

The Northwestern Lutheran

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

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No. 1.

THE LORD OUR SHEPHERD

The New Year dawns. Through all the vanished years,
Lord Jesus, I have known Thy shepherd-care.
Should things uncertain fill my heart with fears?
And should the future cause me to despair?
Ah, no, the memories of pastures green
And sparkling streams breathe courage to my heart.
Shekinah still beams on in glorious sheen.
I shall not want, for Thou my Shepherd art.

And should my path lead through the wilderness,
Through desert regions, where no bread I see;
Should sore temptations fill me with distress,
Still, my Redeemer, I will trust in Thee!
Thou still hast ways and means Thy flock to feed,
Though all the world no pasture should impart;
Thou still canst well supply my every need;
I shall not want, for Thou my Shepherd art.

Why should I fear then, if my toil should fail?
The cattle on a thousand hills are Thine!
Should anxious cares cause my poor heart to quail
When Thou hast wealth in every treasure mine?
Should illness come, and bring through ling'ring days
Sheer helplessness, and poignant pains that smart,
Physician blest, I leave to Thee my ways;
I shall not want, for Thou my Shepherd art.

Should foes oppress, should bitter sorrows come, —
Should death lay low a loved one I hold dear,
And should the pilgrim-path that leads me Home
Be strewn with cruel thorns this coming year,
Should tear-drops fall, still will I hold Thy Hand,
O nevermore from Thee let me depart!
On Thy sure promise I can firmly stand;
I shall not want, for Thou my Shepherd art.

Thou, too, hast wept. Thou, too, hast suffered loss,
Hast hungered, borne temptation's subtle blow.
Thy holy hands were nailed to Calv'ry's cross,
Earth's every pain and grief Thou well didst know.
Thus Thou art able well to comfort me,
Should I be wounded by the arrow's dart;
Let come affliction and adversity,
I shall not want, for Thou my Shepherd art.

Redeeming love caused Thee to die for me,
Thy precious blood washed all my sins away;
Thy Father's arms embrace me tenderly,—
Thy Spirit bids me fear not, come what may.
Thy death has won eternal life for me,
My journey Heavenward Thou well canst chart.
O Savior mine, till Eden's gates I see
I shall not want, for Thou my Shepherd art.

Anna Hoppe.

THE ONE HUNDRED AND THIRTY-FOURTH PSALM

Behold, bless ye the Lord, all ye servants of the Lord,
which by night stand in the house of the Lord.

2. Lift up your hands in the sanctuary, and bless the Lord.
3. The Lord that made heaven and earth bless thee out of Zion.

Greetings

With this issue of "The Northwestern Lutheran" we enter on the sixteenth year of its existence. Looking back to the fifteen years of its circulation, we may justly ask: Has our paper served its purpose?

It may not be amiss to recall what has been said in the first editorial declaration of the paper. Among other things, this was its declaration:

"Our motto is: '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. Let the Lord our God be to us to-day, and to ours forever, what He was to those who went before us. Let His spiritual blessings continue with us and our children, as they did with our fathers. The faith of our fathers — none other — shall be ours and our children's faith.

"By the help of God we shall abide with the Lutheran Church. If there be a dividing line between the old and the new, let it be language and nothing else. The doctrine of the true Lutheran Church, to which our fathers have adhered, in which they have come to know the one and only way unto salvation, in which they have found abundant comfort and consolation, and for which they have fought all the days of their lives even unto death, in short, the glorious principles of the Reformation, — these shall be disseminated through the columns of our paper."

Whether or not our paper has been loyal to this declaration, we leave to the judgment of its readers. One thing we can safely state, that due to the grace of God we have not departed from the old Gospel-truths by conforming to the so-called spirit of modernism, but that we have contended for the old doctrine, the faith once for all delivered to the saints.

It is therefore with feeling of gratitude we appear before our readers at this juncture; and while we thank God for His grace and help that our periodical has so far remained true to its declaration, we would, on the other hand, convey to our readers greetings of an exhortative character; and for this we shall find practical suggestions in a brief study of the one hundred and thirty-fourth Psalm.

Lessons from the Psalm

This Psalm, the shortest but one in the whole Psalter, will be more intelligible if we observe that in the first part of it more than one person is addressed, and in the last verse a single person. It begins with "Bless ye the Lord"; and the latter words are "The Lord bless thee." Who are the persons addressed in the first portion? The answer stands plain in the Psalm itself. They are "All ye servants of the Lord, which by night stand in the House of the Lord." These are, of course, the Priests and Levites, whose duty it was to minister in holy things, to attend the sanctuary, and to keep the charge of the Lord's house. Some of them stood by night in the house of the Lord, to guard the holy things of the temple, that they might not be profaned, nor be plundered. They attended likewise to see that neither the fire on the altar, nor the lamps in the candlesticks, went out. All these servants of the Lord are here called upon to "lift up their hands in the sanctuary, and to bless the Lord."

The charge is given to them by some individual person, perhaps by the High Priest or by the captain of their band, while they again listen to the exhortation to bless the Lord, and answer, in the last words of the Psalm, by invoking a blessing on the head of him who gave the charge. So we have in this antiphonal choral Psalm — for such it is — the charge to the servants of the Lord and their answering invocation.

May we not apply this little Psalm to the relation existing between our paper and its readers? As it should be, there is a spiritual relation and co-operation between the two. Considering our periodical and its readers as parties enjoying the same spiritual blessings and engaged in the same work for the kingdom of Christ, their relations, their duties and services are reciprocal.

Christians Together With Their Agencies Here for Service

As Christians we are all servants of the Lord — His priests, God has made us Christians for service. Says Paul of those who believe in Christ, "For we are His workmanship, created in Christ Jesus for good works, which God hath before ordained that we should walk in them." Eph. 2:10. No matter what position Christians occupy in their lives, what calling they follow, they are to serve the Lord. Our Savior has not only redeemed us, but He has also placed us into His vineyard, the Church, to work. The Church is not only a communion of saints, but of laborers; it is not a dormitory, but an active workshop. Hence also its auxiliaries and agencies, as the Church-paper and other publications, are here to serve Christ and His Kingdom.

Wherein does this service consist? "Bless ye the Lord, all ye servants of the Lord." To bless the

Lord is to praise Him, to glorify His name, to make known His name among men, to proclaim to the world the great deeds of His redemption; and that is done by the preaching of the pure Gospel and the spreading of His Kingdom. Says Luther, "The highest service rendered unto God is the preaching of His Word; because thereby are praised and celebrated His name and the benefits of Christ."

It is a great work we Christians are called to perform. "Behold," says the Psalmist, "bless ye the Lord, all ye servants of the Lord," as if calling attention to the great importance of such service. Standing as priests in "the house of the Lord," that is, His Church, we are constantly to be aware of what is required of us. If we are made a "royal priesthood," it is that we "shall show forth the praises of Him who has called us out of darkness unto His marvellous light." Nothing can set forth more convincingly the importance of our work than this. We Christians, insignificant as such though we be in the eyes of the world, are to be the light of the world. We are to spread the light of the Gospel by word and deed; we are to be witnesses of Christ, leading men, as far as possible, to the knowledge of their Savior.

Lutheran Christian's Work of Special Importance

We Lutherans have a special work to perform. The pure doctrine of the divine Word being entrusted to us, not indeed by any merits of our own, but solely by the grace of God, we are to show our gratitude toward God by spreading this doctrine for His truth's sake.

God willing we shall celebrate during this year the four hundredth anniversary of Luther's Small Catechism. This little book states, in simple and condensed form, the **chief parts** of Christian doctrine, those primarily necessary "to make us wise unto salvation through faith which is in Christ Jesus." It is a convenient statement of what we believe and confess as Christians, and as Lutherans. Its teaching agreeing in every point with the Word of God to whose authority we Lutherans unreservedly submit, we accept Luther's Catechism as our confession of faith. Our Catechism has borne the blessings of salvation to many peoples, and the opportunities for its blessed mission are still enlarging.

With this precious heirloom of the Reformation, and with the pure doctrine of the Lutheran Church entrusted to us, it is our duty not only to preserve and safeguard the same, but to make the best possible use of it by teaching and propagating its principles among our fellow-Christians and the people at large. We should defend the teachings of the Reformation with might and main over against every broad of modernistic doctrines and theories. We need no other revelation than the one presented to us in Luther's Small Catechism.

Ours is a great task. Much is entrusted to us, and, therefore, the world has a right to expect much of us. "For unto whomsoever much is given," says Christ, "of him shall be much required, and to whom men have committed much, of him they will ask the more" (Luke 12:48). It follows, then, that our work is to be done in earnest. Even so the Psalmist would have it. "Lift up your hands in the sanctuary, and bless the Lord," he exhorts all the servants of the Lord. The sacred writer here warns the servants of the Lord, as it were, against the temptation which besets all men that are concerned in the outward service of the house of God, to confound the mere outward service with inward devotion. As the Priests and Levites made their rounds at night through the corridors of the dark Temple, exercising their religious duties, they were apt to become mere formalists in religion. Hence, this charge bids them to remember that it is the Lord's work they were doing, and that it required their inmost spirit and devotion.

And so we, too, do well to heed the charge, "Lift up your hands in the sanctuary, and bless the Lord." All we especially who in any degree and in any department are officially and semi-officially connected with the work of the Church have very earnestly to lay this to heart. We pastors, teachers, Sunday-school teachers, deacons, editors of our Church papers have much need to take care that we do not confound the mere outward execution of our work with lifting up our hands and hearts in prayer to our Father that is in heaven. Our work will accomplish nothing, if it does not proceed, so to speak, out of the heart of God and is blessed by His hands.

And does this not apply to all our Christian men and women? Will they not take the plain lesson that is given here? Yes, all ye that stand ready for service, and doing service, all "ye that stand in the house of the Lord," behold your duty and "bless the Lord," and remember that you are called upon to do a great work, and that it is to be done in earnest with prayer and supplication to Him who alone can make our work to prosper and to become a blessing to His Church and the world at large.

It is, with such reflections we appear before the readers of our Church organ on its entering the 16th year of its circulation. And while we extend our exhortative greetings to them, we look for a kindly response on their part.

Response of the Readers

As stated above this Psalm is an antiphonal choral chant, the High Priest addressing the servants of the Lord and giving them charge to their holy work, and the latter giving a response by invoking a blessing upon him. And here is the response: "The Lord that made heaven and earth bless thee out of Zion." These servants express their joyful consent to the charge of

him who gave it, as well as their desires for his welfare whose clear voice has summoned them to their high duty and privilege. They obey, and their first prayer is a prayer for him.

May we venture to draw from this interchange of counsel and benediction a simple lesson as to the best form in which mutual goodwill and co-operation may express itself between "The Northwestern Lutheran" and its readers? It goes without saying that he is one's best friend who stirs him up to make his whole life a sweet song of thanksgiving to God for all his numberless mercies to him. Even if exhortation becomes rebuke, blessed fruits will follow. Wise counsel and gentle rebuke will never fail of their purpose.

The true response to any loving exhortation to bless God, to do the work of His Kingdom, is to invoke God's blessing on him who has given us counsel. And so we ask for nothing more. If any words of our paper have come to our readers with power for conviction, or wholesome instruction, or encouragement and comfort, if the original poems which have graced its front page in every issue have brought consolation and been a stimulus to God's service and praise, let the response of the readers be, "The Lord that hath made heaven and earth **bless thee.**" We need such invocation on the part of our readers. We need their interest in our work and their spiritual co-operation. In these perilous times when so many evil forces are threatening our Church both within and outside its borders, when indifferentism and modernism and unionism and lodgeism are mustering their forces, and when disloyalty on the part of false brethren has caused so serious trouble in our circles of late — we need the co-operation and prayers of our readers to aid us in standing forth boldly for the old doctrine, the faith once for all delivered to the saints.

J. J.

COMMENTS

Have We Been Faithful? Have we been faithful in the pursuit of spiritual growth? Surely, we have heard the Word and have come to the Lord's Table and thus have profited spiritually. But have we been as single-minded, as earnest, and as prayerful in this pursuit as we should have been in view of the burning zeal of God, who freely offered us His Holy Spirit without measure, and in appreciation of the fact that our precious days of grace were fast rolling by never to return?

Have we been faithful as co-workers of God. Yes, we have worked. Never is faith entirely without fruits, never Christian life entirely without service of God. We have worked as individuals. We have worked together in our synod. What an inspiring picture it would be, if an artist could present to our eye a panorama

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showing the work being done in our churches, schools, Sunday schools, colleges, seminaries, home missions, not to forget the various charities we conduct in the service of the Master.

Thousands upon thousands of dollars have been poured into our synodical treasury, withdrawn from the service of the things material to be employed in building the invisible temple of God for eternity.

These offerings, and many a contribution among them a real sacrifice, witness that there is still faith which lays hold on the things unseen and love that joyously worship and serves the invisible Lord. They reveal that there are still spirits that rise up over material life. They show that there are still men who know that time is employed only when it is pressed into the service of eternity. The Spirit of God has been active among us in his co-workers.

And yet, many a day wasted; many an opportunity neglected; many a field without a laborer; many a time when our foot lagged and our arm grew weary; again and again time claimed the interest that belonged to eternity; and often enough God was refused the offering He sought for His work because the carnal man within us would simply not give it up.

Were it not for the blood and merit of our Lord Jesus Christ, were it not for the pardoning grace of God, every one of us would have carried with him into the new year the guilty burden of this neglect and misuse of the gracious days gone by.

Our Unfinished Task Thanks to the mercy and grace of God, we have left behind us the sins of the past, and the new year again has greeted us: "Grace be to you and peace from God our Father and the Lord Jesus Christ.

Our unfinished task, however, follows us into the new year. The books of Treasurer Buuck show a deficit. The missions and institutions dependent on our support did not shut down for a few weeks. Their work went on, but with borrowed moneys. Our God worked day after day; we did not. We failed Him. From this

results an obligation that we do not want to, can not, repudiate.

And then there is the Collection for Seminary and Debts, which is now to take care of the New Ulm Building project. The resolution to raise \$750,000, a sum which proves sufficient for the new seminary, the building operations at New Ulm and the payment of the old indebtedness of \$289,000, was a God-pleasing resolution. The response, too, was at first a ready one. In about a year, Mr. Gamm was able to report the receipt of \$221,000 and pledges to the amount of \$80,000. An effort without precedent in the history of our synod. The collection at the close of November had reached the sum of \$526,000. And still this collection constitutes an unfinished task for about two-thirds of our congregations. One hundred and eighty-five have fully taken care of their share; the rest are still lagging behind, though we have the promise from quite a few that they will remit in full in the near future. It was not possible to drop the burden of the \$225,000 borrowed for the New Ulm project on the other side of the threshold of the year now begun. It went in with us. It rests on some one. On all of us, for the synod borrowed the money. It will fall back also on those congregations that have given their full share and more if the others repudiate it as far as they are concerned. Surely the Lord will find Christians who are willing to accept the additional burden in order that His work may go on; but what congregation that is in any way able, and we dare say that at least ninety per cent are able, to contribute its full share will want to compel others to complete its unfinished task?

With many it is a matter of procrastination. Some later time will do. But remember what a precious gift time is.

Let Us Resolve Let us resolve not to waste a day in the new year, but to set about immediately to finish the work left unaccomplished in the past and then make a vigorous effort to keep up with our budget. Co-workers with God must not be slothful in his business.

An Opportunity In this connection we even venture to point out an opportunity for special service. There are always Christians of willing hearts and hands who take a hearty interest in the affairs of the church and who can be relied upon to bring in special offerings. The new seminary affords to such a fine opportunity. Though we intend to repair and refinish a part of the present furniture in the seminary, most of it is in such a shape that it should be discarded. Just how far we will be able to go in furnishing the seminary anew will to some extent depend on the assistance we receive. The estimated cost of the furniture for the various rooms we have given the readers of the "Northwestern Lutheran" some time ago. The time has now come that

we shall have to go into these matters. We would, therefore, greatly appreciate it if such extra-donations would be made in the very near future. J. B.

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The New Year Again we have crossed the line and entered upon a new year. The fact that one has celebrated New Year's Day many and many a time does not render him more insensible to the thoughts this day brings with it. On the contrary, one feels more keenly the swift passing of his days, the fleeting of time and the approach of eternity. There is a deeper appreciation of the value of time.

Men place a high value on time for what it means to them in the pursuit of their earthly endeavors. But time does not derive its true significance from them.

Time is the Lord's; it is his work-day. Years will come and years will go until his eternal purpose has been fulfilled. Then will begin the to-day that knows neither a yesterday nor a to-morrow.

Jesus declares, "My Father worketh hitherto, and I work also," and the work of God concerns itself chiefly with man. Paul says to the Corinthians: "Ye are God's husbandry, ye are God's building."

Here in this world of vanities where everything is as transient as is time itself God is building that which alone will survive the fire of the last day, his holy temple founded on the blood and merit of Jesus Christ. By his Holy Spirit he builds men into this temple as living stones, and in these men he builds up that which they will carry with them into eternity.

With God there is no idle hour, not a waste moment. He sees the urgent need of this His work, and His whole heart is in it. His love for men will not permit Him to rest until His gracious purpose has been accomplished.

Redeem the Time This gracious zeal of our God for our salvation and his faithful employment of time for this purpose should impress us with the true value of time and teach us to redeem it, that is, to use it to our eternal profit. Every year granted us is a year of grace. We are living to-day because God does not yet consider His work in us as finished.

We should not waste our days in the pursuit of the vanities of this world. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Compare the hesitation of Lot among his household goods with the haste that marks the conduct of the saving messengers of God: "Haste thee, escape thither."

"Not as though I had already attained," says Paul, either were already perfect: but I follow after, if that

I may apprehend that for which also I am apprehended of Christ Jesus," and again he compares himself to a runner in a race who looks neither to the right or to the left but keeps his eye on the goal for which he is striving. "Work out your salvation with fear and trembling." "Be instant in prayer."

Our days are precious in the sight of God, and we ought to hold them precious. He is offering to us treasures that will endure, and we should receive them gladly, pray for them and strive after them, redeeming every moment for the enrichment of our spiritual life.

"Laborers Together With God" "We are laborers together with God." What Paul says of himself and the other apostles applies as well to the ministers of to-day and, in fact, to every Christian. God's work in us aims at making us his faithful co-laborers. His purpose is to be our purpose, his cause, our cause; his burning zeal for the saving of men is to be reflected in those whom he has saved. Christians are to say with Jesus: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

This is what the apostle means when he says: "Having then gifts differing according to the grace that is given to us, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy with cheerfulness. . . . Not slothful in business; fervent in the spirit; serving the Lord."

There is a most urgent need for the work to which we are called; the time is short; the end is drawing nearer and nearer. Not one of the precious hours given us for service should be wasted, no opportunity should be lost. J. B.

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Bankruptcy? That is the question which the Kirchen-Blatt asks regarding the reports on conditions of growth in the Protestant Church as compared with the same within the Roman Catholic body. A Catholic periodical recently published the statement that everywhere bankruptcy was the future outlook which stared Protestantism in the face. In controversion the following is pointed out as a comment on the Roman Catholic contention:

A Catholic writer for "Germania" deplors that in the sphere of activity called Seamen's Missions the Evangelical Brethren were everywhere in the lead, while as far as Catholic endeavor came into consideration nothing was being accomplished. He exhorted his brethren to build adequate Seamen's Homes and to begin Seamen's Missions. So here is one case

where the one with the prosperous outlook is being led by a bankrupt.

No less enlightening is the confession of Catholic inferiority in the sphere of Heathen Missions. This confession is made by the highest of authorities, none less than the papal organ "Osservatore Romano" in the treatise "The Hour of Missions." A comparison is made between Catholic activity in this field and activities of that large group which calls itself "Protestant." The resultant picture of results in the fields of Missions is described as "alarming for the Catholic." It is conceded that in the last twenty to twenty-five years Protestant work has made great progress; in part it has by far surpassed that of the Catholic Church. As a notable instance India is mentioned, where the number of Protestant catechumens is many times greater than that of their own church. Another feature of the work where leadership is conceded the Protestants is the far greater number of native mission workers whom they have succeeded in putting into the field. The Kirchen-Blatt is right when it asks: "Is this bankruptcy?" G.

A CHINESE GOD-OF-FIRE

An Extract From A Personal Letter

Dear Friend:—

I send you a god-of-fire, his name is "Ho-zwen-bu-sah." He rules fire. When he's displeased with people he sets their houses afire. Ho-zwen was a Taoist priest; but during a great battle he changed himself into a giant with three heads and six arms. He has three eyes, one in the middle of his forehead. He has red hair and he is of a fiery disposition. He rides on a fiery horse which snorts flames, and fire flashes from his hoofs. In the god's six hands he carries a heaven-wide flashing seal, a wheel of five fiery dragons, a gourd enclosing 10,000 fire crows, and two swords, and a thousand-mile smoke screen filled with swords of fire. No wonder he can scatter fire everywhere and do untold damage when on a rampage. People in whose house he starts a fire are not welcome in other homes lest, in so doing, they bring Ho-zwen's wrath upon themselves also. People where a fire starts hurry to the temple and plead with Ho-zwen to leave their house at once. When he leaves they thank him for punishing them. Ho-zwen-bu-sah is much feared, also, because of the danger to the one in whose house the fire starts, for if it spreads to other houses and he is found, his neighbors throw him into the fire for bringing loss to them. So he runs away and is not seen again or comes back only after a long time. When the houses are rebuilt the old rubbish is put on his lot!

You would be greatly interested to see a Chinese fire and the fire-fighters at work. Crowds of fire-

men come each with a long name-banner. These banners are left in line against the walls of the narrow streets near the fire. One set of men are carriers having carrying poles with a bucket on each end of the pole. Ahead of each carrier runs a man with a gong beating wildly to make way for the carriers as he brings the water from a creek or canal or well nearby. He dumps the water into the tub of a hand-pump which forces the water up a spout on to the fire. This pump working reminds one of an old railroad hand-car. Wealthy men often keep a hand-pump in their own home; but lest the fire-god give the pump work to do there is written on it, "Ber-r-peh-yong," — prepared but may it not be used. A fire in China is a noisy, exciting and very primitive thing in its method of extinguishing; but fierce in its burning.

While the fire is burning sometimes theatricals are held on the street. These are to please the god-of-fire and get him to go back home. At other times, when people fear troubles are coming, they buy a paper image of the fire-god and burn false money, incense and candles before it and then burn the image itself. This is sending him home with spending money and fragrance to keep him from starting other fires.

I asked the Chinese if the fire-god lit a recent fire on a ship. They answered, "If there was a fire on the ship the fire-god must have been there — at work." We have towers in Shanghai where men watch for fires. When one is discovered the fire-bell is rung. When the old custom house was built a large clock was placed in its tower. For some weeks after this clock began to strike the hours there were few if any fires. The Chinese said it was because the fire-god thought that every time the clock struck there was a fire announced so that he could rest without helping. All these things seem ridiculous to us but are very real to the Chinese. Chinese life and atmosphere is chuck full of such superstitions. Chinese are never free from them and the anxiety they bring — like a superstitious man forced to pass the night in a haunted house. When the Gospel comes the believer goes free. For he knows the truth that makes free instead.

Yours in Christ's glad service,

Rev. H. G. C. Hallock,
in Lutheran Standard.

NO CHANGE

"No more serious error can be made in judgment of the spirit, the attitudes and the methods of Roman Catholicism in the United States at the present time than the assumption that it has been permeated and transformed in some subtle fashion by the spirit of American institutions. There would have been justification for such an opinion thirty years ago. There is none now.

That individual laymen exhibit modern attitudes is of course true. But the attitudes of the Hierarchy, the 'Teaching Church' are unchangingly mediaeval, and the pressure of this Hierarchy is exercised without cessation upon all faithful laymen—except when some specific object is to be obtained by allowing the liberal utterance of a layman to go temporarily unrebuked."—Dr. Garrison in Catholicism and the American Mind.

MODERNISM

It is a mistake of Modernism, says *The Presbyterian*, when it "believes that social religions are more important than theological declaration and principles. 'One world at a time' is the slogan. Never mind your soul, attend to the duty of serving others about you, and you will be all right. Concern yourself with better housing, better clothing, better education, and leave the soul to its own natural development.

"Theological formulas are only an ordinary statement of what man believes regarding God, man, the Word of God, and the conditions of human progress. The church has had force and fire just in proportion as she recognized the necessity of an inspired revelation. As such, she has been, and is, the greatest organization in all the world, and has done for education more than all other forces combined."

There is no mistake about it, Modernism is nothing but the renewal of the old Neology "which favors the new in opposition to that which is old, tried and true in faith." The name, Neology, "arose during the spread of Rationalism, and still stands for all those movements in theology, which, under the cover of originality and novelty, undermine the faith once delivered to the saints. Its causes are philosophical presuppositions, wrong search after novelty, personal ambition, unbelief of heart." That old Rationalism, to which Modernism apparently is closely related, was described in a stanza in Swedish which we recall from the days of our youth, "Do as much good as you can, and God surely will favor you; in His heaven you shall dwell, this you may believe full well. Strive to do good here and now, and the soul will grow of itself towards God and eventually be lifted into union with God in the realms of bliss. Can we do it? Can we be certain of the results? Who and what is our guarantee?"

—The Lutheran Companion.

TOO MANY COLLECTIONS

You may complain that collections never cease. Dear member, collections cannot cease. When there are no such collections any longer then there is no longer any church. If the Lord no longer comes to us for offerings of thanksgiving, then that can only point to one thing, namely, that He has chosen others to do His work. As long as the Gospel is preached, as long as there is a true Christian Church in this world, as long as the time of

grace lasts there will be collections. It is just in this manner that the church shows that she is alive. Instead of withdrawing our help from such undertakings we should rejoice that the Lord still requires such things of us. For in that we have the sure sign that the church is still growing and that the Lord is still with us.

—St. Paul's Bulletin.

FIGHTING SHADOWS

I am told that engineers on the railroad dislike moonlight nights because they are all the time fighting shadows. There is a shadow across the track just ahead; it looks like a man, or a horse, or a tree; but it is not. It is only the shadow of something extending across the rails. We spend a lot of our energy—all of us do—just fighting shadows. We are prone to mistrust God and to see great troubles rising before us. Time after time we have come to the place, and either like the women at Christ's tomb, found the trouble removed, or have found that God has given us grace to overcome it. Our trouble is scarcely passed until we are looking into the future for new ones, forgetting that we have a promise good for all days to come: "My grace is sufficient for thee." Let us learn to live such a life of faith and trust in God and His promises that the shadows trouble us not.

—The Lutheran Messenger.

IT GOT ME

Sunday my minister, one of the best in Chicago, said: "What is the matter with our Christianity that when I am called upon to serve, instead of being glad to do what I can and sorry I can't do more, I am only irritated at being called upon at all?"

It got me. I had been asked to do something and rather resented it. And then there were the appeals for money; my children in the home and the children of the streets who have no home unless I give it to them. Every mail brings worthy appeals. They all get on my nerves. Why? Well, I thought back and found that almost all went to the waste basket. That was the trouble. I had answered most with nothing but a complaint or an expletive. What if I got in the game and tried to answer with a really cheerful gift of service or money or both and experienced the thrill that the cheerful giver knows?

So I tried it. And then, instead of turning down an appeal for money—just because it was a request for money—I gave it some real thought and then gave it some real money, not much, but some, and instead of irritation I felt a flow of gladness. I asked ten men for money for another good cause. To my surprise it was real fun. Nobody really turned me down, and I made more friends and had more real fellowship than had been mine for many a day. As cheerfully as I gave my service—they seemed to give their money, and better than all, their friendship. It dawned on me that the Lord is not

the only one who loves a cheerful giver, whether the gift is money or just calling on ten or twelve people and asking them to get into a good game in helping along a good cause. And then I felt awfully small for taking any credit for a few hours time or a few dollars given because all the time I heard Joyce Kilmer before a way-side cross in France saying,

"Lord, thou hast suffered more for me
Than all the host of land and sea.
Then let me render back again
This millionth of Thy gift. Amen.

— Henry Seymour Brown.

THERE IS A DIFFERENCE

The criterion of a creed is its accomplishment, and the test of a truth is the results it achieves. Such being the case, the church bodies that adhere most closely to the fundamentals of the Christian faith are most assured of success. We gather this from the following statistics of the *Southern Baptist Handbook*, showing the gains in Sunday School scholars in eight leading Protestant denominations during the last decade:

	Gains	Pct.
Baptist—Southern	1,061,871	60.3
Lutherans	368,815	37.6
Episcopalians	102,488	22.6
Methodists—South	356,862	19.9
Disciples	187,379	19.4
Presbyterians—North	209,587	15.1
Baptists—North	55,262	5.1
Methodists—North	58,560	1.4

Observe please, that the Northern Baptist and Northern Methodist denominations which have been most active in promoting leadership courses and furnishing the textbook of the International Council of Religious Education, have made the least progress, while the Lutherans and Southern Baptist churches, whose publications are not recommended for the Standard Training Course by the International Council, are making the greatest progress.

The textbooks of the two denominations last named have been used in the Christian Education Course of the Moody Bible Institute from the beginning, because they are true to the Word of God, and also because they represent the most progressive Sunday School work of the country.

— Moody Monthly.

FROM OUR CHURCH CIRCLES

Lake Superior Conference

Lake Superior Conference meets at Escanaba, Mich. (Rev. C. Doehler), January 15, 1929.

Confessional Address: C. J. Henning (M. Croll).

Sermon: G. Schroeder (W. Wojahn).

Topics have been assigned to the following pastors: C. Doehler, C. Henning, Jr., H. Hoppe, K. Geyer, G. Schroeder, W. Roepke, T. Hoffmann, P. Eggert.

Paul C. Eggert, Sec'y.

St. Croix Pastoral Conference

The St. Croix Pastoral Conference convenes, D. v., at St. John's Church, Minneapolis, Minn., January 15th and 16th. First session, 10 A. M.

Papers: Developments Which Led to Papacy, A. Langendorf; A Guide to the Pastor's Private Study, J. Plocher; What Leads to and Constitutes Marriage, H. Lietzau.

Confessional Address: A. W. Koehler (A. C. Haase).

Please register with Rev. Paul Dowidat, 1206 Adams St., N. E., Minneapolis, Minn.

H. E. Lietzau, Sec'y.

Southwestern Wisconsin Conference

The Southwestern Wisconsin Conference will meet January 28th to 30th in the congregation of Rev. C. W. Siegler at Bangor, Wis.

First session Monday evening at 7:30 P. M.

Service Tuesday evening.

Sermon: Paul Monhardt, J. H. Schwartz.

Confessional Address: Herman Pankow, H. Reimer.

Papers: Isagogical on the Gospel of St. Matthew, by H. Paustian; Exegetical on 1 Corinthians 10:1 etc., by H. Reimer; Augustana Article 16, by G. Vater; Epitome Article 5, by Richard Siegler; 1 John 4:1, John Mittelstaedt.

Early announcement is requested, and also when you intend to arrive.

G. Vater, Sec'y.

Theological Seminary

Our Theological Seminary closed for the Christmas vacation on December 14. On the last morning fifteen students were absent from classes having been taken with the "flu."

Professor Pieper also was ill and unable to give lectures.

However, the physician called in permitted most of the patients to leave for their home during the first days of the vacation. Only one was compelled to remain to the end of the following week.

We hope that all will be able to be present at the opening of the new term, on January 2, 1929, at eight o'clock in the morning.

The daughters of our former President Bading have presented the library with a copy of the "Weimarer Bibelwerk," St. Louis edition, and with a number of devotional works and books of sermons, for which we extend to them our sincere thanks.

John Ph. Koehler.

Northwestern Lutheran Academy

The beginnings of Northwestern Lutheran Academy lie in years long past. When the undersigned came into the Dakota-Montana District seven years ago, the plan to found a Synodical institution in our midst had already

been broached. And the many discussions at conferences only served to create a warmer heart for such a school as years passed by. Finally the Pastoral Conference of our district, as well as the Western Conference Circuit, petitioned General Synod to open a preparatory school in our midst.

The seasons for asking for this school are inseparably bound up with the welfare of our District. Our Dakota-Montana District is distinctly a mission district. A large number of our congregations are members of mission parishes. However, we see a future for the church of God here in the West. Until now most of our pastors come to us from the East. This is caused by the comparative youth of our territory and congregations. Experience has taught, however, that many of these missionaries would soon return to the larger congregations in the East. Thus our congregations and missionfields suffered greatly through removals and constant changes in the pastorates. It is our opinion that this serious handicap must and will be overcome. By the establishment of our Academy here at Mobridge we hope to draw sufficient scholars from our own midst, so that our pastoral needs will be taken care of in later years by our own men. These children, which we now have enrolled in our school, could hardly have been gained for other schools, since the parents objected to sending their young children so far away from home as was necessary.

The Joint Synod granted our petition and elected a board of control, which was to organize the beginnings of this school. And after much deliberation on their part all proper steps were taken to open the school this fall. The District itself chose the location here in Mobridge.

What is the nature of this school? It is in the full sense of the word an institution of General Synod. That will also characterize its nature. Its chief purpose is to train boys and girls, so that they will be able in later years to continue their studies at New Ulm, Watertown, and Wauwatosa, and so become servants of the church. Therefore the chief stress in all our work is laid on the one thing needful, so that our scholars may go forth from here as young men and women who so love their Savior that they are willing to serve Him all the days of their life. Naturally we also accept such students who desire only a higher Christian schooling, so that they may react as a salt in those congregations, where their later life will be spent. Thus we hope to help in a small way to build our Savior's church.

But though we aspire to high goals, our beginnings are not so grand. They are humble and lowly, indeed. We began this year with the ninth grade. One instructor teaches all subjects, which require 38 hours of class work, aside from the routine work of administration. Nor have we modern and well furnished equipment at our disposal. Naturally these conditions will adjust themselves in time. Library and laboratory equipment will have to be acquired

gradually. Many friends of the school have already remembered us with various gifts for the library, and we hope that others will remember us in the future.

When Mobridge was chosen as the definite location for the school, the city of Mobridge and the Chamber of Commerce made us definite promises for the future. We were presented with 35 acres of land within the city limits for our future campus. Our temporary home, which we hope finally to acquire as our own property, is a school building until now used by the city school system, but which had become too small for the grade schools. This building, we hope, will serve as a classroom building for some years. Zion's Lutheran Church of Mobridge has promised to defray the expenses of acquiring this property. The boys' dormitory and the classroom are housed in this building now. We also use a part of the basement for a vegetable cellar. For the girls we are renting a house, in which the matron and cook also has her home, and where all the children partake of their meals.

The number of scholars enrolled was greater than anyone might have reasonably expected. We opened with twenty-two scholars, of whom six, however, left us again, one because of dissatisfaction with our method of discipline, and the others because of homesickness and illness. The remaining children are taking a lively interest in their work, and we hope will continue their course of studies until we may greet them as co-workers in the services of our Lord. Fortunately, sickness, and especially the dreaded influenza, has spared us until now, and we pray the Lord to further guard us against this pestilence. Yea, in all things, may He hold His protecting arm over us, continuing in us the good work which He himself began, unto the glory of His Son Jesus Christ.

K. G. S.

Official Announcement

The vacancy in the faculty of Northwestern College having been duly advertised and the call for the nomination of candidates issued, the following names have been submitted to the Board of the College for consideration at the election, which is to be held on Tuesday, January 15, 1929:

Prof. E. Berg, Saginaw, Mich.
 Pastor A. Dasler, Watertown, Wis.
 Pastor H. J. Diehl, Lake Geneva, Wis.
 Pastor R. Fenske, Ellensburg, Wash.
 Pastor Im. P. Frey, Graceville, Minn.
 Pastor Edgar Hoenecke, Marathon City, Wis.
 Prof. Karl Kionka, Clinton, Iowa.
 Dr. H. Koch, Berlin, Germany.
 Pastor Wm. Lueckel, Leavenworth, Wash.
 Pastor Wm. Lutz, Mauston, Wis.
 Pastor H. C. Nitz, Whiteriver, Ariz.
 Prof. O. Qualley, Decorah, Iowa.
 Pastor Edm. Reim, Fox Lake, Wis.

Prof. Karl Schweppe, New Ulm, Minn.
 Prof. Walter Wentz, Winfield, Kansas.
 Pastor Fred Weindorf, Goodhue, Minn.
 Pastor Adalbert Westendorf, Saginaw, Mich.
 Pastor Kurt Zorn, Tatapuram, India.
 Prof. C. Abbetmeyer, Valparaiso, Ind.

Any communications concerning these candidates are to be in the hands of the secretary before the date of the above mentioned meeting. F. E. Stern, Sec'y.

Church Dedications

On November 25, seven months after its organization, the Trinity Congregation of Grafton, Nebraska, was privileged by the grace of God to dedicate its new church edifice. This day which will long remain in the hearts and minds of the friends and members of the congregation was one of the most beautiful fall days of the year, and accordingly a large gathering attended all services. The ladies of the congregation served a bountiful dinner to 460 and supper to 350 guests.



Rev. J. Witt based the morning's discourse on Psalm 87, in the afternoon service Rev. G. Tiefel preached on Romans 3:28, and Psalm 122 was chosen by Rev. F. Brenner for the evening service. During all services the Sunday School and young people of the congregation sang hymns of praise.

The new church stands on the east side of Grafton on what was formerly called the City Park. It is 54x32 with full basement which includes a fire-proof furnace room, a room for storing coal, kitchen with large serving windows and built-in cabinets, also a spacious dining hall which is used for Saturday, Sunday and Summer School. The building is electrically lighted and equipped with lavatories. A suction system of heating is used. We are pleased and proud of our church furniture purchased from Northwestern Publishing House.

The organ, a gift of a member, stands on the balcony. Another organ used for school and choir is in the basement. There is a bell in the tower. There still is ample room on the church property for a school which is our aim.

The total cost of the church property is \$12,000.00, and we are glad to relate that no financial help from the

Church Building Fund was necessary. The congregation has now six voting members, twenty-one communicants, and twenty children in Sunday School. Regular Sunday services are attended by an average of sixty listeners. God's word shall not return unto Him void but shall accomplish that which He pleases and shall prosper in the thing where-to He sent it.

W. A. Krenke.

* * * * *

On the twenty-fourth Sunday after Trinity, November 18, 1928, St. Paul's Congregation of Bloomer, Wis., celebrated a day to which they had long looked forward with happy anticipation: the day of dedication when their newly-erected house of worship would be completed and they could with fitting ceremonies give it over to the service of the Triune God. To the great satisfaction of all concerned, the weather throughout the day was all that the celebrants could wish. This was, no doubt highly appreciated by the many guests who came from far and near to participate in the joy of the occasion. Not only the local General-Joint Church was largely represented, but notably Chippewa Falls, Menomonie, Rusk, Cameron, Barron, Rice Lake, Cornell, Keystone added their numbers to the festival gathering.

Promptly at ten o'clock ceremonies began before the door of the new house of worship. The dedication act was performed by the local pastor in the English language. After an opening hymn followed by a prayer and Scripture lesson, the dedication rite followed and the doors opened to the assembled multitude. Following the usual liturgy for the occasion at the altar Pastor J. F. M. Henning entered the pulpit and preached the English dedication sermon. A solo, sung by Rev. Otto C. Henning, a song by the congregation, and the morning service came to a close. During the ensuing noon interval the guests amply satisfied their physical needs at the festive board prepared for them in the basement of the church.

At 2:30 in the afternoon the second service of the day began. This was in the German language. Pastor H. A. Pankow preached and the Pastors J. F. M. Henning and Otto C. Henning rendered a duet, to which Miss Clara Lanzer played the organ accompaniment. With congregational singing, prayer and benediction the afternoon service was brought to a close.

For the evening service the spacious auditorium was again crowded to its utmost capacity with an attentive audience. In this service, again in the English language, the youngest son of the local pastor, Rev. Otto C. Henning, occupied the pulpit. He based his sermon on the words: "Wist ye not that I must be about my Father's business?" After the sermon another solo was rendered, preceding the closing hymn of the congregation. With the benediction and the

Lord's Prayer the festivities of the day were then concluded.

For a second time in its history St. Paul's of Bloomer has thus had the joys and blessings of church dedication day. The new edifice, constructed of dark-brown brick, has an area of 40x80, besides altar niche and sacristy; main auditorium and gallery offer a seating capacity of five hundred. All needs for heat, ventilation and light are taken care of in the modern way; space has been provided for school, congregational and other meetings. With its tower, its two spacious entrances, its art glass windows the new structure has a most pleasing appearance and standing as it does in the heart of the city worthily represents the cause for which it was built.

May the good and gracious God, the Father of our Lord Jesus Christ, who has visited and blessed our St. Paul's Congregation in their old church since 1886, notably by the encouraging increase in families and individual members, continue among us with the ever-powerful means of grace, Word and Sacrament, to the glory of God and the welfare of many ransomed souls. May St. Paul's members, old and young, grow with that inward growth which is wrought in us by the Spirit through faith, that when the days of pilgrimage are over we may enter that abode of which the Savior says: "In my Father's house are many mansions: I go to prepare a place for you."

J. F. H. tr. by G.

Installation

Authorized by President J. P. Scherf, the undersigned installed Rev. J. B. Erhart the second Sunday in Advent as pastor of the St. John's Congregation, Rauville Tp., S. D.

Address: Rev. J. B. Erhart, Watertown, S. D., R. F. D. 1. W. T. Meier.

Silver Anniversary

November 25th Mr. and Mrs. O. Stindt of Menomonie, Wis., were permitted by the grace of God to celebrate their silver wedding anniversary. The necessary arrangements having been completed Mr. and Mrs. O. Stindt were accompanied to church. After the service the ladies of the congregation entertained all guests in the parish hall. The offering, \$54.66, was designated for New Ulm. Wm. Keturakat.

Twenty-Fifth Anniversary

St. John's Congregation, Goodhue, Minn., celebrated the 25th anniversary of the dedication of its present church edifice on September 23. Prof. J. C. Anderson of Oak Park, Ill., pastor of the congregation at the time the present building was erected, preached in both the German and English language. In the forenoon Service Pastor P. Horn preached in the German language. F. W. Weindorf.

Announcement

Upon resolution of the State Teachers' Conference I have asked the teachers C. Gieschen, chairman, Wm. Manthey, and Victor Albrecht to serve as a committee to make the necessary arrangements for a general teachers' conference to be held at our seminary at New Ulm, Minn., in the beginning of July, 1929.

L. Serrahn, President.

Notices

The Rev. E. Walther, 251 9th Ave. N., Wisconsin Rapids, Wis., is hereby appointed Visitor of the Wisconsin Valley Conference, a vacancy having been created by the Rev. Wm. Eggert accepting a call to Watertown, Wis. J. G. Glaeser, President.

* * * * *

Any one knowing of Lutherans of the Synodical Conference residing in or near Paris, France, is requested to send their names and addresses to the undersigned pastor of our Lutheran Free Church in Alsace who will conduct services in Paris once a month.

Rev. Martin W. Strasen,
6 a Place d'Austerlitz,
Strasbourg, Bas-Rhin, France.

Acknowledgment and Thanks

The Minnesota District of the National Lutheran Educational Association through its treasurer sent Dr. Martin Luther College, New Ulm, Minnesota, the sum of \$1,020.00. Of this amount \$20.00 was turned over to our Librarian, Prof. A. Schaller, the balance, \$1,000.00, was sent to our Committee of Funds for investment. The proceeds are to accrue to our library. In behalf of the college I express to the donors our cordial thanks.

E. R. Blifernicht.

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The Northwestern Lutheran Academy extends its heartfelt thanks to the donors of the following gifts:

Paradise, N. Dak.: Potatoes, vegetables, lard, and flour; St. Martins, Watertown, S. Dak.: \$36.00, 24 school desks and freight thereon, 6 chairs, 1 rocker, 2 sheets, 1 pair of pillow cases; Emanuel's, Grover, S. Dak.: \$57.00; Christ's Evangelical Lutheran, Morristown, S. Dak.: \$24.64, eggs, 21 quarts canned goods, 24 chairs, potatoes, beans, 2 pillows, 2 sheets, 2 pairs of pillow cases, lard, 1 Bible; Wataugo, S. Dak.: 20 quarts canned goods; Elgin-Burt, N. Dak.: 40 bu. potatoes, 300 lbs. flour; 4 hams, 3 cases canned goods, 100 lbs. sugar, 1 box apples; Flasher, N. Dak.: 40 bu. potatoes, vegetables, butter, lard; Mound City, S. Dak.: 26 quarts canned goods, lard, eggs, 10 sacks potatoes, 3½ bu. vegetables; Raymond, S. Dak.: 4 pairs of pillow cases, 2 pillows, 2 towels, 6 sheets; Glenham, S. Dak.: 9 quarts canned goods, 8 sacks potatoes, watermelons, milk; Bowdle, S. Dak.: 40 bu. potatoes, vegetables, and other eatables, 12 sacks potatoes, 60 quarts canned goods and preserves;

Mobridge, S. Dak.: Jelly, pickles, vegetables, curtains, drapes, towels, 1 sheet. Mrs. Hilleman, Miles City, Mont.: vegetables, jelly, beans; Rev. Baer, Zeeland, N. Dak.: jelly, pickles, potatoes, 19 quarts preservers; Rev. Fuerstenau, Raymond, S. Dak.: 24 quarts preserves, 4 books; Rev. Bauer, Akaska, S. Dak.: 3 sacks potatoes; Dr. Martin Luther College, New Ulm, Minn., R. J. Palmer, Mrs. A. Bauer: books; Eastern Conference of Dakota-Montana District: one truck load of vegetables, canned goods, lard, and expenses thereon; Lemmon, S. Dak.: 8 lbs. butter, vegetables; Tolstoy, S. Dak.: 10 sacks potatoes, 2 sacks vegetables, apples, 3 lbs. coffee, 10 quarts preserves. K. G. Sievert.

In the course of the past fall Northwestern College received the following gifts from neighboring congregation. To all who contributed gifts or time and effort we express our hearty thanks and appreciation.

Markesan (Rev. Pankow): 41 bags potatoes, 4 quarts navy beans, 1½ gallons tomatoes, 20 quarts preserves, 25 bags vegetables, 3½ bushels apples; Oak Grove (Rev. Kliefoth): 20 bags potatoes, 1 bag onions, 1 bag corn, 17 bags vegetables; Richwood (Rev. Lehmann): 3 bags potatoes, 2 bags cabbage; Brownsville (Rev. Martin): 26 bags potatoes, 1 bag apples, 6 cans peas, 6 gallons canned vegetables, 26 bags vegetables; Town Herman (Rev. Cares): 24 bags potatoes, 5 quarts jam, 13 bags vegetables; Jefferson (Rev. Kuhlow): 35 bushels potatoes, 10 bushels vegetables, 66 heads cabbage, 2 bushels corn, 15 bu. apples, 5 squash, 6 pumpkins, 36 quarts canned vegetables, 9 lbs. beans, 30 lbs. syrup, 20 quarts jam and jelly, 9 quarts canned fruit, 17 quarts pickles, 2 bottles catsup, 150 lbs. flour, 100 lbs. sugar, \$1.00, 20 quarts pickles, 4 gallons baked beans, bread, cake, etc.; Columbus (Rev. Nommensen): 32 bags potatoes, 51 bags vegetables, 1 bushel apples, 2 lbs. coffee, 3 cans fruit, 4 quarts preserves, 1 bottle catsup, 2 cans potted meat, 2 cases peas, 2 cases corn, 28 quarts pickles, preserves, and canned goods; Newville-Deerfield (Rev. Zank): 38 bags potatoes, 1 box apples, 2 bags corn, 3 bags oats, 15 bags vegetables; Kekoskee (Rev. Toepel): 1 box apples, 25 bags potatoes, 1 bag apples, 15 bags vegetables; Fort Atkinson (Rev. Janke): 18 bags potatoes, 4 bags cabbage; Juneau (Rev. Nommensen): 20 bags potatoes, 100 lbs. sugar, 9 bags vegetables, 6 glasses jam, 19 quarts preserves; Farmington (Rev. Paap): 5 bags potatoes, 6 bags vegetables; Edgar (Rev. Neumann), from the Ladies' Aid: 1 quilt, 2 bed sheets, 2 pillow cases. K.

Change of Address

Paul Schmidt, 618 North Ave., Milwaukee, Wis.

MISSION FESTIVALS

Seventeenth Sunday after Trinity

Town of Baytown, Minn., St. John's Church, Wm. Franzmann, pastor. Speakers: R. Lietzau, Theo. Gutknecht. Offering: \$325.60.

Twentieth Sunday after Trinity

Leeds, Wis., Henry Allwardt, pastor. Speakers: Herb. Schumacher, G. Stern. Offering: \$84.12.

Twenty-fifth Sunday after Trinity

Town of Granville, Wis., Joh. Karrer, pastor. Speakers: Paul Gieschen, Louis Karrer. Offering: \$29.31.

ITEMS OF INTEREST

To Celebrate Jubilee of Diet

A committee has been formed in the city of Augsburg to prepare for an adequate celebration of the 400th anniversary of the meeting of the Diet of Augsburg in that city, in the year 1530. This committee, headed by Dean Schiller, member of the Executive Committee of the Lutheran Church, will align the celebration in Augsburg with the celebration that year in Lutheran circles throughout the world of the fourth centennial of the signing of the Augsburg Confession. Many of the leading citizens of Augsburg have placed themselves at the service of the committee.

"Illustrations By Schaefer"

Plans for the suitable celebration in 1929 of the fourth centennial of Luther's Smaller Catechism are going forward in various countries. In Germany Prof. Rudolf Schaefer, the famous illustrator of Rotenburg-in-the-Hartz, who passed his 50th birthday on October 16th, plans to issue a "Jubilee Edition" of the catechism with thirty original illustrations from his own hand. Publication of the edition was authorized by the Lutheran School Society of Germany.

Dr. Schaefer's sketches and drawings for many books place him at the top of his profession as an illustrator, and his paintings on canvas for numerous churches, and for color reproduction as book illustrations, place him among the outstanding painters of every age. In his approach to his subject he is compared favorably with Albrecht Duerer, whom he has taken as his ideal, and critics have classified his work among the best.

To celebrate his 50th birthday a German publishing house issued recently a book of fifteen colored reproductions of Schaefer's paintings, a collection which is said to emphasize the genius of his art.

"Not Alarming"

In an editorial entitled "Catholic Growth Impressive but not Alarming," the Christian Century, Chicago, has the following to say concerning recent interpretations of religious statistics:

"It has been predicted by Mr. Bertrand Russell that within fifty or one hundred years the Roman Catholic Church will 'dominate the United States by sheer force of numbers.'" Alarming if true. The grounds for the prophecy are the high proportion of Catholic among immigrants and the high Catholic birth rate. The argument is fallacious. It is true that the Catholic population of the United States has increased from .78 per cent to nearly 20 per cent of the total population since 1790, but the conditions of those years no longer exist. Catholic statisticians estimate only about 880,000 converts to Catholicism in the entire period of over 130 years. Their growth has been impressive and will doubtless continue, but at a diminishing rate. The growth curve of every new religious group, and of every old group in a new place, tends to flatten as conditions are stabilized and equilibrium is established among competing bodies. United States census statistics just published, giving a comparison of the strength

of the several denominations in 1916 and 1926, credit the Catholics with an increase of 19 per cent in the ten-year period, the Methodists (north and south) with 17 per cent, Presbyterians 17 per cent, Congregationalists 17 per cent, Disciples 12 per cent.

German Bible for the Blind

What is said to be the first complete German Bible for the blind is now being printed at Wernigerod, Germany, by the "Society for Christian Life Among German Blind." The work, which is to be published in the Stuttgart translation, will consist of twenty-seven volumes. It will be distributed to the blind without cost.

A Strange Conflict

The general secretary of the Y. M. C. A. in Cairo writes of a strange conflict between Egypt as administered by the traditions of the law of the Koran and Egypt as under a modern constitution. The case is touching a girl of a Moslem family who has been converted to the Christian faith. Her family resists the change, and asserts that under the Koran her legal guardians have her as a piece of absolute property, to dispose of as they wish; but the Constitution guarantees to all the freedom of conscience which religious liberty expects. The case is now in court; and much depends upon which way the decision goes. The girl's brothers are seeking to marry her to a Mohammedan — any sort of Mohammedan, even the basest and most vicious of men; and they refuse to admit that she has any rights of her own. We shall watch eagerly for news of the eventual verdict. —The Living Church.

Still Have "Ark of the Covenant"

The original Ark of the Covenant which was stolen in the days of Solomon and was replaced by a substitute, is said to be in the possession of the people of Abyssinia, who are associated with the newest Lutheran Foreign Missionary endeavor. According to reports, the original Ark of the Covenant was stolen from the Jews who were assigned by Solomon as bodyguards for Queen Candace. The Abyssinians claim that Menilick I, son of Solomon and the Queen of Sheba, who was educated at Solomon's court and later became emperor of Abyssinia was the one who directed the theft of the Ark from the Temple in Jerusalem, leaving it in the possession of his mother. The chief holiday in that land is even now January 20th of each year, when the Ark of the Covenant is washed and reconsecrated.

The Abyssinians count the hours according to the Biblical fashion, so that 6 P. M. falls at noon. Their calendar is eight years behind that of the western nations, figuring the current year as 1920 A. D.

The Lutheran missionaries sent out of the Hermannsburg Mission Society in Germany to begin work among the Galla tribe have established a mission center in Adis-Ababa. Here a first service was held last February and was attended by 100 German Lutherans living in the country, resulting in the founding of a congregation with seven charter members. Catechetical instruction was begun at once so that from this nucleus work among the natives in the surrounding territory might be begun.

The Episcopal Church Articles of Religion

The secular papers do not always rightly interpret the trend of mind on matters distinctly spiritual, and the report on the attitude of the Washington Convention may be defective. The Church of England drafted a system of theological belief

at the time of the Reformation that has stood as one of the three great documents created by that mental and spiritual revolution, the other two being the Augsburg Confession, accepted by Lutherans, and the Westminster Confession, which has been the doctrinal standard for many churches beside the Presbyterian. It is very surprising to see how strikingly alike these human declarations of ecclesiastical faith are, and how few are their differences in doctrinal emphasis. Methodism extracted her Articles of Religion from these Thirty-nine, and both the Episcopal and the Methodist Episcopal owe allegiance to these standards. Now they have become a stone of stumbling, and it is a frequent experience to be told by representatives of both churches that they are not bound by any exact pledges of belief, that Methodists emphasize religious experience, and Episcopalians are guided by a rich and suggestive ceremonial service. Can the great Protestant Episcopal Church refuse to re-affirm her adherence to these definite and evangelical confessions when the hour is full of uncertainty and when devout men and women wish to know what their spiritual shepherds believe and what they expect them to believe about the great concerns of the soul? "After unanimously side-tracking debate on the Thirty-nine Articles of Religion, which raised probably the greatest pre-convention discussion, the deputies rose and sang the Doxology." Why sing the Doxology, which is the climax of orthodox faith, if one is afraid to even discuss the Thirty-nine Articles?

— Presbyterian.

RECEIPTS FOR SEMINARY AND DEBTS

Month of December, 1928

Rev. S. Rathke, Cameron, Wis.....	\$ 80.50
Rev. F. Raetz, Trinity, Wabeno, Wis.....	62.10
Rev. G. C. Marquardt, Hurley, Wis.....	73.94
Rev. J. E. Bade, St. Peter's, Balaton, Minn.....	10.00
Rev. J. G. Glaeser, St. Paul's, Tomah, Wis.....	53.30
Rev. W. R. Krueger, St. Paul's, Athboy, S. D.....	6.85
Rev. E. G. Behm, Frieden's, Wautoma, Wis.....	159.45
Rev. W. G. Voigt, Immanuel, Acoma, Minn.....	147.50
Rev. Paul Brockmann (Miss DeJung), Waukesha, Wis.....	25.00
Rev. M. F. Rische, Davids Stern, Kirchhayn, Wis.....	154.50
Rev. Carl Bast, Trinity, Mequon, Wis.....	10.40
Rev. H. J. Anger, St. John's, West Bend, Wis.....	50.00
Rev. Wm. A. Baumann, St. John's, Neillsville, Wis.....	11.00
Rev. Harold O. Kleinhaus, Trinity, Mears Corners, Wis.....	15.00
Rev. Oscar J. Peters, St. John's, Wayne, Mich.....	385.00
Rev. G. Ehnis, St. Paul's, Monroe, Mich.....	42.00
Rev. L. C. Kirst, St. Stephen's, Beaver Dam, Wis.....	130.00
Rev. H. H. Ebert, Saron, Milwaukee, Wis.....	114.00
Rev. J. Witt, St. Paul's, Norfolk, Nebr.....	70.00
Rev. John Masch, Immanuel, Black Creek, Wis...	6.00
Rev. F. C. Uetzmann, St. John's, Wrightstown, Wis.....	10.00
Rev. Rud. F. W. Pietz, St. John's, Lomira, Wis.....	10.80
Rev. H. Schaller, Immanuel, Medford, Wis.....	25.00
Rev. Ad. von Rohr, Friedens, Hartford, Wis.....	53.35
Rev. Geo. W. Scheitel, Immanuel, Potsdam, Minn.....	9.50
Rev. M. C. Michaels, St. Paul's, Henry, S. D.....	25.00
Rev. H. Sprenger, Zion's, White, S. D.....	20.00
Rev. O. Hoyer, Zion's, Town of Omro, Wis.....	1.00
Rev. O. Hoyer, St. Paul's, Winneconne, Wis.....	42.48
Rev. E. Schoenicke, St. Paul's, Greenleaf, Wis.....	100.00
Rev. Arthur P. Voss, St. James, Milwaukee, Wis.....	67.00
Rev. P. Janke, St. Paul's, Fort Atkinson, Wis.....	83.90
Rev. R. Polzin, Alma City, Minn.....	187.00

Rev. P. Burkholz, Trinity, Mequon, Wis.....	1.00
Rev. P. Burkholz, St. John's, Mequon, Wis.....	11.00
Rev. H. Wolter, St. Paul's, Town Lomira, Wis...	20.00
Rev. E. E. Prenzlów, St. Paul's, Stanton, Nebr.....	20.00
Rev. F. Kammholz, St. John's, Rib Lake, Wis.....	15.95
Rev. Carl C. Kuske, Bethlehem, Taunton, Minn...	15.60
Rev. Carl C. Henning, St. John's, Town Grover, Wis.	10.00
Rev. C. F. Kock, Trinity, Belle Plaine, Minn.....	71.00
Rev. R. F. Schroeder, Town Dexter, Minn.....	5.00
Rev. M. Glaeser, Zion, Stetsonville, Wis.....	150.00
Rev. J. E. Bade, St. Peter's, Balaton, Minn.....	15.00
Rev. W. A. Kuether, Zion, Louis Corners, Wis.....	16.25
Rev. J. R. Baumann, St. John's, Red Wing, Minn.	14.00
Rev. J. E. Bade, St. Peter's, Balaton, Minn.....	5.00
Rev. H. C. Haase, St. Matthew's, Benton Harbor, Mich.	215.00
Rev. D. F. Rossin, St. John's, White Butte, S. D.	28.50
Rev. J. E. Bade, St. Peter's, Balaton, Minn.....	5.00
Rev. G. E. Boettcher, Bethlehem, Hortonville, Minn.	293.20
Rev. Wm. Wadzinske, St. Paul's, Manchester, Wis.	16.00
Rev. R. Polzin, St. John's, Alma City, Minn.....	62.00
Rev. H. C. Cares, Emanuel, Town Herman, Dodge Co., Wis.	35.00
Rev. E. Walther, Babcock, Wis.....	2.00
Rev. A. Froehlke, Trinity, Neenah, Wis.....	557.75
Rev. Henry Albrecht, St. John's, Town Omro, Wis.	202.00
Rev. A. G. Hoyer, St. John's, Princeton, Wis.....	10.00
Rev. Wm. J. Hartwig, St. John's, Montello, Wis...	175.80
Rev. C. Bast, Trinity, W. Mequon, Wis.....	23.40
Rev. M. J. Hillemann, St. Paul's, Marshall, Wis...	7.00
Rev. H. Wolter, St. Paul's, Town Lomira, Wis.....	10.00
Rev. John Masch, Immanuel, Black Creek, Wis...	16.00
Rev. W. E. Pankow, St. John's, Markesan, Wis...	20.00
Rev. J. Jenny, St. Jacobi, Milwaukee, Wis.....	200.00
Rev. L. Kaspar, Immanuel, Greenville, Wis.....	85.00
Rev. W. G. Voigt, Immanuel, Acoma, Minn.....	65.50
Rev. Irwin J. Habeck, Trinity, Minocqua, Wis.....	4.00
Rev. M. Glaeser, St. John's, Little Black, Wis.....	128.95
Rev. M. Glaeser, St. John's, Little Black, Wis.....	102.40
Rev. W. G. Voigt, Immanuel, Acoma, Minn.....	10.00
Rev. W. C. Heidtke, Immanuel, Shirley, Wis.....	20.00
Rev. Alfred Maas, St. John's, Northfield, Mich....	31.60
Rev. Th. Hoffmann, St. Martini, Rapid River, Mich.	4.11
Rev. Th. Hoffmann, St. Paul's, Gladstone, Mich...	9.52
Rev. Edmund Sponholz, St. John's, Mukwonago, Wis.	7.60
Rev. Edmund Sponholz, Mt. Olive, Mukwonago, Wis.	2.56
Rev. Edmund Sponholz, Mt. Olive, Mukwonago, Wis.	25.00
Rev. P. Monhardt, St. Matthew's, So. Ridge, Mon- roe Co., Wis.....	89.00
Rev. Fr. Schumann, St. Petri, Sawyer, Wis.....	31.00
Rev. D. F. Rossin, Redeemer, White Butte, S. D...	18.35
Rev. Arthur Berg, St. John's, Sparta, Wis.....	5.00
Rev. H. Wolter, St. Paul's, Town Lomira, Wis.....	50.45
Rev. E. H. Palechek, St. Petri, Chaseburg, Wis...	50.00
Rev. G. O. Krause, Tomahawk, Wis.....	25.00
Rev. G. O. Krause, Zion's, Spirit, Wis.....	7.25
Rev. H. Wolter, St. Paul's, Town Lomira, Wis.....	35.00
Rev. Th. Hoffmann, St. Martini, Rapid River, Mich.	4.70
Rev. Th. Hoffmann, St. Paul's, Gladstone, Mich.	14.30
Rev. R. C. Timmel, St. Paul's, Sodus, Mich.....	20.00
Rev. G. C. Marquardt, Hurley, Wis.....	6.50
Rev. C. Lescow, St. John's, Woodland, Wis.....	4.00

Rev. H. Cares, Emanuel, Town Herman, Dodge Co., Wis.	75.00
Rev. W. G. Voigt, Immanuel, Acoma, Minn.....	50.00
Rev. H. J. Anger, St. John's, West Bend, Wis.....	70.20
Mrs. Gust Timmel, Oconomowoc, Wis.....	10.00
Philip Neumann, Treas., St. John's, Slades Corners, Wis.	20.00
N. N., New Ulm, Minn.....	10.00
H. C. Mackdanz, Hutchinson, Minn.....	20.00
<hr/>	
Total	\$ 5,602.01
Previously acknowledged	526,048.60
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	\$531,650.61

Congregations That Made Their Quota in December, 1928

181. Rev. W. Eggert, Grace, Ringle, Wis.....	\$297.40—\$5.40
182. Rev. E. E. Prenzlów, St. Paul's, Stanton, Nebr.	\$262.00—\$5.45
183. Rev. W. R. Krueger, St. Paul's, Athboy, So. Dak.	\$102.60—\$5.40
184. Rev. M. Glaeser, St. John's, Little Black, Wis.	\$264.60—\$5.40
185. Rev. D. F. Rossin, St. John's, White Butte, So. Dak.	\$ 81.00—\$5.40

Dr. Martin Luther College Building Fund.....\$66,530.30

Special Donations for New Seminary

For furnishing a room, Mr. Erwin Jaster, St. John's, Montello, Wis., Pastor Wm. Hartwig.....	\$ 100.00
For ornamental north gate, payment in full, St. John's, Milwaukee, Wis., Pastor John Brenner.....	\$1,538.00

A Plea

All moneys for the New Ulm Building Fund are according to a resolution of the Synod to be sent to us.

Save yourself the disappointment of not finding your contribution in our monthly report and the **General Treasurer** and us the work of recovering such moneys for the Building Fund after they have been credited to other funds — **by remitting directly to us.**

Check up from our report the moneys you have remitted to the District Cashier to assure yourself that they have really reached us. John Brenner.

WEST WISCONSIN DISTRICT

November, 1928

Pastors:	
A. Berg, Sparta	\$ 55.90
C. E. Berg, Ridgeville	27.30
J. W. Bergholz, La Crosse	278.82
Aug. Bergmann, R. 1, Wausau	65.50
I. M. Brackebusch, Bad Axe Valley	100.00
Karl Brickmann, St. Charles	25.03
A. Dornfeld, Marshfield	14.73
A. J. Engel, T. Lebanon	100.00
Gustav Fischer, St. Matth., Savanna	30.22
Gustav Fischer, St. Peter, Savanna	20.00
Gustav Fischer, Sabula	8.00
Wm. Fischer, R. 1, Merrill	35.25
E. C. Fredrich, Helenville	51.18
E. C. Fredrich, Helenville	10.00
Henry Geiger, Randolph	67.60
M. Glaeser, Little Black	26.00
M. Glaeser, Stetsonville	27.00
Wm. Gutzke, McMillan	20.00
O. E. Hoffmann, Poplar Creek	8.40
Theo. Kliefoth, Oak Grove	22.03
J. Klingmann, Watertown	343.05
E. E. Kolander, Green Valley	14.35
E. E. Kolander, Rozellville	46.00

R. P. Korn, Lewiston	115.80
Phil. Lehmann, Hubbleton	68.00
Phil. Lehmann, Richwood	105.21
P. Lorenz, Watertown	222.00
Wm. Lutz, T. Summit	27.00
Wm. Lutz, New Lisbon	85.40
Wm. Lutz, Mauston	145.60
J. Mittelstaedt, Hillsboro	119.00
M. J. Nommensen, Juneau	63.27
Wm. Nommensen, Columbus	178.50
A. W. Paap, Johnson Creek	58.90
Aug. Paetz, Friesland	31.50
E. H. Palechek, Chaseburg and T. Hamburg	45.00
H. A. Pankow, Indian Creek	38.11
H. A. Pankow, Hustler	30.99
K. J. Plocher, Wilson	15.19
K. J. Plocher, Ridgeway	91.00
F. P. Popp, Westfield	79.10
E. C. Reim, Fox Lake	213.84
Chr. Sauer, Ixonia	11.73
Chr. Sauer, Oconomowoc	10.35
H. Schaller, Goodrich	5.06
M. C. Schroeder, Pardeeville	40.15
J. H. Schwartz, West Salem	53.35
C. W. Siegler, Bangor	67.50
R. Siegler, Personal	10.00
F. E. Stern, Watertown	343.80
M. F. Stern, Eau Galle	32.00
M. F. Stern, Waverly	4.00
M. F. Stern, Plum City	30.00
G. M. Thurow, Waterloo	560.00
Theo. Thurow, Sun Prairie	143.70
F. Weerts, Cambria	22.00
W. E. Zank, T. Deerfield	215.25
H. R. Zimmermann, Buffalo City	3.00
H. R. Zimmermann, Cochrane	5.50
H. R. Zimmermann, Cream	11.25
Budgetary	\$4,516.16
Non-Budgetary	182.25
Total for November	\$4,698.41

H. J. KOCH, Treas.

GENERAL TREASURER'S STATEMENTS

October 31, 1928 — 16 Months

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$147,949.41	\$ 48,707.62
Educational Institutions	167,791.56	231,139.04
Home for the Aged	6,349.48	10,137.29
Indian Mission	35,183.45	67,573.10
Home Mission	104,985.92	151,247.68
Negro Mission	21,919.16	21,780.06
Mission in Poland	4,585.25	11,765.13
Madison Students Mission	1,122.58	3,492.14
Indigent Students	6,202.20	8,069.69
General Support	14,667.26	23,980.22
To Retire Bonds	8,397.81	23,980.22
	\$519,154.08	\$577,891.97
		519,154.00
Deficit		\$ 58,737.89

Statement of Collections for Budget Allotments and Arrears 16 Months

	Receipts		
	July 1, 1927 to Oct. 31, 1928	Allotments 16 Months	Arrears
Pacific Northwest	\$ 1,704.13		
Nebraska	15,164.83		
Michigan	44,640.09	Allotments deferred	
Dakota-Montana	18,576.13	pending correction of	
Minnesota	79,368.06	statistics.	
North Wisconsin	86,908.27		

West Wisconsin	93,703.54		
Southeast Wisconsin	76,022.19		
District Collections	\$416,087.24	\$590,666.56	\$174,579.32
From other sources	4,372.49		4,372.49
Total Collections	\$420,459.73		\$170,206.83
Revenues	98,694.35	110,000.00	11,305.65
Total Receipts	\$519,154.00	\$700,666.56	\$181,512.48
Disbursements	577,891.97	577,891.97	*122,774.59
Deficit	\$ 58,737.89		\$ 58,737.89

Unappropriated

*122,774.59

THEO. H. BUUCK,
General Treasurer.

GENERAL TREASURER'S STATEMENTS

November 30, 1928 — 17 Months

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$155,719.97	\$ 51,489.55
Educational Institutions	177,734.87	249,174.93
Home for the Aged	6,680.42	10,553.91
Indian Mission	37,576.00	74,509.86
Home Mission	115,368.10	160,686.18
Negro Mission	23,034.67	21,780.06
Mission in Poland	4,883.47	12,417.79
Madison Students Mission	1,310.88	3,742.14
Indigent Students	6,563.39	8,069.69
General Support	16,066.30	25,520.04
To Retire Bonds	8,624.42	
	\$553,562.49	\$617,944.15
		553,562.49
Deficit		\$ 64,381.66

Statement of Collections for Budget Allotments and Arrears 17 Months

	Receipts		
	July 1, 1927 to Nov. 30, 1928	Allotments 17 Months	Arrears
Pacific Northwest	\$ 1,704.13		
Nebraska	15,778.54		
Michigan	47,629.90	Allotments deferred	
Dakota-Montana	20,573.29	pending correction of	
Minnesota	84,555.04	statistics.	
North Wisconsin	93,754.63		
West Wisconsin	98,219.70		
Southeast Wisconsin	84,896.15		
District Collections	\$447,111.38	\$627,583.22	\$180,471.84
From other sources	4,493.34		4,493.34
Total Collections	\$451,604.72		\$175,978.50
Revenues	101,957.77	116,875.00	14,917.23
Total Receipts	\$553,562.49	\$744,458.22	\$190,895.73
Disbursements	617,944.15	617,944.15	*126,514.07
Deficit	\$ 64,381.66		\$ 64,381.66

Unappropriated

*126,514.07

THEO. H. BUUCK,
General Treasurer.

DAY BY DAY WITH JESUS
A CHRISTIAN CALENDAR EDITED BY W. H. T. DAU

MORNING (7:30-9:00) **23** EVENING (7:00-8:30)
Saturday February

What glory is it, if when he is called for your service, you shall make it conditional, that is, when he will, and suffer for it, ye take it patiently, this is acceptable with God.

It is human nature to expect some reward for doing good, and to complain if we are asked for the "love and grace of our neighbor's friends,"—and that without bringing the cause of our conduct into account, but to believe the good, or expecting that they should be the cause of our conduct, which may be found in our own weakness and folly first of all. But "Gloria be the Will of God." And the Christian must learn to do good for Christ's sake, and for the sake of the "happy memory" that this world would soon be to him. He must learn to "suffer good for themselves toward God, suffering wrong from" without expecting reward or satisfaction in this world. Not even amongst the "saints" in the Church, we need to expect reward for good done, or sympathy from our fellow-men. It is not they who are to be our judges, but God, and it is only, with respect, that we are to receive the "thanks" or "praise" of our fellow-men. The "blessings" which are thus bestowed upon every earthly do-gooder will be ready to meet him.

I am * the Way * the Truth * and the Life. *
St. John 14:6

DAY BY DAY WITH JESUS

A Calendar for Family and Private Devotions

Edited by Prof. W. H. T. Dau, D. D.

President of Valparaiso University

Every Christian admits that he should read his Bible regularly. The head of every Christian home is convinced that regular devotional exercises in the family circles are a fine spiritual tonic to the home life. These matters require no arguments among Christians. The trouble is only to get the time for the sacred exercise in an age that is hustling and bustling in such a multitude of secular affairs that hardly any time remains for pious meditations. Furthermore, nearly every Christian feels that he should follow some system in his Bible reading, and that he should give particular attention to the great texts of the Scriptures. He is glad when some one points out to him the fine truths contained in certain passages, and their practical value in the life of a Christian.

These needs are supplied by the Day by Day with Jesus Calendar which takes up a Bible text for each day and unfolds its contents briefly and pointedly. Thousands of Christians have accepted this aid to the Bible reading and Bible study that is provided annually by experienced leaders in Christian faith and living. The little Calendar has led them to a better understanding and a greater love of the Bible and has helped them in developing a truly Christian character.

The pad on block has 366 sheets, printed on both sides, 732 printed pages in all. (Larger than many books.) Each sheet contains a brief meditation, based on a carefully chosen Bible text with appropriate prayers or Hymn Verses and suggested Bible readings for every morning and every evening of the year. This year's Calendar is the joint work of over 120 authors from all parts of the country. Price: 60 cents a copy

SCRIPTURE TEXT CALENDAR FOR 1929

Better—Finer—More complete than ever before!

Size 9 1/4 x 16 inches

An Art Gallery of Famous Sacred Paintings



The Scripture Text Calendar contains 13 beautiful reproductions of the works of some of the world's greatest artists. All of these pictures represent what is best and most refined in the realm of religious art. The color paintings are perfect and beautiful. These beautiful reproductions are worth many times the low price of the calendar.

In addition to the 13 beautiful Sacred Pictures, the daily Scripture Verse, the Sunday School Lesson, and other regular features.

To All Lutherans

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

Single Copies 30 cents

Calendars Are Not Returnable

The Scripture Text Calendar may also be had in German, but from a special edition with pictures (except cover) printed in the ducolor process and without the church-year feature.

Christlicher Hauskalender für 1929

(Importierte Original-Ausgabe.)

Christlicher Hauskalender

Jesus sprach zu ihm: Willst du gelblicher werden sein, so geh' hin, verkaufe, was du hast und gib es den Armen, so wirst du einen Schatz im Himmel haben und komm und folge Mir nach!

1929
Lahrer Abreißkalender für das
CHRISTLICHE HAUS
mit täglichen Betrachtungen

Sammelt euch Schätze im Himmel, da sie weder Wollen noch Wost freisen, und da die Diebe nicht nachgraben, noch stehlen.

VERLAG
ERNST KALPMANN
LAHR IN BADEN

Der beliebte Abreißkalender mit einem Blatt für jeden Tag im Jahr. Außer Datum und Zeitangaben auf der Vorderseite eines jeden Blattes eine schöne Andacht, auf der Rückseite eine kurze erbauliche Geschichte oder ein Gedicht. Auf der Rückwand eine prachtvolle Lithographie: Jesus und der reiche Jüngling. Die hintere Seite der Rückwand zeigt ein Verzeichnis aller Mitarbeiter mit Angabe der von ihnen behandelten Tage.

Preis: Einzeln 60c, franko.