

# 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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## "PEACE THROUGH THE BLOOD OF HIS CROSS"

Col. 1:20

God's holy Word brings the comfort divine:  
Mid strife and tumult His peace can be mine.  
Letters of gold the sweet message emboss:  
"Christ hath made peace through the blood of His cross."

Coming from Heaven, the blest Son of God  
Poured out His life-blood on Calvary's sod, —  
Cleansed me from guilt, purged away all the dross,  
Granting me peace through the blood of His cross.

His Holy Spirit, abiding within,  
Tells me the Father has pardoned my sin.  
Though dark storms life's frail bark oft must toss,  
Sweet peace through the blood of His cross.

If through the valley of death I must go,  
Jordan's cold waters shall not overflow.  
Earth may recede, but I suffer no loss;  
Jesus made peace through the blood of His cross.

Some day I'll see my dear Lord face to face,  
Saved and redeemed by His fathomless grace.  
Joys everlasting shall bless me because  
Christ hath made peace through the blood of His cross.

Anna Hoppe.

## "THE OLD RUGGED CROSS"

Gal. 6:14

### A Lenten Message

"All is vanity," said Solomon, "All is vanity." One man wrote: "When Solomon spoke of vanity he referred to the final result of all things apart from God, and not to foolish pride," as we are wont to use that word to-day. "All is vanity." Apart from God everything is vanity, empty. The same man wrote: "It is to be born, to toil, to suffer, to experience some transitory joy, which is as nothing in view of eternity, to leave it all, and to die." Go where you will, and you will everywhere and always find this true: All is vanity. Whatever your work may be, accept the truth of its lesson: All is vanity; whenever you are gathered together with others in friendly association, never forget: All is vanity. Whenever you read or hear of great things and great men in the world, remember: All is vanity. Most old men with grey beards and bent gait, most old women with silvery locks have learned that all is vanity; most people in the prime of life are learning, and the sooner the better, that all is vanity. It belongs to the training

of our children, to teach them: All is vanity. All is perishable, which is the one word which best describes vanity.

Everyone of us, I'm sure, has learned this lesson again in the past years, everyone in his own way. In the one home there remains the vacant chair, in another we hear lamentations, weeping because of the loss of gold, riches, property; elsewhere we hear of heartache because friends have been lost, become unfaithful; here we see the agony of shame; there we observe the pain of honor knocked from its pedestal. — All is vanity, all is perishable. I hope that all of us have learned that lesson and profited by it. Vanity is a fact, but vanity shall itself some day perish, be no more.

When that shall be, we know not; however, we know that then all things will be different, old things will have passed away, all things will have become new.

Friends, how can we stand in this battle of vanities, how can we outlive it and be counted with the things that shall have become new? The Apostle Paul answered that question for himself when he said: God forbid that I should glory, save in the Cross of our Lord Jesus Christ. You and I must answer that question for ourselves. Nothing can be more appropriate as we pass from one second of time into another than to consider the lesson which alone can help us to outlive the battle of vanities and emerge as new creatures, the lesson of

### "The Old Rugged Cross."

"On a hill far away stood an old rugged cross." Thus the Cross on Calvary's Hill is spoken of. Never have I yet seen the world's Cross pictured as a rugged cross. But would it not be more natural that the cross was rugged rather than otherwise? It is hard to imagine that the people in their spite and hatred were careful about the choice of material they used in crucifying the one whom they hated. Rugged, rough, hard, fierce was the cross, expressive of the mob which accomplished this crime of the ages. I take it that this old rugged cross was the exact picture of the hearts of the men who raised the cross. We need only to look into the story of the Cross, to see that the hearts of the men were rugged, rough, hard, uncivil, savage, violent, fierce. Only a rough, hard, violent heart could erect a cross, to nail to it a man whose heart was just the opposite, meek, gentle, sympathetic,

kind, loving, who had never uttered a word, but what it was spoken for man's benefit. — But you and I cannot judge the hearts of these men. Are we not in the same condemnation? Is our natural heart not also rugged, rough, hard, violent, brutal? Wherever we meet the heart that is gentler, meeker, kinder, more loving than we are, we have to contend with the ruggedness, hardness, brutality of our own hearts. How do we meet the loving, sympathetic heart? Or think of how we meet the heart that has fallen, erred, is weak. Everyone of us is acquainted with the ruggedness, brutality of his own heart, and we know how many people we have made to suffer because of it.

"On a hill far away stood an Old Rugged Cross," and that Cross has become "the emblem of suffering and shame." We often hear individuals speak of the cross which they have to bear, and we immediately know that they are speaking of suffering. The cross is always linked with suffering, but it is also spoken of as the emblem of shame. Shame is something which lowers us in the estimation of others. The suffering of the Cross was Christ's, but the shame of the Cross is ours. Our shame, our sin brought to Christ the suffering on His Cross. Who of us is proud of sin, that gnat within the soul which fills the soul with weariness, care, an uneasy feeling and suffering, sickness of heart! Oh! we are ever trying to cover up that shame within us, and wherever possible we try to unload it onto others. Why do that? Has not God already done that? Has He not placed on His own Son the shame of us all? Did it not bring to Him the suffering on the accursed tree? When we think we have a cross to bear, be it sickness, bereavement, loss in one way or another, dishonor, un-realized hopes, then we think we have suffering. Real suffering is bearing the shame of others. And no one has ever really accomplished that but Christ "who His Own Self bare our sins in His body upon the tree." Indeed, "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." Oh! man, will you love "the dearest and best, which for a world of lost sinners was slain?"

Oh! the power of that Cross, even though it be "the emblem of suffering and shame." Yes, in the suffering which was wrought upon it for the shame of a lost world, lies its power. It is powerful, because it attracts and bespeaks a strange beauty. Yes, it attracts, "for 'twas on that old cross Jesus suffered and died, to pardon and sanctify me." Power! Where is there a power that compares! He who has stubbornly resisted that power thinks of things greater in his mind. To him electricity may signify the greatest of all powers, and we will admit to him that man has not yet fathomed the greatness of this power. But that power is only a gift again of the greatest power, Jesus

Christ. In Christ and His Cross is embodied all the power divine, the power of eternities. Electricity has healing, heating, lighting and energizing powers. But Christ and His Cross heals, warms, lights and energizes the soul and that lastingly. What, dear friend, has attracted you to the Old Rugged Cross? You are ever searching, searching day after day, night after night, for a love in whose arms you can rest and there not feel the sting of that inward shame. Go to the Cross then, from it flows the blood that warms the soul. You have been groping in darkness and tried and tried to escape it. Go to the Cross; yes, it was dark in the hour of suffering, but two days after the sun was shining above it, emblematic of the Light of the world, which does forever shine and brighten the path of seeking sinners. You are always seeking comforting words. Go to the Cross, from which comes the comforting word: Father forgive them, for they know not what they do. You have no interest in life which serves to bear you up. Go to the Cross, it is life itself, it energizes every man, like the men in the desert of old who looked upon the brazen serpent and lived. Power! Yes, the Old Rugged Cross has power, power to cleanse, to pardon, to save.

Were we to speak only of the cleansing power of the Cross, we would be limiting it. The Cross energizes, gives life, sanctifies, makes holy. We can best see that by looking into the lives of the thousands that have fallen into the line that leads to Calvary. There comes to my mind a word which our family-physician in A— spoke to me: "I don't believe in death-bed confessions, for I have seen too many who did not die and then continued to live the sinful lives they had lived before." He saw only those who fell by the wayside and did not notice the thousands that continued to follow the Cross. The lives of these thousands are holy, because the Blood of the Lamb has made them citizens of heaven, who, though they are bound to things earthly, live heavenly. I see in that line that leads to the Cross many whose hands have been stained with blood, but, because they have gone to the Cross, thereafter lived lives of usefulness to God and man. There are the many who have stained their souls with the lives of unborn children, now themselves loving the little ones as gifts from heaven. There are the many branded with the scarlet letter, the sign of an impure life, now living a life as pure and white as the snow. From just such a soul, if I remember correctly, has come to us that jewel of hymns: Just as I am without one plea. Among the thousands we see such whose lips were infested with the cancerous sores of blasphemy, cursing and swearing, now speaking praise to God. There are the many whose tongues had been hammered into swords by constant gossip, but now speaking words of brotherly love. Do you not see in that line faces, once the mirror of hatred and jealousy, but now the reflection

of inner love? There are the many whose hands at one time were iron fists, iron fists, because of constantly clinching the golden coin, but their hands have been opened, and they are now sacrificing, offering everything to the Lord. I am now thinking of a traveling preacher who once came to our door. Later I learned of his past. He had been the wealthy owner of a chain of shoestores in San Francisco. Though he had lost much by the earthquake, yet he had not lost all his wealth. This calamity brought him to the Savior. He gave the remainder of his possessions to his family, then went out with only his staff in his hand, to spread the Word of his Savior by selling Bibles and testifying unto the Lord. His was a life of sacrifice. Oh! we cannot mention them all who are living lives in which they glory only in the Cross of our Lord Jesus Christ. What has accomplished such wondrous miracles? The Old Rugged Cross.

Yet, that Old Rugged Cross is "so despised by the world." As it was despised when it was erected, so it is still despised by the world to-day. The world heaps abuse upon abuse. Just the other day a world's noted writer proclaimed it should be made a criminal offense to celebrate Christmas. It's natural that he should speak thus, for he knows not the meaning of Bethlehem's manger nor Calvary's Old Rugged Cross.

We'll leave that, for we are not yet in the kingdom in which we shall be judges with Christ of this world (Matthew 19:28; 1 Cor. 6:2). We are still of this world, and it behooves us to ask ourselves whether we are casting abuse upon the Cross. What do we daily delight in, what do we glory in? Can we speak with the Apostle Paul: God forbid that I should glory, save in the Cross of our Lord Jesus Christ? Will we "ever be true to the Old Rugged Cross, its shame and reproach gladly bear?" I must bend my head in shame, when I see how little that is true of my own life. And you must each one answer that for yourselves.

What is the fault? We don't stand enough beneath the Old Rugged Cross where the "dear Lamb of God was slain." Only the Cross itself can help us to overcome our unfaithfulness. All we need, is to go to the Cross, there to be pardoned and sanctified, and then we shall bear the fruit of faithfulness, which is "cherishing the Old Rugged Cross." Faithful! The Cross makes us faithful, and the end will be that we shall some day exchange the Cross for the Crown, as Christ promised: Be thou faithful unto death, and I will give thee the crown of life.

May the Lenten season bring us nearer to and keep us beneath the Old Rugged Cross! P. L.

Faith marches right on, into death, if need be, without a murmur or question. Unbelief halts at every turn. — Selected.

## COMMENTS

**An Explanation** General Treasurer Mr. Buuck recently received a request for an explanation of his figures in our issue of February sixth. This request came from an intercongregational council, whose chairman writes: "We want to do and will try hard to get others to do; but we can accomplish this only when we can give our people the correct information." It is a most encouraging sign that such inquiries are being made, and every officer of our synod will be only too glad to give any desired information.

The question in this case was, How did Mr. Buuck arrive at the figures stating the amounts the various Districts should raise between now and June 30th of this year? For the benefit of our readers we will show this in the instance of the Southeastern District.

The item "Cost of Home Missions 18 Months" — \$39,370.43 is for information only and has no bearing whatever on the other figures.

The allotment for the Southeastern District for the elapsed eighteen months of the present biennium was \$115,585.38. The contributions amounting to \$76,214.95, there remains a shortage of \$39,370.43. If we had to do only with the budget allotment, this District would be expected to cover the shortage of \$39,370.43 and raise its allotment for the last six months of the biennium.

But there are three other items to consider: The 1923-1925 debts, an overdraft in the Students' Fund and the needs of this fund during these six months.

Our synod has so far never included the deficit of a biennium in the budget for the following biennium. Such a deficit was always considered an accomplished fact, it was labeled and filed for future reference. The debt that had accrued before the year 1923 was assigned to the Seminary Building Committee, which is now hard at work collecting the moneys to wipe it out.

Now Mr. Buuck took the 1923-1925 deficit, the over-draft in the Students' Fund and the sum required by this fund till the end of this biennium and, adding them to the budget allotment for the remaining six months, distributed them over the various Districts according to their communicant membership. Accordingly the Southeastern District will have to raise \$90,909.67 in order to meet all demands.

**Can We Raise This Sum?** Most decidedly, yes!

True, a special effort will be required; but who would not be willing to make a special effort for the cause of our Lord? A church that in this blessed Lenten season contemplates the great sacrifice of the Son of God who gave Himself for the sinful world will not, cannot, refuse to show its gratitude, but will gladly bring its offerings for His cause.

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Besides, the collection for seminary and debts will help. The receipts in January raised the building fund proper to \$298,594.45, with the interest to April first, we will have reached the \$300,000.00 mark.

Consequently the receipts from now on will apply against the "old debt" and, when that has been taken care of, against any other debt the synod may have. On January 31st the "old debt" amounted to \$130,019.81. If we deduct our equity in the old property, estimated at \$35,000, \$95,019.81 remain. Against this sum we have the receipts in February to date of \$7,691.43, leaving us further \$87,328.38 to raise for the purpose of paying off the "old debt." We are here figuring only with the moneys we have in hand and are not including the some \$15,000 interest that will accrue before the moneys in the building fund will have been spent.

If all the congregations of our synod give us their full co-operation, we will have further \$315,000.00 available.

On the letter we sent to the congregations last November we have had many favorable replies, but there are a great many still from whom we have not heard. Our hope is that they are working quietly and that they will surprise us one of these days by sending in the balance of their contributions.

To those who are not yet at work we appeal. Get started now. Three weeks will easily suffice to get at least the subscriptions of your people and considerable cash in addition. Nothing is gained by delaying the thing that you certainly want to do. The time is passing fast, and our task ought to be finished before the meeting of the synod. J. B.

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Read 2 Timothy 3 Read 2 Timothy 3, and then the following item, which we take from The Living Church:

If there is one thing characteristic about the fake religions which make their appeal to silly women now as in New Testament times, it is the shameless way in which they endeavor to get money out of their dupes for the enrichment of the im-

postors. Here, e. g., is a classic case, just reported in the courts of a New England state. In a city of New England there is a "Metaphysical Club," housed in a building known as "the Home of Truth." A rich woman fell into the clutches of the "main guy," who called himself lawyer, author, and lecturer; and in her husband's suit for the appointment of a conservator for the wife's estate, the alleged lawyer acknowledged that he had endeavored to bring about alienation between husband and wife, that he had received nearly \$30,000 from her, that he had invested some of this for her in a so-called stone quarry which he owned, consisting of a hole filled with sea-water at high tide; depositing \$5,000 to his own credit and purchasing a motor-boat with the balance; and justified these transactions on the ground that the money was for legal and spiritual advice!

Is there any way of saving those who wish to be deceived? This special brand of imposture is a branch of the "New Thought," which promises prosperity to its votaries as the highest good, and which tries, surely, to keep its promises to its prophets — however you spell that last word.

No, there is no way of saving those who wish to be deceived. They have itching ears. They will not endure sound doctrine. After their own lusts they heap to themselves teachers. They choose the lie before the truth and perish by their choice.

We can only instruct and warn our hearers: "Continue thou in the things which thou has learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou has known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." J. B.

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Our Chronicle Mayor Magill issued a permit to "Professor" Woods to open a "psychic laboratory" in Beloit. In a short time the professor cleaned up about \$15,000 by fair means and foul, mostly foul. By this time the mayor, no doubt, is looking up in dictionaries and inquiring from learned friends just what this psychic business is, anyway. Nothing works so well in fleecing the public as some well-tried fraud. For many years, now, the public's ignorance has been exploited by means of a front of scientific psychology. Not only plain confidence men, like "Professor" Woods, employ the racket, but many a more firmly established professor employs the same means. Psychology can hardly be called a science. It is more or less astute guessing what may happen in the lives of men from the necessarily limited experience of what has happened in the lives of men similarly situated. The whole field of psychology in its best achievements could be dropped out of the field of human knowledge and it would never be missed. If it is taken seriously it is full of danger; if it is taken up as a plaything it is abused by those who do not understand its limitations. Just now nobody is able to say what is really its province. We are fed books on "Why We Behave Like Human Beings" and are entertained, perhaps, but that does not establish psychology as a science. The above-men-

tioned "professor" was a plain cheat, but he was a good psychologist just the same, in that he knew how far he could go with the flocks of clients who begged him to take their money.

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Judge Sabath, of Chicago, is trying the experiment of appointing sons or daughters as legal guardians of parents who are seeking divorce. He has done so in six cases, so far, and in every case the application for divorce has lapsed. The judge says in regard to his plan: "When the husband and wife have formed the habit of bickering constantly, the influence of the child, backed by legal authority, is considerable. Father and mother, fearing a report by their child to the judge, will strive to live in peace. . . . Sons and daughters who are really grieved by the differences between their parents are impartial judges. They love their father and mother equally well and will not make biased reports." In one case the judge appointed a fifteen-year-old boy as guardian. We are fearful of this device. If the children are young they need little encouragement to lord it over their parents. But these cases of threatened divorce are upside-down to begin with. The damage to the family is done. We are sorry for the parents, for their child-guardians, and for the trusting judge who is willing to risk his desperate measure to stem the tide of divorce.

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A Milwaukee Presbyterian pastor has hit upon the stunt, so he calls it, of making his midweek prayer meetings the occasion for the gathering of the whole family. First there is a community dinner, then a kindergarten for the smaller children while the others hold their meeting and their devotions; afterwards business meetings of various boards are held. The pastor feels that he is successful in getting a better attendance at the prayer meetings. Another device prompted by desperation. In itself it is not wrong but it shows to what straits the church is come. The church in question has a large membership. At these community dinners only comparatively few families can attend, for any one can see that the whole membership of even a small church under such conditions would swamp all facilities. The pastor has perhaps doubled his attendance from ten to twenty families and feels it is a success. What about the hundreds of families that are united with the church but are never reached? If it is purely the preaching of the Gospel that is held out to the people, then those who despise it "have their reward" and the pastor has the sorry consolation that he did his duty. If the Gospel is complicated by social features the attendance is but little improved and the improved attendance is hardly to be credited to the Gospel so that in the end nothing is gained by a better showing in statistics.

Speaking of Groundhog day, February 2nd, an ambitious newspaper writer told his readers that this day known as Candlemas was celebrated in a number of churches. He mentioned the Lutheran Church as one of those who set the day aside for the blessing of candles. The good man was wrong. Lutherans have no day of their calendar devoted to the blessing of candles. February 2nd, however, is also honored among us as a day of special observance; it is the day of the Purification of Mary, for which the lesson is read from Luke 2:22-32. While this occasion may be called the Purification of Mary, it is in our minds more especially the Presentation of Jesus to the Lord in satisfaction of the law that requires the first-born of every mother to be so offered. It is with us, then, not a day on which we honor Mary but a day that marks one phase of the fulfilling of the law in our stead. The last verse of the text for the day concluding the song of praise sung by Simeon, known as the Nunc Dimittis, "A light to lighten the gentiles . . ." — that seems to be the slender thread by which the Roman Catholic Church suspends its blessing of candles. In our town the papers advertised another feature in the Roman Catholic Churches for February 3rd, that being the day of Saint Blase (or Blasius) and given over to the "blessing of throats," of which one of the three Saint Blases seems to be the patron. . . . Keeping up with the times the church is contemplating the assignment of some saint to act as patron of automobiles so that these also may be blessed. Ships and livestock are now so protected in many Romanist countries and the motor car should not be neglected.

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The Illinois Presbyterian synod was told at a recent convention that seventy-five per cent of its ministers were sixty years old or older. It was not necessary to point out that it was sorely in need of the services of devoted young men to fill up the gaps in the ranks which were bound to show increasingly under such conditions. A hasty survey of our own ministry in the Joint Synod would seem to show that we are getting a steady supply of younger men and that our average age of men in the ministry is somewhere this side of fifty. That might be considered a healthy and normal condition.

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Not so long ago the editor of a church paper was indicted for fraud. Though he was not a Lutheran we hasten to complete our files by making a record of the fact just to show that we are journalistically fair and would not shield our own profession by suppressing any damaging news concerning it. Readers may be curious about the offense of this editor. What can the editor of a church paper possibly find by which he might defraud his fellow-men? The truth is that this man's offense was not in anything connected with

his paper; he ran foul of the law by turning to the promotion of oil wells. At the same time the charge brought against him, which was the usual one of "using the mails to defraud" might apply to more than one in other connection. For the breaking down of Christianity in the land is duly reflected in church publications and more than one is "using the mails to defraud" its readers of their faith.

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The marvels that can be proven by statistics will never end. There was a convention of the Winnebago County Dental and Medical societies at Oshkosh and a member of the Pennsylvania state board of health came all the way from there to tell the Wisconsin medicoes that the toothbrush was demonstrably a curb on the profane speech of children. He gravely reported that in one school which lacked dental service 368 "swear words" were counted in a given time. In another school, where a dental hygienist was employed, only six such offensive words were noted during a similar period. And now, just what is going on in the mind of a man who thinks that such figures prove anything? And what conclusions does he want us to draw from his story? Obviously he is concerned with one conclusion, which his story suggests: Hire a dental hygienist for your school. Who knows but what other marvelous achievements lurk in the bristly scouring implement that may yet rescue our schools from the failure which threatens their continued usefulness? Saved by a toothbrush!

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Dr. S. Parkes Cadman, the president of the Federation of Churches of Christ in America, is a busy man and does so much writing and lecturing that he must of necessity often say and write things that are not well considered. It is not a slip of the tongue or pen, however, if we find him giving utterance to a sentiment which says more than volumes could say in explaining our complete disavowal of everything done in the name of the federation with the pretentious title, of which he is much-lauded president. Recently this champion of churches of Christ said: Charles Darwin, the father of the evolutionary theory, is one of the prophets of God, "and it is high time that the church stop ignorant men from defaming the prophets of God." Dr. Cadman is ready to consign all men who defame Darwin and his own federation by not accepting the doctrines for which they stand to the darkest limbo of ignorance. We can feel that he means Lutherans, among others. If we decline to receive Darwin and others as prophets of God and continue to put our trust in God Himself, who spoke plainly enough to us in His Word about sundry things of which Darwin and others professed knowledge, we can well afford to bear the stigma placed upon us by Dr. Cadman. The pity of it is that many men would

rather seek the approval of men like Cadman in defiance of what God Himself says than to bear the defamation and obloquy which is the lot of those who dare to differ with those who are accounted great in the world.

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One of the few outstanding men in the circles of protestant America who dares to defy the powers of modern liberalism in religion in his own church is Dr. J. Gresham Machen, of Princeton Theological Seminary. It is gratifying to learn that though this gifted and fearless man is persecuted by what seems to be a majority of his church (he is a Presbyterian) he is fortunate in having the loyal support of his own students. The students of the seminary refused to side with Dr. Machen's opponents and expressed their unbounded confidence in their teacher. In the end this will not save Dr. Machen from the wrath of his enemies, but it is a testimony of no mean importance in judging the power of even a lone fighter in the cause which in itself must always be triumphant.

H. K. M.

#### THE MISSIONARY FROM THE PRINTING PRESS

The United States has a long line of forts and military posts along the Mexican border. This line has its inception at the mouth of the Rio Grande and ends at San Diego on the Pacific. About midway of this line is located Fort Huachuca. This post dates from shortly after the taking over of the Gadsden Purchase, the territory we bought from Mexico for \$10,000,000 to settle a boundary dispute. This strip lies south of the Gila River and extends to the present Mexican boundary. It comprises an area the size of Pennsylvania. Within it are the present cities of Tucson, Douglas, and Bisbee. No one thought at the time of purchase that there were mines in this territory that would produce the purchase price in a few years' output; yet there are a number of such.

Fort Huachuca lies picturesquely tucked into the mouth of a canyon on the northeast slope of the Huachuca Mountains, a timber-clothed range that rises to 9,000 feet and in its southernmost outriggers rests in Mexico. One thinks of a crouching lion, with its paws across the border. From the Fort a wide view is had over the San Pedro Valley, a valley that saw white men, the cross, the soldier's pike 75 years before Jamestown in Virginia was settled; Coronado, Cardenas, Fray Marcos and their men, on their way through what are the present Apache Reservations to the "golden Seven Cities of Cibola." In this enviable location we find an encampment of Apache Indian Scouts.

It has been the practice of the Army to enlist a number of Apache Indians as scouts ever since the Apaches rendered such splendid service in running

down that other famous Apache, Geronimo and his fighting men. Geronimo and his Chiricahua Apaches were the Indians that caused the Government so much trouble in the '70's; it was Alchesay and the White Mountain Apaches who were the Army's chief aids in ferreting out and fighting Geronimo. Geronimo is long no more, and the Chiricahuas be few in number; of the White Mountain Apaches there are several thousand, and there are more Christians among them than there are Chiricahuas left. Among these is Alchesay himself.

The Scouts at Fort Huachuca are of the White Mountain Apaches. A goodly number of them are also baptized. But now they are so far removed from their homes about Whiteriver and Fort Apache that they scarcely ever see their people, save when one of them is on furlough; and the missionaries seldom find opportunity to travel the nigh 200 miles to visit them. How are they to be served with the Word? Here is one of the places that little missionary from the printing press, the Apache Scout, fills an especial need. He is small and comes but bi-monthly, but he does valiantly, like little David with his sling. Occasionally a Goliath is raised up and this little David lays him out.

Not long ago the writer paid the Scouts a visit at Fort Huachuca. A day or two previously the midget Apache Scout had come, and he had caused no little stir in the camp. He had brought the story of a certain Indian in Nebraska who had been a medicine man among the Winnebago Indians. This medicine man had come under the influence of the Gospel, and finally he had renounced the devil and all his works and all his Indian ways, i. e., his "medicine," and had become a confessing and witnessing Christian, witnessing to Christ among his people. In the course of time blindness overtook him, and he was blind a good many years. Later on he recovered his sight; but both blind and seeing, his faith never wavered. It was this story of the Scout's that had set the Huachuca camp by the ears. Those that still cling to the old Indian ways said: "That Indian got blind because he left the old Indian ways." Others said it might be, but how was it then that he had had his sight restored? To which it was not so easy to find an answer. So it was the little Scout got in a telling bit of witnesship.

The purpose of this article is to point out to you just one of the many little silent services the Scout performs. I know that the paper is eagerly read by all the Apaches that can do so, and their number is increasing annually. For each year the Government schools and our own mission schools turn out a hundred young folks, more or less, who gladly read. To these the Apache Scout brings good tidings of great joy, and these tidings are read over and over. By means of the Scout the missionary may be in the camp

of the convert repeatedly, for as often as the little paper is read and re-read, so often his missionary may speak to him in the words of life. In the same manner the missionary may be in many a camp simultaneously, while yet doing necessary work elsewhere.

There is but one drawback to the Scout and that is that he comes too seldom. He makes his appearance only once every two months, six times a year. This is something that should be corrected. The missionaries themselves have long wished that it might be published at least once a month. And it would take so little to do it. Reliable information has it that with an increase of about 1,000 in the number of subscriptions the little missionary from the printing press could double his visits, that is, he would come once a month to his Apache readers. Among 140,000 communicant members this ought easily to be obtained. The subscriber will find two things in one for himself in the Scout: information first-hand of what progress the Gospel is making among the Apaches, and food for his own soul.

There is another alternative: that of direct contribution to the treasury of the leaflet. Here is a specific opportunity to "Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles." Who will subscribe? Who will help by a personal contribution to have the Scout appear monthly?

— A Friend of the Scout.

### "UNITARIAN PROGRESS"

A prominent Unitarian has said: "Ten years ago we set out to capture the large universities of the land, and we have practically done it; and now we are setting about to capture the Y. M. C. A. and the Y. W. C. A." How far they have succeeded in this latter endeavor is still a problem. But there are strong evidences that they are at work on the job. In corroboration of this statement, we call attention to the action of the recent convention of the students' association sponsored by the Y. M. C. A., held in the City of Milwaukee, recommending the circulation of Dr. Harry Emerson Fosdick's book, *The Modern Use of the Bible*. Furthermore, the information comes through the *Theological Monthly* published by the Synodical Conference, that this ultra-rationalistic volume has now been published in the Swedish language by the Swedish Christian Student Movement "and recommended to the clergy and all who are engaged in religious work." Professor Mueller of the Theological Seminary at St. Louis, Missouri, who has noted the fact in the *Monthly* referred to above, writes in conclusion: "What a sad commentary on the theology of the Swedish Lutheran Church and, in particular, on that of the Swedish Christian Student Movement!"

Regarding the book by Dr. Fosdick, it may be said succinctly, that it utterly eviscerates the fundamental doctrines of the Bible, and stuffs the Scripture formulas for doctrine with the sawdust of human theorizing. The Virgin Birth is rationalized away; so is the unique Deity of Christ; it teaches salvation by character and taboos the Scripture doctrine of salvation by grace through faith in the vicarious death of Christ on the cross; if God speaks anywhere in the Bible, the individual determines for himself what he finds by his own inner experience to be the truth. His subjective opinion determines for the individual what is truth and what is not, also in the Bible. Dr. Fosdick's book is utterly un-Scriptural.

—Lutheran Church Herald.

### “WORK, PRAY, AND PAY”

The Unity Lutheran, Detroit, Mich., reports one Lutheran pastor whose large church was filled to capacity on Easter Sunday. “He estimated that \$60,000 worth of automobiles stood on the outside, their owners and their occupants laying a self-denial offering on the collection plate amounting to only \$1,200, and the preacher and his family gave one-twelfth of that. But that is a sample of Lutheranism at the collection plate. Is it any wonder that we have finally lost our numerical position of third place among the Protestant denominations of America? Unless we bestir ourselves the Kingdom will be taken from us and given to those who will bring forth the fruits thereof. We need to work, pray, and pay as never before.

—The Lutheran Companion.

### DO IT NOW

A very common motto in business is “Do it now.” A good policy in most instances. It would apply to the financial work in our congregations, especially that which pertains to our common budget. After much has been said about our synodical household expenses, the truth remains that most of the difficulty, real or imaginary, is due to delay. Usually undue, inexcusable, vexatious, expensive delays.

A few congregations have advanced so far in Christian stewardship that they bring weekly or monthly contributions regularly for the local and the general work. If the treasurer of such congregation attends to business, and forwards the Synod's share of these receipts at least once a month, much is gained for the congregation as well as for the general Church Body. It is safe to say that if every congregation would remember the “budget” in January, instead of November or December, as is the case with most of them, there would be no deficit at the end of the year.

The situation is simply this that income is always one year behind expenditures. The pastor dreads to speak to his parishioners concerning the need of the

schools, charities, and missions, immediately after the Christmas rush. He is tired out, and his people have just been “offering” at Thanksgiving time and at Christmas. They must “rest from their labors.” Many rest so completely that one might take them to be dead. Consequently little or nothing is done for the extension of God's Kingdom until perhaps in July or August. Meanwhile the Church's bills had to be paid each month. Would you like to have Pastor Shurson's job at such times?

Now, why can we not get at this matter a little earlier? The weather is just as dependable in January as in December; roads are as good in February as in November; district and circuit works might push hard for this in March rather than make a frantic, despairing effort in October. Money can be brought to the Lord's altar during Lent as well as on Thanksgiving Day. In fact, what more appropriate season for bringing offerings to the Lord than the season of Lent. Only in few places can it be truthfully said that men have not \$5.00 or \$10.00 in the spring as well as in the fall. Our trouble is that we want to spend our cash for everything else first, and then if there is anything to spare, God's Church may have it. Frequently God's share is used for a “spare” tire or a long auto trip. We can “afford” that.

Mission festivals of two or three days' duration are becoming quite customary in our Church. Such meetings are prepared weeks and months in advance by prayer and publicity. These are splendid plans for information and inspiration in doing the Lord's work. The several activities in the vineyard are represented, and Christians realize that the Church's work is the really worthwhile business on earth. Some congregations plan to have such meetings early this year. Many more ought to do likewise. Consult the president or the treasurer of our Church about getting speakers if you want “outside help.” But Do It Now.

H. J. S. in Lutheran Church Herald.

### TEMPTATION AND VICTORY

There is no question but that the man who is earnestly striving to be a Christian is tried with many more temptations than the worldly; for religion is the withstanding those pleasant temptations, out of love and reverence to God, which, if yielded to, would injure him in the end. Where the man of the world is careless, thoughtless and unconscious of danger, the earnest minded man finds himself surrounded by all sorts of enemies. Example without, inclination within, are continually beguiling him. He sees his fellowmen; many of them of greater age, and more experience than himself, boldly indulging in things which he knows to be pernicious, while he loses the enjoyment of the pleasure, and perhaps at the same time incurs the imputation of being very singular or peculiar. His traitorous inclinations accordingly are ever



urging him, in opposition to his reason and his oft-framed resolution to seize the present, and leave consequences to themselves, and hence while to others he appears most free from care, he endures a succession of inward trials, from enemies whose attacks are always at hand at every moment of weakness or of unguarded security. Well does the wise King of Israel admonish his youthful disciples, "My son, if thou come to serve the Lord, prepare thy soul for temptation." The religious man moreover is equally with others subjected to what may be called the chances of life: he is not exempted from losses of fortune, from failure of health, or even from depression of spirit with references to outward goods. Solomon says, "Surely all things come alike to all, there is one even to the righteous and to the wicked, to the good and to the clean and to the unclean, to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner, and he that sweareth as he that feareth an oath." Hence short-sighted men are led to take their fill of that which cometh before them, for they say "life is full of uncertainty; let us eat and drink for tomorrow we die"; they see not "sentence executed against an evil man, therefore their heart is steadfastly set in them to do evil." Neither do the pious or earnest living souls escape frequent and often very grievous perplexities of mind. The devil is too watchful after souls to suffer them to serve God entirely in peace, though he cannot prevent their finding more peace in the pursuit of religious duty, than in all the occupations which the world presents; but he distracts them between conflicting duties, and takes advantage of the weakness of their bodily health to drive them if possible from their confidence in God. The prosperous he is not so much concerned to disturb; his policy is to suffer them to glide on thoughtlessly through life, until the day of trial has elapsed; untroubled till death unexpectedly overtakes them. And yet God appears at times to hide his face, and to withdraw his mercy from his faithful servant, but only that he may return at the latter end, and induce man to bless him more abundantly. He dealt so with his servant Job, to which case St. James directs us where he says, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy." And this has been the experience of all earnest minded men in all ages. David in his prosperity thought that he should never be moved. "Thou Lord of thy goodness hast made my hill so strong"; yet mark the contrast — "Thou didst turn thy face from me, and I was troubled." Indeed experience teaches us that misgiving fears and a certain distress of mind constitute a species of trial with which some are peculiarly visited. Many individuals are afflicted with it in a way of which others seem scarcely able to form an idea. It may be connected with a delicate

bodily temperament, but it may also be one of the mysterious ways by which God tries the faith and fortitude of those who wish really to believe in him. It may also be permitted in order to prompt them to acquire more knowledge than they possess of divine things from the pages of inspiration; for it is generally only partially instructed persons whose minds are thus disturbed, by some passages of Scripture which has struck them, isolated from the context, or by the recollection of some duty which they willingly and habitually neglect; some self-indulgent sin, in which God does not suffer them to live in peace, and to which they will not of their own accord bring themselves to attend. When they have discovered and repaired their fault, and exercised their long omitted duty, they find that God was contending with them in his mercy, that their sins separated between them and Him.

But lest we should complain that too heavy a yoke has been imposed upon us, let us remember what are the inducements which should make all our exertions and endurance seem happy to us, which lead to heaven. What helps have we under our difficulties! What power against our adversaries! What means of so running that we may obtain, and of so fighting that we may receive the crown of victory! They are contained in the consideration of the apostle's word, "Godliness is profitable for all things, having the promise of the life that now is, as well as of that which is to come. It secures to us advantages in this present time, an hundredfold superior to the vanities which it forbids, as well as in the world to come life everlasting. In the first place, it affords to every rightly constituted mind a lofty pleasure in the imitation of him, who came down from heaven to show us all that is divine, in the pursuit of whatsoever things are true, honest, just, pure, lovely, or of good report; in the dominion of intellect over passion; in the supremacy of the high powers which are peculiar to man, over the propensities which he has only in common with the brutes. These things, whatever may be the desire to obtain them, man has no power to pursue by his unaided strength. Christianity promises him the efficacious assistance of the grace of God to reach what was otherwise impossible; for the things which are impossible with men, are possible with God. In his strength men have learned to pray for their murderers, to be kind to them that despitefully use them and persecute them, to take joyfully the spoiling of their goods, to lay down their lives for the Gospel's sake. The peace of mind which they have in consequence enjoyed has been more precious to them than all other treasures; for instead of the society of evil men, who would have first deceived and then betrayed them, they are associated with the friends of God and made fellow-heirs with Christ Himself. The grace of God is all powerful, and numbers of truly converted

men have left him examples of its sufficiency; let him resist the devil and he will flee from him; he can do all things through Christ that strengthened him. "Call upon me, says the Lord, in the day of trouble, and I will hear thee, and thou shalt praise me." We may come boldly to the throne of grace to obtain mercy and to find grace to help in every time of need. The verification of the promise, "as thy day so shall thy strength be," is constantly experienced by faithful Christians, so that they exhibit themselves under the pressure of all sorts of outward difficulties, cheerful, thankful and content. And when their spirits are depressed, they do not give way to despondency, like the children of this generation. When cast down, they are not destroyed, because they know that the clouds will pass away, and their security return like sunshine after rain. "It is a day which is known unto the Lord, not clear nor dark, but it shall come to pass that at evening time it shall be light." "I will seek out my sheep, saith the Lord, and deliver them from the places where they have been scattered in the cloudy and dark day; for in a little moment I hid my face from thee, but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer."

Above all, the profession of Christianity holds out to us the prospect of glory, honor and immortality, or as our Savior expresses it, "eternal life." If on the one hand our task is difficult, on the other no sooner is this checkered existence over than "great is our reward in heaven"; the reward not of merit, but of the righteousness of our adorable Redeemer. O, my soul, say, is not that enough?

—Evangelist—Pacific Northwest Conference.

#### INTERESTING ITEMS ON THE WORK OF OUR MISSOURI BROTHERS IN CHINA

The political turmoil in China has now begun to react unfavorably on our mission-work in that country. Though not a single missionary, as far as the Board of Foreign Missions is informed, has suffered bodily attack, some mission property was destroyed at Hankow during the late Christmas season, and a number of our missionaries believed it to be necessary to retire to Shanghai until the storm blows over.

Latest reports from the field show the following missionaries to be at Shanghai: the Lillegards, Simons, Nagels, Fischers, Mrs. Hy. W. Theiss, the Scholzes and Cloeters. All the other missionaries are still at their stations, which tends to show that there have been no specially alarming disturbances in the cities where they are stationed.

The Board of Foreign Missions is in constant intimate cable contact with the brethren and has permitted them, if it should become absolutely necessary, to return home. However, the political situation appears to be easing up, and there is no apparent cause

for an immediate departure from China. Let us continue to ask Almighty God to keep His sheltering hand over our brethren.

I append a report on the disturbances at Hankow as recited by Brother Zschiegner. Let us remember that it records happenings of more than a month ago and that since then we have cable assurances that all missionaries are well. Says Missionary Zschiegner:—

"During Christmas-time a serious situation arose in Hankow which vitally concerns our Mission. I shall briefly relate the happenings of the last few days for your information.

"Antichristian meetings were held in Wu-Han some time before Christmas, and we were aware that preparations were under way to spread antichristian propaganda and to make a general attack on the Church. Some days before Christmas our chapel at Lo Chia Teng was visited by a crowd which yelled, 'Down with Christianity!' and called our Christian workers 'dogs of the imperialists.' This chapel is in the country, and it is unfortunate that the police chief at that place has been removed, and apparently no police protection is afforded. However, this time the crowd passed by without doing any violence.

"On the 23rd of December I had an unpleasant experience at Hsi Tzu Kai, in the native city. On that occasion there were several rowdies in the crowd who started to break up things, but stopped when I protested and when their own leaders (antichristian students) told them not to do violence. The Nationalist police also lent its aid. The incident passed over without any more physical damage than a smashed picture of the Christ-child in the manger and the theft of several bulletin boards from the wall outside the chapel.

"By this time Hankow was literally plastered with posters of the rankest kind. The enemies celebrated the Christian festival in a manner most pleasing to the devil by spreading lies and slanders about the Christian Church. The posters were stuck up on our chapels, and whenever any of our native brethren tore them down, some students were quickly on the job to paste up more.

"On Christmas Eve, when all our chapels were scheduled to hold children's services and all chapels were decorated as usual for the glad occasion at San Yuan Li, Rev. Riedel and several of the Christians were threatened; but the entire service could be held without disturbance. At Hua Chin Kai, in spite of the posters on the chapel outside and the threatening rabble, the glory of the Savior was sung by little voices. At San Hsin Kai the little band of Christians and about forty pupils held their services under a tree, but behind doors boarded up in the same way in which Chinese merchants board up their store fronts every night. At Hsi Tzu Kai the service was held up-stairs. At Lao Kuan Miao our Christians were in

the midst of their services when the 'students' entered, followed by the usual curious mob, and began making antichristian speeches. No missionary was present, and the parents thought it best to send the children home and to disperse.

"On Christmas Day the agitation was worse, and the end of the day saw one of our chapels, Lao Kuan Miao, completely looted. While at Hua Chin Kai a second children's service was being held (because the pupils from four schools worship at this chapel) and the service was completed, in the native city chapels services had been held in the morning. Just at the close of the Hua Chin Kai services, agitators came to the door of the chapel and climbed up on the iron grating which bars the windows and began yelling. It was the special grace of God that permitted us and our native brethren (some two hundred in number; the chapel was packed) to go home unmolested. For some reason the police interfered and scattered the trouble-makers. I state 'for some reason' because the serious part of the situation is that authorities apparently are not taking steps to protect the property of the missions, or, at least, the authorities are divided on this question, as the example of Lao Kuan Miao shows.

'Mr. Tso, the evangelist, was at my house when the incident occurred. He told me about the first visit of the 'students.' When he went back home and found the chapel looted, he returned and reported it to me, and I went with him to the chief police station in the native city, and we were promised that the authorities would take a hand in the matter. Tso also reported the matter to the local police station and gave the captain a list of the articles stolen; he even discovered some of the articles in the neighboring houses. The police arrested several culprits, but released them again.

"Rev. Schmidt and I saw the damage done to the chapel on the 27th. It is unbelievable. It is completely cleaned out. It is all due to antichristian agitators. It gave the heathen an opportunity to enrich themselves by seizing our property, and they took it. We called at the local police station and again at the chief station, as well as on the Commissioner of Foreign Affairs. The latter told us that the Nationalist Government stands for religious liberty. However, in this case they do not even give us the protection that has been accorded us in the past.

"I am also sending to-day's paper, which contains a notice about an incident at our Yin Wu Chow chapel. But it tells only half of what happened. When they tried to burn the Bibles there, one of our teachers told them what the Bible was and said they would have to burn him before they could burn the Bible. There is faith. In general, our members have shown great faith in this crisis. The Lord is with us; whom shall we fear?

"Do not be overalarmed by what I have written. I have merely stated the worst. To-day our schools are still running, except Lao Kuan Miao, and we intend to keep on with the work as usual and take things as they come, trusting in the Lord. He that chastiseth the heathen, shall not He correct? It is a trial that must redound to the good of our Mission. 'Blessed is the man whom Thou chastenest, O Lord, and teachest him out of Thy Law.'"

— Frederick Brand in Lutheran Witness.

### "EROTIC, NEUROTIC, AND PLAIN ROTTEN"

Every news stand in the country carries a load of magazines, the purpose of which is to play upon the too human emotions of lust, curiosity, malice, and egoism in order to share in the profits of large-scale circulation. That is what these confession magazines, "health" magazines, psychological magazines, erotic, neurotic, and plain rotten magazines prevailingly do. They strike under the level of public taste in the well-founded hope of successful exploitation. There has always been plenty of tinder in every society awaiting the spark. Sparks will fly and fibres will kindle, but the present wholesale debauchery of human interest by print is the most remarkable commercialization of vice and vulgarity in modern times. One must go back to the pandering of late Roman days to find anything like it. Nor is the insistent urge of sex appeal its worst feature. That is a post-war phenomenon which in part is an escape from suppression, and which will disappear as soon as some other emotion is more readily aroused. It is the vulgarity, morbid emotionalism, and sickly smartness of this literature with no standards, ideals, nor hopes or desires that are not cheap, sentimental, or hypocritical that is the real danger. There have been plenty of morbid, hypocritical, vulgar writers in the past, but they have never been commercialized on such a scale; they have never found such opportunity where, in effect, the Government, as well as their proprietors, pays them to exploit the public, and where the public has been so openly educated down to the desired level.—Henry Seidel Canby, in "The Independent."

— The Western Christian Advocate.

### THE RELIGION OF NATIONALISM

The vogue of superheated nationalism is attributed to the fact that the upper middle classes have discovered in it an emotional substitute for Christianity. What is happening in America and elsewhere is a process of syncretism by which an ever-diminishing element of Christianity and an ever-increasing element of nationalism is entering into the alloy known as modern religion.

The god of the new cult is the patria, the state, for whom the modern man will offer up his life. The

ideal of the national state is a mighty, mystic power outside of puny individual men. It is the source of blessings for those who worship and obey. To propitiate and to serve is the highest duty of man. The national state has a mission, and its mission is everlasting.

The new religion has its rituals. The flag is supplanting the cross. The flag is the object of ceremonious salutes and dippings. Men bare their heads, children swear allegiance, adolescents orate, and the grand old chiefs of the tribe lend an ear to the wisdom of babes and sucklings. The national Christmas in America comes on the Fourth of July, the special days set aside for Saint George, Saint Abraham, Saint Theodore, and Saint Woodrow. The manger lies at Mt. Vernon: good can hail from Virginia. The devout adorn their walls with ikons, and upon their terraces lie busts.—Prof. H. D. Lasswell, University of Chicago in the Western Christian Advocate.

#### TUT-ANKH-AMEN — DEAD ONCE MORE

About two years ago the press disturbed the Christians by reporting the find of the mummy of Tut-Ankh-Amen in his Egyptian tomb. The zealous archeologists who removed the body, which had rested about three thousand years, thought they had found inscriptions and papyri which contradicted the record of Holy Writ. While the interest in the find lasted, newspaper correspondents supplied sensational reports describing the mummy and what was found with it in minutest detail. Not only the learned, but also many others began to discuss Tut-Ankh-Amen. Some seemed to fear that the discoveries might shake the testimony of the Bible. But what has happened? Tut-Ankh-Amen is almost forgotten. A few weeks ago the mummy was again lowered into its ancient obscurity. An editor writes that among scientific men this Egyptian relic is a sort of lame duck. The whole find was a disappointment to those who wished to discover material that would contradict the Bible. The sale of Bibles has not fallen off, and since the first consternation and tremor of easily moved souls passed by, we have not heard of a single Christian whose faith was shaken through Tut-Ankh-Amen. Our Savior's precious saying stands as firm and, in the souls of many believers, firmer than ever: "Heaven and earth shall pass away, but My words shall not pass away." Luke 21, 33. Even unbelievers know now that they must have something better than Tut-Ankh-Amen for a battering-ram to shake the Rock of Ages.

—S. in Lutheran Witness.

Christians wonder why they should be saved. Sinners, why they should be lost. —Luther.

#### FROM OUR CHURCH CIRCLES

† Pastor em. Gotthold Frederick Gruber †

Pastor Gotthold Frederick Gruber, one of the pioneers of our Synodical Conference was taken into his heavenly reward at the home of Pastor E. C. Monhardt, Clatonia, Nebr., February 8, 1927. A stroke of paralysis ended a life exceeding the Biblical age of four score and ten by eight months and twenty-one days. Services were held at Zion Church, Clatonia, Friday morning, February 11, Pastor M. Lehn-inger speaking words of comfort on Romans 8:28. The remains were then taken overland by funeral coach to St. Paul's Church near Gresham, Nebr., where another service was held, the undersigned basing his discourse on Psalm 71:9. Pastor M. Lehn-inger addressed the assemblage in behalf of the Pastoral Conference, Nebraska District, while Pastor H. E. Meyer, using Hebrews 13:7 as text, spoke words of respect and esteem at the grave in behalf of the Lincoln Creek Church near Gresham of which Pastor Gruber once was the shepherd. Former catechumens of the pastor, all men beyond the prime of life, carried the mortal remains from the church to the nearby cemetery where he was laid to rest beside those of his wife, deceased July 11, 1908. Pastor W. Baumann officiated at the grave.

Pastor Gruber was born May 17, 1835, at Renst, near Ronneberg, Grand Dukedom Saxony Altenburg, Germany, as the youngest son of Pastor Carl Frederick Gruber and his wife, Pauline, nee Brem, coming to this country four years later. His youth was spent in Uniontown or Paizdorf, Mo., where his father was pastor. He entered the college and theological seminary at St. Louis, Mo., in 1850, graduating in 1858 and was ordained in the fall of the same year by his brother-in-law Pastor Rudolph Lange at St. Charles, Mo. He supplied this charge while Pastor Lange traveled in Germany, later accepting the position as assistant pastor and teacher at Pastor Buenger's Church, St. Louis, Mo.

During a pastoral activity of fifty years less one Pastor Gruber served at the following places: Dissen, Cape Girardeau Co., Mo., Warsaw, Ill., Van Wert, Ohio, Lincoln Creek, near Gresham, Nebr. As member of our Wisconsin Synod he served at Prairie du Chien, Wis., and Milford, Nebr. He retired from active service in 1907, living with sons at Hoskins, Nebr., and New Prague, Minn. Since 1923 he had made his home with Pastor E. C. Monhardt.

Pastor Gruber was united in holy wedlock with Miss Katharine Dascher July 24, 1859. Ten children were born to this union, eight sons, and two daughters. Of these three sons, including the late Pastor Rudolph Gruber, and one daughter, have preceded him into eternity. Those surviving him are his sons William and Herman near Utica, Nebr., Frederick, San Francisco, Calif., Otto near Ravenna,

Nebr., and Immanuel, St. Paul, Minn. And his remaining daughter, Mrs. E. C. Monhardt, by whom he was tenderly cared for in his declining years.

"It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power." 1 Cor. 15:43.

A. B. Korn.

#### Wisconsin River — Chippewa Valley Conference

The Wisconsin River—Chippewa Valley Conference will meet on the 20th and 21st of April, 1927, in Marshfield, Wis. (Pastor O. Hensel).

Confessional Address: Kolander (Krause).

Sermon: Kammholz (Keturakat).

Papers: Discussion of God's Message to us in Galatians, by W. F. Beitz (carried over from the Fall Conference).

Das Gericht der Verstockung, H. Brandt.

Other papers by Schroeder, Keturakat, Hensel, Gieschen, Motzkus, Beitz, Parisius.

Please announce early whether you are coming or not.

Gerh. Gieschen, Sec'y.

#### Anniversary of St. Paul's Church of Ft. Atkinson

On December 8, 1926, the members of St. Paul's Lutheran Church of Ft. Atkinson were privileged to celebrate the 25th anniversary of the dedication of their present church building.

Two services were held in order to commemorate this event. In the morning service, the pastor of the congregation, Rev. P. Janke, spoke on 1 Peter 2:9. Following this sermon, Rev. A. F. Nicolaus, former pastor of St. Paul's, preached in German, basing his sermon on Ps. 27:4.

In the afternoon services Rev. J. Haase of Cold Spring, also a former pastor of this congregation, delivered the German sermon, which was based on Gen. 28:10-17. The neighboring pastor, Rev. O. Kuhlow of Jefferson, preached in English, basing his message on Phil. 1:9-11.

The services were beautiful with organ selections by E. W. Schumacher and with anthems sung by the local mixed chorus.

#### Twenty-fifth Anniversary of St. Paul's Congregation North Fond du Lac, Wis.

On the second Sunday in Advent, December 5, 1926, St. Paul's Ev. Luth. Church, North Fond du Lac, was privileged to celebrate the twenty-fifth anniversary of its organization. Three jubilee services were held. The Rev. G. E. Bergemann, Fond du Lac, President of Synod, through whose missionary activities in North Fond du Lac the congregation came into existence, occupied the pulpit in the morning service, while Pastor Paul Th. Oehlert, Kaukauna, and the Rev. Prof. W. Schumann, Northwestern College, Watertown, both former pastors of St. Paul's, addressed the congregation in the afternoon and evening

respectively. The jubilee offering of more than \$1,000 is to serve as a nucleus for a building fund. The present church building and school house are proving inadequate for the needs of the flourishing congregation.

St. Paul's was organized December 10, 1901, with but seven charter members. In her early struggles the congregation received financial support through the home mission department of Synod. By 1911 the congregation had become sufficiently strong to dispense with synodical aid. New, centrally located property was acquired, the church building was thoroughly renovated, a school house and a parsonage were erected. To-day the congregation consists of some eighty voting members. A parish school has been maintained ever since the organization of the congregation, the respective pastors themselves conducting the school. Because of the increased enrolment of pupils in the last years the congregation has provided the present pastor with an assistant teacher.

During the past twenty-five years St. Paul's was served by the following pastors: P. Dowidat, A. Hoenecke, P. Th. Oehlert, W. Schumann, and L. Koeninger, the present pastor.

May the Lord's richest blessings be upon this congregation in the future as they have been in the past!

N. N.

#### Silver Wedding Anniversary

On February 6, 1927, Mr. and Mrs. Herman Kurth of Mazeppa, Minn., celebrated their 25th wedding anniversary. The undersigned spoke at that occasion using John 2:2 as his text. May the Lord henceforth be their gracious helper.

W. P. Sauer.

#### Church Dedication

On the 4th Sunday in Advent, December 19th, St. Paul's Ev. Luth. Congregation of South Haven, Mich., dedicated its new church to the service of the Lord. The ceremonies attending the opening of the church were held outside. The resident pastor performed the dedicatory act. In the morning service, the Rev. C. Bast, of North Milwaukee, Wis., preached in German, and the Rev. John Reuschel, of Kaukauna, Wis., in English. Both are former pastors of the congregation. In the afternoon Director Otto Hoenecke, of Saginaw, Mich., occupied the pulpit, delivering a German and an English sermon. St. Paul's choir sang during the morning service, while the vested choir of Trinity Lutheran Church from St. Joseph, Mich., rendered selections in the afternoon.

The evening sermon in the English language was given by the Rev. C. Rutzen, of Bay City, Mich., and the choir of St. Matthew's Lutheran Church of Benton Harbor, Mich., sang an appropriate anthem. Many visitors from neighboring congregations were present

to participate in our joy, meals were served in the spacious basement of the church.

The dimensions of the church are 30×87. It is built of brick and hollow tile and has a seating capacity of about 350. The main floor contains the large auditorium, vestry and council room, and also has a balcony. In the basement there is a large school room, a kitchen, cloak rooms, and other necessary rooms. The beautiful dark oak finish contrasts favorably with the white walls. The attractive windows of art-glass are mostly donations. Pews, pulpit, font and carpet, the altar with candelabra are a gift of the Ladies' Aid; pulpit antependium, altar hanging and crucifix are gifts of an individual member.

May the Lord keep St. Paul's Congregation under His guiding hand and may He bless it in its labors for His kingdom.

M. A. H.

#### Notice to the Pastors of the Minnesota District

Complying with the very reasonable request of Prof. W. Henkel, his paper which was read before the Minnesota District last summer will not appear in pamphlet for the present. The matter is referred to General Pastoral Conference for final disposition.

Im. F. Albrecht, President Minnesota District.

#### Acknowledgment and Thanks

The following sent donations to the Boarding School and Orphanage at East Fork Mission at Christmas time. Owing to impassable roads, the freight trucks did not deliver the express and freight shipments till nearly the end of January. This delayed the acknowledgment. Since all donors have received letters of thanks, it will suffice merely to publish their names here.

ARIZONA: Miss Anna D. Ahrens, L. Althaus, Miss Castella Benton, Mrs. J. J. Murphy. CALIFORNIA: Mrs. V. N. Baden, Rev. S. Hoernicke, Mrs. M. Jensen, Miss Edna Schnutenhaus, N. N., Walther League Hospice Club, Los Angeles, Trinity Sewing Circle, Los Angeles. COLORADO: Miss Clara Mandalek, Miss Ella Muench. ILLINOIS: Carl H. Trettin, Miss Cornelia Kraushaar, Mrs. M. Woehler, C. E. Wille, Ladies' Aid, Beecher. INDIANA: Rev. Aug. Brauer, Miss Clara Linnemeier, Mrs. H. D. Schoppmann, Walter A. Mueller, O. H. Lawrenz, Mr. and Mrs. H. C. Hoffmann, N. N., Indianapolis, St. Peter's Walther League, Mishawaka, St. John's Junior Walther League, Vincennes. IOWA: Wm. J. Miller, Mr. and Mrs. A. Rath, Mrs. F. J. Sulzbach, Rev. R. J. Torgler, Miss C. Zauche, St. Paul's Walther League, Dubuque. MARYLAND: Misses Florence and Marie Muhly, Miss Margaret Smith. MASSACHUSETTS: Miss Louise Wild. MICHIGAN: Rev. W. Bodamer, Rev. L. A. Wissmueller, Mrs. Ed. E. Hein, Mrs. C. Giesregen, Mrs. F. Woller, Mrs. Carl Miller, Hugo C. Schwan, Miss E. Warsaw, Miss Anna Paul, Mrs. Fred Lueder, H. L. Pickelmann, Women's Society, Marquette, Lutheran Willing Workers, Mt. Clemens, Bethany Junior Girls, Detroit, Luther League, Escanaba, Mission Society, Lansing, Ladies' Aid, South Haven, Ladies' Aid, Sebewaing, The Mum Club, Detroit, Ladies' Aid, Bay City (Trinity). MINNESOTA: Rev. H. Albrecht, Rev.

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Hearty thanks to all who so liberally remembered their Apache brethern.  
H. C. Nitz.

**Pipe Organ For Sale**

St. John's Lutheran Church, Waterloo, Wis., offers its present Schuelke Pipe Organ for sale. It has five speaking stops, one manual, pedal, blower. Address Paul Kolander, Waterloo, Wis.

**Notice**

All news items for "The Northwestern Lutheran" are in the future to be sent to Rev. F. Graeber, 3709 Michigan Street, Milwaukee, Wisconsin.

**Change of Address**

Rev. F. Graeber, 3709 Michigan St., Milwaukee, Wis.

**ITEMS OF INTEREST**

**Strengthening Negro Work**

Immanuel College, Greensboro, N. C., will receive \$35,000 to set up 'regional conferences' or districts in various parts, for a new building and other improvements by appropriations of the Synodical Conference, which supports it. This institution for more than twenty years has trained young men and women of the Negro race for leadership in religious and secular affairs. Alabama Luther College, Selma, Ala., a similar institution, has outgrown its present equipment and also received an appropriation for enlargements of the present building. Further appropriations were voted for mission parish schools at Greensboro, Charlotte, Monroe and Pomona, the total appropriations through the colored mission board aggregating \$350,000.

**A New Sect?**

Prof. Theodore Graebner, writing in The Lutheran Witness, points out that the community churches which are springing up as modernistic union movements in many localities are nothing less than a new denomination which he terms "sect No. 257."

It is pointed out that when delegates of the National Conference of the Community Church Workers of the United States met in Cleveland recently, "general officers were elected, including a number of national field secretaries, a budget was voted and four men were elected vice-presidents of the country."

"The Community Church Workers," adds Dr. Graebner, "deny that they are a new sect. A resolution read in part,

'We have an abiding antipathy toward becoming another denomination.' Yet, a new denomination they are, nevertheless; even as the Campbellites ('Disciples') in 1811 thought there were too many denominations and so started a new one."

**GENERAL TREASURERS STATEMENT**

January 31, 1927

**Receipts Distributed and Disbursements**

	Receipts	Disbursements
General Administration .....	\$177,089.57	\$ 53,292.75
Educational Institutions .....	185,064.66	300,088.82
Home for the Aged .....	11,109.72	10,804.99
Indian Mission .....	43,146.36	58,998.31
Home Mission .....	104,847.68	158,937.73
Negro Mission .....	25,426.48	25,426.48
Mission in Poland .....	1,254.55	9,564.41
General Support .....	23,054.81	22,819.23
	<u>\$570,993.83</u>	<u>\$639,932.72</u>
		\$570,993.83
Deficit .....		\$ 68,938.89

**Analysis of Budget Deficit**

Disbursements for Operation and Maintenance .....	\$579,792.86
Collections and Revenues for Operation and Maintenance .....	558,613.58
Operating Deficit .....	\$ 21,179.28
Building and Equipments Costs .....	\$ 58,043.90
Collections for Buildings .....	10,284.29
Building Deficit .....	\$ 47,759.61
Total Deficit .....	\$ 68,938.89

**Statement of Collection for Budget and Arrears**

**Month of January**

	Jan. 1, 1927 Arrears and Budget to June 30, 1927	Budget Receipts Month of January	Amount to be Col- lected by June 30, 1927
Pacific Northwest .....	\$ 1,331.77		\$ 1,331.77
Nebraska .....	5,804.87	1,283.96	4,520.91
Michigan .....	27,035.80	3,506.81	23,528.99
Dakota-Montana .....	7,161.89	1,684.36	5,477.53
Minnesota .....	46,769.09	2,808.39	43,960.70
North Wisconsin .....	79,581.16	4,216.12	75,365.04
West Wisconsin .....	74,739.22	10,401.76	64,337.46
Southeast Wisconsin .....	90,909.67	10,454.93	80,454.74
	<u>\$333,333.47</u>	<u>\$ 34,356.33</u>	<u>\$298,977.14</u>
From Other Sources .....		78.70	78.70
		<u>\$ 34,435.03</u>	
Amount to be collected by June 30, 1927 .....			\$298,998.44
For the following viz:			
1923-1925 Debts .....			\$ 76,960.25
1925-1927 Deficit as above .....			68,938.89
For Student support .....			6,368.71
Budget to June 30, 1927 .....	\$137,922.69		
Plus unappropriated sum .....	8,707.90		
			<u>\$146,630.59</u>
Total .....			\$298,998.44

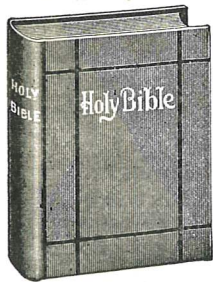
THEO. H. BUUCK, General Treasurer.

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12 Then said his disciples, Lord, if he sleep, he shall do well.  
 13 Howbeit Jē'sus spake of his death; but they thought that he had spoken of taking of rest in sleep.  
 14 Then said Jē'sus unto them plainly, Lēg'a-rūs is dead;  
 15 And I am glad for your sakes that I

### Death and burial of Lazarus.

38 Jē'sus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.  
 39 Jē'sus said, Take ye away the stone. Mār'tha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four

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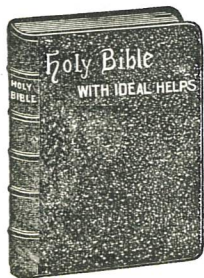
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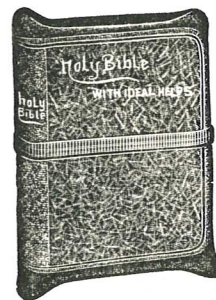
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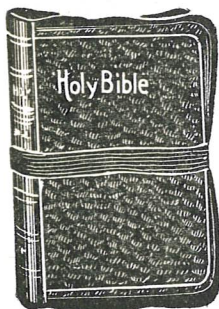
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3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Thē-ōph'Y-lūs, 4 That thou mightest know the	sixth Year. s Matt. 2. 1. e 1 Chr. 24. 10, 19. Neh. 12. 4, 17. u Gen. 7. 1; 17. 1. 1 Kin. 9. 4.	13 Bu Fear prayer a-bēth a thou 14 An
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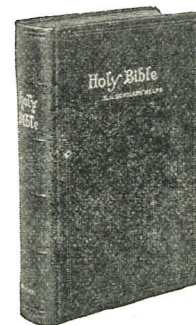
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Jesus feeds five thousand: he walks on the sea. <span style="float: right;">ST. JOHN, 6</span>	
<b>CHAPTER 6</b>	
1 Jesus feeds five thousand: 19 he walks on the sea to his disciples. 22 The people flock to him; 32 he declares himself the bread of life. 66 Many disciples forsake him; 68 but Peter confesses him.	14 Then those men, when they had seen the miracle that Jē'sus did, said, This is of a truth that prophet that should come into the world. 15 ¶ When Jē'sus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.
AFTER these things Jē'sus went over the sea of Gal'i-lee, which is the sea of Ti-bē-ri-as. 2 And a great multitude followed	



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