \$152.78, General Institutions \$110.00, E. M. C. \$6.00; total .....	268.78
Rev. A. F. Krueger, Resurrection Congregation, Milwaukee, Collection during December for General Fund .....	57.28	Rev. Harry Shiley, St. Peter's Congregation, Greenfield, Christmas Offering for General Mission \$3.71; Collection for E. M. C. \$3.00; Woodlawn Congregation, West Allis, Christmas and New Year's Offering for General Mission \$10.07; total .....	\$16.78
Rev. Henry Lange, Nathanael Congregation, Milwaukee, Christmas Offering for General Fund \$25.14, Lutheran Children's Home \$2.15; total .....	27.29	Rev. Edmund Sponholz, St. John's Church, Slades Corners, Christmas Offering for General Mission .....	58.11
Rev. W. H. Lehmann, St. John's Congregation, Libertyville, Thanksgiving and Christmas Offering for General Institutions \$52.66, General Missions \$4.45, General Support \$45.31; Collection for E. M. C. \$3.00; Collection for Home for Aged, Belle Plaine, \$38.87; total .....	144.29	Rev. M. F. Stern, St. Paul's Congregation, Neosho, Collection during December for General Mission ....	25.75
Rev. C. Lescow, St. John's Congregation, Woodland, Christmas Offering for General Support \$18.35, Children's Collection for Lutheran Children's Home \$3.75; New Year's Offering for General Fund \$11.53; total .....	33.63	Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, Christmas Offering for General Fund \$216.70; from Sunday School children for Lutheran Children's Home \$19.20; total .....	235.90
Rev. Kurt Lescow, St. John's Congregation, Thiensville, Collection during Advent for Theological Seminary \$15.00, Martin Luther College \$7.97, Dakota-Montana Academy \$7.00; Christmas Offering for Finance \$65.00; total .....	94.97	Rev. Julius Toepel, St. Matthew's Congregation, Desplaines, Reformation Festival Offering for General Institutions \$15.73; Thanksgiving Offering for Indian Mission \$13.12; total .....	28.85
Rev. A. H. Maaske, St. John's Congregation, Mukwonago, Christmas Offering for General Fund .....	17.51	Rev. Alf. M. Uplegger, New Jerusalem Congregation, Globe, Ariz., Christmas Offering for Indian Mission .....	5.75
Rev. Ph. Martin, St. Luke's Congregation, Knowles, Christmas and New Year's Offering for General Institutions \$14.76; St. Paul's Congregation, Brownsville, Christmas and New Year's Offering for General Fund \$10.33, General Institutions \$86.40; total .....	111.49	Rev. T. C. Voges, Trinity Congregation, Huilsburg, Christmas Offering for General Institutions \$28.66; New Year's Offering for General Mission \$23.23; total .....	51.89
Rev. A. Mittelstaedt, Trinity Congregation, South Mequon, Collection for General Support \$13.94, E. M. C. \$5.00, Lutheran Children's Home \$1.85; total .....	20.79	Rev. Theo. Volkert, First Ev. Luth. Congregation, Racine, Collection for E. M. C. ....	87.25
Rev. H. Monhardt, St. Paul's Congregation, Tp. Franklin, Christmas Offering for Theological Seminary \$34.12, E. M. C. \$12.00; Collection from school children for Indian Mission \$6.30; total .....	32.42	Rev. Arthur P. Voss, St. James Congregation, Milwaukee, Gift from Ladies' Aid for Lutheran High School \$10.00; Collection for E. M. C. \$92.35; total .....	102.35
Rev. Paul G. Naumann, St. Jacobi Congregation, Milwaukee, Gift from Mixed Choir for Indian Mission (Noon Meals for one child) .....	35.00	Rev. S. Westendorf, Calvary Congregation, Thiensville, Collection during December for General Fund \$21.50, E. M. C. \$3.00; total .....	24.50
Rev. O. B. Nommensen, Zion Congregation, South Milwaukee, Collection during December for General Fund .....	14.40	Rev. H. Wolter, St. Paul's Congregation, Lomira, Christmas Offering for Budget \$40.88, Lutheran Children's Home \$1.90; New Year's Offering for Budget \$12.17; St. Petri Congregation, Tp. Theresa, Christmas Offering for Budget \$14.71; Lutheran Children's Home \$1.75; New Year's Offering for Budget \$5.92; total .....	77.33
Rev. Erhard C. Pankow, Garden Homes Congregation, Milwaukee, Collection for General Mission \$30.49, E. M. C. \$2.00; total .....	32.49	Rev. F. Zarleng, St. Matthew's Congregation, Iron Ridge, Christmas and New Year's Offering for Theological Seminary \$10.00, Northwestern College \$10.00,	
Rev. Wm. F. Pankow, Ephrata Congregation, Milwaukee, Collection for General Mission .....	86.70		

Martin Luther College \$7.49, Home Mission \$32.16; gifts from school children by Teacher H. Frommholz for Lutheran Children's Home \$7.07; total. 66.72

SUMMARY

Budgetary Receipts .....	\$5,260.49
Every-Member Canvass .....	306.60
Non-Budgetary .....	385.03
	<u>\$5,952.12</u>

Special Notice.

Since the *Kinderfreude* is not published anymore, I have no way to submit lists of names of children who contributed to Christmas Offerings for the different institutions. I am, therefore, kindly requesting the pastors to inform the children that it will not be possible to publish such names anymore.

Milwaukee, January 17, 1933.

CHAS. E. WERNER, Treasurer.

MICHIGAN DISTRICT

November and December, 1932

Rev. H. Zapf, Monroe .....	\$266.35
Rev. J. Zink, Bay City .....	32.56
Rev. R. Koch, Waterloo .....	10.22
Rev. L. Kaesmeyer, Frankenmuth .....	14.05
Rev. P. Schulz, Scio .....	50.23
Memorial Wreath, Memory of Doris Kasischke .....	10.00
Rev. G. Ehnis, Monroe .....	7.20
Rev. D. Rohda, Ladies' Aid, Flint .....	15.00
Rev. M. Haase, South Haven .....	42.35
Rev. E. Lochner, Hopkins .....	26.00
Rev. E. Lochner, Dorr .....	13.10
Rev. A. Maas, Northfield .....	13.10
Rev. J. Gauss, Jenera, O. ....	140.00
Rev. G. Schmelzer, New Salem, Sebewaing .....	14.70
Rev. G. Schmelzer, St. John, Sebewaing .....	5.80
Rev. O. Frey, Saginaw .....	89.50
Rev. C. Leyrer, St. Louis .....	24.77
Rev. G. Luetke, Toledo, O. ....	350.00
Rev. H. Heyn, Mission Society, Detroit .....	25.00
Rev. H. Hoenecke, Sturgis .....	18.96
Rev. H. Richter, Detroit .....	10.15
Rev. C. Kionka, Swan Creek .....	15.00
Rev. C. Kionka, Hemlock .....	25.00
Rev. J. Roekle, Allegan .....	10.92
Rev. E. Kasischke, Greenwood .....	11.06
Rev. J. Nicolai, Adrian .....	51.97
Rev. W. Westendorf, Dowagiac .....	4.15
Rev. C. Schmelzer, Riga .....	63.91
Rev. H. Zapf, Monroe .....	16.50
Rev. A. Lederer, Saline .....	45.45
Rev. G. Schmelzer, New Salem, Sebewaing .....	15.59
Rev. G. Schmelzer, St. John, Sebewaing .....	4.01
Rev. G. Wacker, Pigeon .....	46.40
Rev. G. Wacker from Maria Domine .....	5.00
Memorial Wreath, Memory of Maria Domine .....	7.00
Rev. G. Wacker, Elkton .....	18.85
Rev. E. Lochner, Hopkins .....	21.90
Rev. E. Lochner, Dorr .....	8.61
Rev. J. Gauss, Jenera, O. ....	189.76
Rev. O. and O. J. Eckert, Saginaw .....	566.18
Rev. E. Kasischke, Mayville .....	2.42
Rev. G. F. Albrecht, Kawkawlin .....	39.41
Rev. W. Westendorf, Dowagiac .....	16.25
Rev. H. Heyn, Detroit .....	68.44
Rev. L. Kaesmeyer, Frankenmuth .....	12.10
Rev. G. Luetke, Toledo .....	25.00
Rev. J. Zink, Bay City .....	33.45
Rev. M. Haase, South Haven .....	41.91
Rev. O. Frey, Saginaw .....	17.60
Rev. A. Fischer, Tittabawassee .....	20.10
Rev. H. Zapf, Monroe .....	34.80
Rev. R. Koch, Waterloo, Golden Wedding, C. Schumacher .....	5.00
Rev. F. Stern, Detroit .....	25.00
Rev. W. Voss, Tawas City .....	44.09
Rev. C. Leyrer, St. Louis .....	31.80
Rev. M. Schroeder, Bay City .....	38.13
Rev. G. Schmelzer, Ladies' Aid, Sebewaing .....	5.00
Memorial Wreath, Memory of Gertrude Schoen .....	3.00
Rev. J. Roekle, Allegan .....	20.58
Rev. P. Schulz, Scio .....	3.40
Rev. H. Hoenecke, Sturgis .....	14.93

Rev. H. Wentz, Crete, Ill. ....	30.00
Rev. W. Voss, Tawas City .....	36.22
Rev. G. Luetke, Toledo, O. ....	75.00
Rev. C. Binhammer, Clare .....	29.10
Rev. J. Gauss, Jenera, O., Congregation, Sunday School and Lutherverein .....	225.15
Rev. G. Schmelzer, New Salem's, Sebewaing .....	22.00
Rev. G. Schmelzer, St. John's, Sebewaing .....	18.20
Rev. O. and O. J. Eckert, Saginaw .....	126.63
Rev. H. Eckert, Saginaw .....	15.34
Rev. E. Lochner, Hopkins .....	26.36
Rev. E. Lochner, Dorr .....	22.50
Rev. W. Westendorf, Eau Claire .....	5.60
Rev. E. Hoenecke, Plymouth .....	54.29
Rev. E. Kasischke, Greenwood .....	10.30
Rev. E. Kasischke, Mayville .....	3.60
Rev. E. Kasischke, Silverwood .....	3.50
Rev. O. Peters, Wayne .....	118.78
Rev. O. Peters, Livonia .....	35.83
Rev. E. Rupp, Manistee .....	38.97
Rev. E. Rupp, Batcheller .....	14.08
Rev. J. Roekle, Allegan .....	26.42
Memorial Wreath, Memory of Mrs. Hattie Zink .....	1.00
Rev. E. Hoenecke, Plymouth .....	142.45

Total .....

Every-Member Canvass

November 1 to November 10, 1932

Rev. H. Zapf, Monroe .....	130.60
Rev. W. Voss, Tawas City .....	100.00
Rev. M. Schroeder, Bay City .....	29.00
Rev. E. Lochner, Hopkins .....	23.00
Rev. A. Lederer, Saline .....	20.00
Rev. A. Maas, Northfield .....	3.00

Total .....

November 10 to December 31, 1932

Rev. O. Frey, Saginaw .....	8.00
Rev. A. Lederer, Saline .....	5.00
Rev. W. Westendorf, Dowagiac .....	5.00
Rev. E. Rupp, Manistee .....	13.00
Rev. E. Rupp, Batcheller .....	3.00
Rev. J. Gauss, Jenera, O. ....	280.25
Rev. O. and O. J. Eckert, Saginaw .....	38.00
Rev. M. Haase, South Haven .....	25.00
Rev. P. Schulz, Scio .....	14.50
Rev. O. and O. J. Eckert, Saginaw .....	32.50
Rev. J. Roekle, Allegan .....	3.00

Total .....

Total of Every-Member Canvass up to Dec. 31 .....

E. WENK,  
Treasurer.

PACIFIC NORTHWEST DISTRICT

June 15, 1932 to December 31, 1932

Rev. Walter Amacher, Trinity, Omak .....	\$ 44.00
Rev. Ewald F. Kirst, St. John's, Clarkston (including \$100.00 Repayment of Loan, Church Extension Fund) .....	157.88
Rev. Ewald F. Kirst, St. Paul's, Palouse .....	34.00
Rev. Louis C. Krug, St. Paul's, White Bluffs .....	45.13
Rev. Arthur Matzke, Faith, Tacoma .....	15.75
Rev. F. H. K. Soll, Grace, Yakima .....	126.00
Rev. Arthur Sydow, St. Paul's, Tacoma .....	134.25
Rev. H. H. Wiechmann, Good Hope, Ellensburg (including \$100.00 Repayment of Loan, Church Extension Fund) .....	155.93
Rev. Elmer Zimmermann, St. John's, Mansfield .....	20.29
Rev. Elmer Zimmermann, St. Paul's, Leavenworth .....	21.12
Rev. Elmer Zimmermann, Lutheran, Withrow .....	18.52

\$ 772.87

Budgetary .....	\$ 564.87
Non-Budgetary .....	208.00

Total .....

JOHN C. JAECH,  
District Treasurer.

Tacoma, Wash.